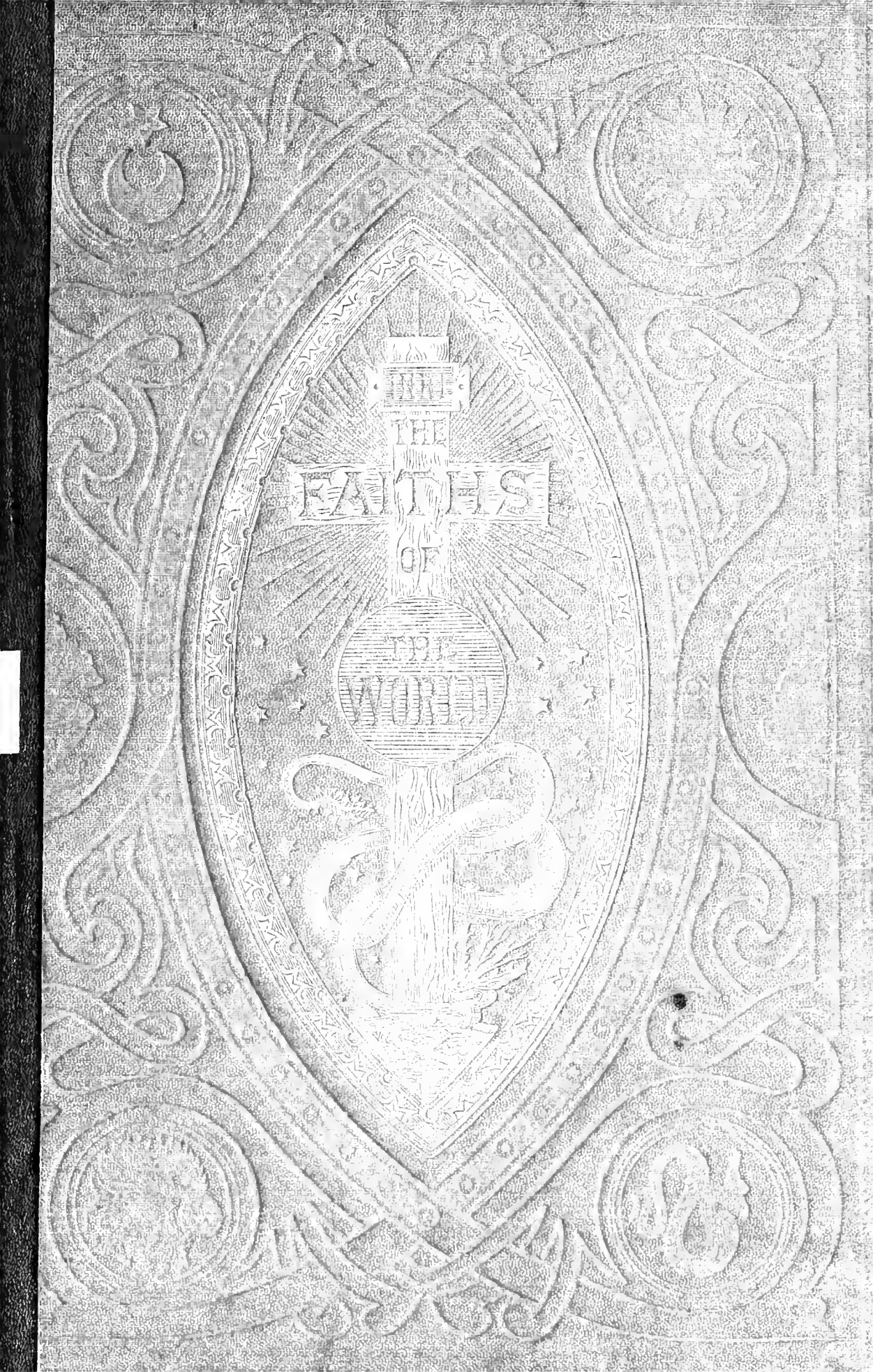


THE  
FAITHFUL  
OF  
THE  
WORD











THE  
FAITHS OF THE WORLD;

AN ACCOUNT OF ALL RELIGIONS AND RELIGIOUS SECTS,  
THEIR DOCTRINES, RITES, CEREMONIES, AND CUSTOMS.

COMPILED FROM THE BEST AUTHORITIES

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

AUTHOR OF THE CHRISTIAN CYCLOPEDIA, ETC.,

And Illustrated from Authentic and Trustworthy Authorities.

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PROSPECTUS.

THIS Work has been prepared in the hope of supplying what has been extensively felt to be a desideratum in the literature of our day. Various treatises, indeed, have appeared of late years, which have shed much light on almost every portion of the mythologies and religions of the past; and from the narratives of travellers, as well as the reports of missionaries, much new and important information has been obtained on the present state and character of the Religions of the world. In reference, however, to both the past and the present, a comprehensive view of the whole subject seems to be still wanting.

The Religion of God is one, but the Religions of man are many. The one God-derived religion, Christianity, stands separate and apart as it were from all the others. It not only is, but on comparison with others is seen to be infinitely superior to them, and is shown thereby to be alone the product of Divine inspiration. "Holy men of old" *we know*, "spake as they were moved by the Holy Ghost;" and the Revelation thus sent from above is, without doubt, specially adapted to the character, the condition, and the circumstances of man. All human systems of religion, even the most degrading that exist upon the earth, are, on examination, discovered

to be founded to some extent on these religious sentiments and feelings which are inherent in the constitution of every mind. But far above all these, Christianity rises pre-eminent and alone; and the exhibition of its peculiarities, as contradistinguished from those of every other system of religious doctrine which the world has ever seen, forms a most important and powerful argument in favour at once of its truth and of its divine origin. Such a comparison proclaims Christianity to be the religion, the only religion which is worthy of God and suitable for man. It proclaims at the same time, with equal power and effect, the utter futility of the infidel maxim,—that all religions are alike. A false religion, whether recorded in the Koran of the Mohammedan or the Shaster of the Brahman, may contain many truths which in themselves are far from unimportant, but the fact that it is a *human* instead of a *divine*, a *false* instead of a *true* religion, indelibly stamps it as unacceptable and unrecognised in the sight of Him who is “Just and true in all His ways,” as well as “Holy in all His works.”

To discover the points of contrast between mere human systems of religion and that which is alone Divine, forms a most interesting and instructive subject of investigation. To this point earnest and thoughtful men have for some time past been directing their attention, and after the extensive, varied, and minute inquiries which, for half a century past, have been made into the Religions, both of Ancient and of Modern times, it appears to the Publishers that the present period is peculiarly favourable to the production of a work which is intended to take a careful and accurate survey of the whole field, exhibiting as faithfully and minutely as possible the various Religious systems and practices which have existed, or do still exist, among the nations of the earth. Such, accordingly, is the object of the present undertaking.

The Religions of the world may be viewed as comprehended under four great systems, so conspicuous and well-marked as to stand in no danger of being confounded with one another:—PAGANISM, JUDAISM, MOHAMMEDANISM, CHRISTIANITY.

I. PAGANISM.—In this extensive department of the work will be treated not only the great leading systems of mythological heathenism which pre-

vailed among the Greeks and Romans, as well as the other nations of antiquity, with an account of their idols, festivals, ceremonies, their superstitions, opinions, and practices, but also the great systems of modern Paganism, --such as Hinduism and Buddhism,—and all the minor religions and modes of superstition which are still found to prevail among the nations of Asia, Africa, and America.

II. JUDAISM.—This department involves a detailed account of the opinions, ceremonies, and customs of both the *ancient* and *modern* Jews; the sects and parties which have from time to time arisen among them, and the numerous and often strange modifications which the Rabbis have engrafted on the original system of the Old Testament.

III. MOHAMMEDANISM.—This part of the subject includes a history of the great Eastern impostor; an account of the rise, progress, and actual nature of the Mohammedan system, and of its blendings of a Rabbinical Judaism with a perverted Christianity; and a description of its so called orthodox and heretical sects, with the modified aspects which Islamism has assumed in the various countries where it has found its way.

IV. CHRISTIANITY.—Under this head falls to be considered the whole range of the distinctive features of the Christian church from its first foundation to the present day; its constitution, principles, and observances; the various sects which have sprung up within it at different periods, and their opinions and practices; and a detailed account of the churches and denominations existing at present throughout the world, with their distinctive peculiarities both in doctrine and practice. The dogmas of the Church of Rome, the Greek Church, the Russo-Greek, and various Oriental churches, with their different festivals and ceremonies, will be minutely described.

In traversing a field so vast as that which is indicated by this rapid sketch, it must be obvious on the slightest reflection, that the form of a Dictionary is the only one that is at once the most convenient for the reader, and the most likely to present the subject in a varied and interesting aspect. It affords, moreover, an opportunity of introducing various subordinate, but still highly important departments of the subject. Biographical

Sketches, for instance, of the founders or most influential exponents of the various Sects and Religions of the world, and especially of the heresiarchs, heads of orders, doctors, and originators of denominations in the Christian church, fall most conveniently under this form. The introduction of numerous technical terms pertaining to the Religions of the earth, such as AVATAR, IMAM, FLAMEN, FETISH, PAGODA, CHAPTER, STOLE, and RUBRIC, could not indeed well be accomplished under any other arrangement of its matter.

The Publishers feel satisfied that they have been fortunate in securing for the production of this important publication—one requiring qualities and acquirements of no common order—the services of the Rev. Dr. James Gardner, author of “the Christian Cyclopaedia,” and other works of reputation, who has long directed his attention to the peculiarities of Human Religions, and has ably exhibited some of those of our common Christianity in the work above referred to. The careful study and laborious research which he has bestowed upon this work, cannot fail to recommend it to the public as a valuable treasury of accurate, curious, and highly important information on a subject which deeply concerns all classes of readers. The immense number of authorities, ancient and modern, which have been consulted by him in its preparation, renders it impracticable to notice them in detail, or indeed to do more in this short Prospectus than to assure the public, that the information which it contains, as well as the numerous engravings with which its letterpress is illustrated, are drawn from the most authentic, accurate, and trustworthy sources.

### CONDITIONS.

The work will be published in 21 Parts, price 2 Shillings each, super imperial 8vo, also in 8 Divisions, rich cloth, price 7s. 6d. each;—the whole forming two magnificent volumes, with 48 original engravings. Each 2 Shilling part will be accompanied with two beautiful illustrative Steel Engravings. The Publishers bind themselves to complete the Work on these terms, and will expect every Subscriber to do the same, and to take and pay for each Part as published.

A. FULLARTON & CO.,

STEAD'S PLACE, LEITH WALK, EDINBURGH; AND 45 LUDGATE HILL, LONDON,

## TESTIMONIALS

TO

# THE FAITHS OF THE WORLD,

FROM CLERGYMEN OF VARIOUS DENOMINATIONS.

### Church of England.

I.

I HAVE looked over a part of "THE FAITHS OF THE WORLD." I have no hesitation in saying that, if the remaining parts are equal in merit, it will supply what has hitherto been a desideratum in the popular literature of the day.

The description of the heresies which have arisen in the Christian church during the last 1800 years will be most beneficial to the interests of true Christianity at the present time, as it will show that the opinions which appear at intervals now on religious subjects, and which seem to those who have not studied Ecclesiastical History to be novel, are not really so, but that they have arisen before, and were satisfactorily refuted at the time of their first appearance.

Again, the definitions and explanations of words, which occur in the religious controversies of the present time, will be most useful, as the readers of this work will be enabled to arrive at a correct conclusion with respect to their true meaning in the earliest and purest ages of Christianity, without the trouble of turning to large and expensive works on Ecclesiastical History. See, for instance, the word ALTAR in the first part of *The Faiths of the World*.

WILLIAM CAINE, M.A.,

*Manchester, late Scholar of Trinity College, Dublin.*

2.

"THE FAITHS OF THE WORLD" appears to me, so far as I have been able to examine it, a work of great interest and value, calculated to furnish the Christian student with information on various subjects which he could not obtain without much labour and expense. The articles already published have been compiled with so great care and judgment as to warrant the hope that the whole work, when completed, will be deemed worthy of extensive patronage.

WILLIAM HOWARD,

*Rector of Clifton, Nottingham.*

3.

THE book entitled "THE FAITHS OF THE WORLD" is, so far as I have had time to judge of it by a rapid perusal, a very comprehensive and valuable work. It gives in reference to Christianity both sides of great controverted points with exact care and *nicè impartial-*

*ity*; whilst in other cases, when dealing positively upon certain points, it gives the clearest statement of truth. It is altogether, I believe, a very greatly needed and important undertaking, and I think will afford satisfaction to those who may be under the necessity of consulting it. From what I have seen of the work I strongly recommend it to the support of the public.

JOHN WING,

*Rector of St. Mary's, Leicester.*

4.

HAVING read several of the articles in the first portion of the work entitled "THE FAITHS OF THE WORLD," I consider that as a compilation it is judicious, and calculated to be useful as a book of reference for information upon the several points which it discusses.

CHARLES JOSEPH CAMIDGE, M.A.,

*Rector of Walsfield.*

5.

I HAVE had much pleasure in perusing Mr. Gardner's new work, entitled "THE FAITHS OF THE WORLD." It appears to be a work that has been much wanted, and I think it likely to be most useful as a book of reference to clergymen and those engaged in the work of Sunday School teaching. I hope it may find its way into many of our public libraries.

CHARLES TROLLOPE,

*Rector of Stibbington, Hunts.*

6.

FROM what I have seen of the work entitled "THE FAITHS OF THE WORLD," I am led to form a very high opinion of the ability with which it is performed. It is edited by a *scholar* of no ordinary attainments. The arrangement is new and comprehensive—the *historic* and other *information* which it supplies is large and extremely *valuable*; and the style of the work, with the singular beauty of the engravings, do honour to the enterprising publishers. I cordially recommend it, and wish it a wide circulation and extensive usefulness.

GEORGE TOWNSHEND FOX, M.A.,

*Rector of St. Nicholas, Durham.*

7.  
I HAVE examined "THE FAITHS OF THE WORLD," and think it likely to prove a work of useful reference, at the same time that the views of the compiler seem to be practically true.

CHARLES DEANE, D.C.L.,  
*Islesworth, Middlesex.*

8.  
THE new publication, "THE FAITHS OF THE WORLD," supplies, in my opinion, a desideratum in our theological literature. It will I think be found especially useful to all engaged in promoting missions to the heathen world, and indeed to all who may be desirous of learning the present and past aspect of false religions and idolatry. Its sale is likely to bring many helpers to God's work against the mighty, among those who, for want of information on this especial subject, have not given it much attention hitherto.

J. J. ELLIS,  
*Chaplain at Rega.*

9.  
I HAVE read attentively many of the leading articles in the work published by FULLARTON & Co., called "THE FAITHS OF THE WORLD," and have been very much impressed with the talent, research, and varied knowledge displayed by the writer. I believe it is unrivalled as a work of general reference on the religious controversies of the day, and I consider no library can be complete without it.

WILLIAM ARTHUR DARBY, M.A.,  
*Rector of St. Luke's, Manchester.*

10.  
I HAVE very great pleasure in saying that I consider Dr. Gardner's "FAITHS OF THE WORLD" to be a most valuable addition to the popular literature of the present day.

J. W. OSMAN,  
*Curate of St. Mary's, Carliff.*

11.  
I HAVE examined the first part of a work entitled "THE FAITHS OF THE WORLD," and do consider it a very important addition to our useful and popular literature, and therefore I most heartily commend it.

C. B. TWISS, M.A.,  
*Vicar of St. Luke, Babston, Wolverhampton.*

12.  
I HAVE great pleasure in stating that the publication now issuing by MESSRS. A. FULLARTON & Co., entitled "THE FAITHS OF THE WORLD," compiled by Dr. Gardner, seems to me to be a most valuable addition to the library of any public body or private individual; and if we may judge of the whole from the numbers already issued, it will be a most invaluable work as a book of reference.

HENRY HUGHES,  
*Vicar of Haddenham.*

13.  
I HAVE great pleasure in recommending this work of Dr. Gardner, the plan of which I greatly approve.

CHARLES E. DONNE, M.A.,  
*Vicar of Faversham, Kent, and Domestic Chaplain to the Viscount Sydney.*

14.  
HAVING looked over the specimen volume of "THE FAITHS OF THE WORLD," I can recommend it as a most useful and interesting work in which much learned industry is displayed.

RICHARD YORKE,  
*Vicar of Chisfield, near Farringdon.*

15.  
It appears to me an excellent production. It promises to meet a want I have often felt, and will, I doubt not, prove a valuable help to those who have not the opportunity of consulting the works to which Dr. Gardner has evidently had access.

B. WILMORE,  
*Incumbent of Holy Trinity, West Bromwich.*

16.  
FROM what I have seen of MESSRS. A. FULLARTON & Co.'s first Part of "THE FAITHS OF THE WORLD," I am inclined to think it will be a very useful book of reference, and valuable in connection with the study of History.

HENRY JONES,  
*Incumbent of Thornes, Wakefield.*

17.  
I HAVE carefully examined "THE FAITHS OF THE WORLD," and have no hesitation in saying that it is a most valuable addition to our ecclesiastical literature. A work containing such full and accurate information was very much wanted.

ALEXANDER B. BURTON, M.A.,  
*Vicar of Holy Trinity, Southampton.*

18.  
I HAVE examined the first Part of the work, "THE FAITHS OF THE WORLD," published by MESSRS. A. FULLARTON & Co., and have no hesitation in saying that I think it will prove a very useful publication. The illustrations seem to be excellent, and the letter-press well got up.

SIDNEY S. BROWN,  
*Curate of St. Paul's, Chatham, Kent.*

19.  
THE want of such a work as "THE FAITHS OF THE WORLD" has long been felt by students of religion; and as far as I have been able to judge from an examination of the first Division, now in my hands, I can confidently recommend the publication, exhibiting as it does an amount of accurate learning, and careful study, which render its articles most trustworthy and valuable.

W. P. BABINGTON, M.A.,  
*Vicar of Stanton-upon-Arrow, Herefordshire.*

20.  
I HAVE looked over the first Part of "THE FAITHS OF THE WORLD," by the Rev. Dr. Gardner, and am inclined to think favourably of the work. It appears full and comprehensive, and written in a clear and popular style. As far as one can form an opinion from a single Part, I consider it a useful and valuable Publication.

JOHN S. BROAD, M.A.,  
*Incumbent of St. George's, and Head-Master of the Grammar School.*

21.

HAVING looked over a portion of the first Part of Dr. Gardner's "FAITHS OF THE WORLD," I beg to express my opinion that as a work of *historical reference* it appears to me likely to be useful and interesting. The articles seem to be drawn up with much care and research.

C. K. HARTSHORNE, M.A.,  
*Vicar of St. Paul's, Norden.*

22.

FROM what I have seen of the work entitled "THE FAITHS OF THE WORLD," I am led to form a very high opinion of the ability with which it is performed. It is edited by a *scholar* of no ordinary attainments. The arrangement is new and comprehensive—the *historic* and other *information* which it supplies is large and extremely *valuable*; and the style of the work, with the singular beauty of the Engravings, do honour to the enterprising publishers. I cordially recommend it, and wish it a wide circulation, and extensive usefulness.

GEORGE TOWNSHEND FOX, M.A.,  
*Incumbent of St. Nicholas, Durham.*

23.

Mr. Mechin having requested my opinion respecting the work "THE FAITHS OF THE WORLD," I have no hesitation in stating that the said work contains much valuable information, and that it promises, in its description of the religious *retinue* of the different tribes and people of the great human family, to be of the greatest interest and instruction to the thoughtful reader. The Engravings of the work are of the first order, and the type good and clear.

ROBERT HAWES,  
*Tunstall Vicarage.*

24.

I HAVE great pleasure in stating that the publication now issuing by Messrs. A. FULLARTON & Co., entitled "THE FAITHS OF THE WORLD," compiled by Dr. Gardner, seems to me to be a most valuable addition to the library of any public body, or private individual; and if we may judge of the whole from the Numbers already issued, it will be a most invaluable work as a book of reference.

HENRY HUGHES,  
*Incumbent of Haddenham.*

## Wesleyan, New Connexion, and Primitive Methodists.

1.

JUDGING from the first number of "THE FAITHS OF THE WORLD," I have no hesitation in saying that it is a work of great learning and industry directed to a subject of very high interest and importance.

BENJAMIN GREGORY,  
*Editor, Wesleyan Book Room, London.*

2.

THE first volume of "THE FAITHS OF THE WORLD" has been sent to me, and having read it, I think it brings together a great amount of real information very useful to the Christian student. Should the character of the work be sustained in the remaining portions, I shall have much satisfaction in giving it my recommendation.

GEORGE CLOUGH HARVARD,  
*Wesleyan Minister, Liverpool.*

3.

THE first part of "THE FAITHS OF THE WORLD" promises fair to be a rich boon to the Christian student, especially to those of limited time and means, in as much as the pith and substance will be culled from many large, elaborate, and expensive works, and in an interesting and digested form will be reproduced in its pages. In *any times* such a work ought to meet with a hearty and welcome reception from every well-wisher of his species and his country; but especially in *these times*, when no small efforts are being put forth to uproot *all* religious systems, and to leave God without a witness in the earth. Moreover, the high character both of the editor and the publishers are a

sufficient guarantee that the work will be completed with a promptitude and an efficiency worthy of extensive patronage and support. I trust that it will have a circulation commensurate with its merits.

JOSEPH SUTTON,  
*Wesleyan Methodist, Leigh.*

4.

I HAVE looked over the first part of a new work by Dr. Gardner, called "THE FAITHS OF THE WORLD,"—as far as I can judge I think it is likely to be a very interesting book, bringing from various sources much valuable information to bear upon and illustrate a most important subject.

GEORGE ROEBUCK,  
*Wesleyan Minister, Otley.*

5.

I HAVE great *faith* in "THE FAITHS OF THE WORLD," and most heartily recommend the book to the student of Divine truth,—it is highly instructive and deeply interesting.

JOHN S. VICKERS,  
*Wesleyan Minister, Manningtree.*

6.

JUDGING from the first number of "THE FAITHS OF THE WORLD," it appears to embody much correct and valuable information.

E. JACKSON,  
*Wesleyan Minister, Ilc. pool.*

7.

Your book will be very useful, and an additional comprehensive article in the impeachment of "the religious annual." If the other numbers are equal to the one I have in my hands it would be difficult to approve too highly the clearness of style, the excellent arrangement, the extensive information, and the beautiful execution of the work. Its own merits will be the best recommendation it can have.

GEORGE BOWDEN,  
*Wesleyan Minister, Liverpool.*

8.

"THE FAITHS OF THE WORLD" is evidently a very superior work, and deserves an extensive sale. The engravings, paper, and printing, are quite out of the ordinary way.

S. HENRY MORTON,  
*Wesleyan Minister (Huddersley), Huddersley.*

9.

It is very evident from St. Paul's writings, as well as from other sources, that faith, as to its nature, its objects, and its results, is a matter which demands the most serious attention of all men. Every work, therefore, that tends to aid our reflections on so vital a subject, must have a strong claim to the favourable consideration of the whole of the human race. And, as by the views given in "THE FAITHS OF THE WORLD," as far as I can judge of them, such assistance is afforded, I have a cordial readiness in recommending it to the support of all classes of the community.

JAMES ALLEN,  
*Wesleyan Minister, Superintendent, London.*

10.

AFTER looking over the first volume of Dr. Gardner's "FAITHS OF THE WORLD," I give it a cordial recommendation. It supplies information not easily obtained by ordinary persons, and promises to be a most valuable addition to our standard literature.

THOMAS BRUMWELL,  
*Wesleyan Minister, Hornsea.*

11.

"THE FAITHS OF THE WORLD" promises to be a very useful work. The subjects it embraces ought to be well understood by all. Issuing from the press in numbers brings it more easily within the reach of the masses, affords periodical domestic pleasure, and greater facility for perusal. I hope many may be induced to take it.

R. SERGEANT,  
*Wesleyan Minister, Worcester.*

12.

HAVING examined the specimen volume of "THE FAITHS OF THE WORLD," I have no hesitation in cordially recommending the work. The style is good, and the articles are written with ability and impartiality. Judging from the volume, I am led to the conclusion that the book will contain a large amount of valuable information. The engravings are also very beautiful, and will add much to the interest of the work. I regard it as a valuable contribution to that department of literature to which it belongs.

L. SANTON,  
*Methodist Free Conference, Oldham.*

13.

FROM what I have seen of "THE FAITHS OF THE WORLD," I am inclined to believe that it will be a very valuable work, possessing much useful information. I approve of the general idea embodied in the work, and of the manner in which that is carried out in detail, so far as my observation goes; but I have only seen the first number and specifications.

GEORGE TURNER,  
*Wesleyan Minister, Superintendent, North Shields.*

14.

I HAVE looked at a specimen of Gardner's "FAITHS OF THE WORLD," and think it likely to prove a very desirable contribution to religious literature.

JAMES S. THOMAS,  
*Wesleyan Minister, Tipton.*

15.

AS far as I have been able to judge of "THE FAITHS OF THE WORLD," I should have no hesitation in recommending it to all students, and especially to religious teachers, and I hope it will obtain a wide circulation.

P. B. WAMSLEY,  
*Wesleyan Minister, Stainland.*

16.

I SHOULD hope from the glance I have been enabled to bestow upon the new work of Messrs. FULLARTON, that it may be a valuable addition to the religious literature of the day.

GEORGE BARNLEY,  
*Wesleyan Minister, Swansea.*

17.

JUDGING from the first number of "THE FAITHS OF THE WORLD," the work will be interesting and useful. I cordially recommend it.

JOHN BROADBENT,  
*Wesleyan Minister, Calcutta.*

18.

FROM what I have seen of "THE FAITHS OF THE WORLD," I am led to regard it as a highly instructive and useful work on a most important subject. Its execution is marked by perspicuity, fullness, and impartiality.

THOMAS S. RABY,  
*Wesleyan Minister, Colchester.*

19.

A TRUE history of the faiths of the world is much wanted. A book which will answer this description must inevitably promote Christian unity, by its dissipation of prejudices, and confirm the Christian doctrine that the world by wisdom knows not God. It will at the same time demonstrate the necessity and value of Christian missions, and especially of those to the East, whose people and faith have been so erroneously lauded by certain of our poets and pseudo-philosophers.—The opening number of "THE FAITHS OF THE WORLD" promises to supply a great desideratum in a most elegant and comprehensive form. The plan, matter, letterpress, and illustrations are alike qualified to interest, instruct, and elevate all readers.

T. T. DILKS,  
*Wesleyan Minister, Ashton-under-Lyne.*



20.

I HAVE read with peculiar interest all the numbers of "THE FAITHS OF THE WORLD," and view the entire work as supplying a great desideratum in the literary world. As a book of reference it deserves a place on the shelf of every student and minister of the gospel. To those also intrusted with the education of the young it is a work of incalculable value.

WILLIAM SATCHELL,  
*Wesleyan Minister, High-Wycombe.*

21.

FROM what I have seen of "THE FAITHS OF THE WORLD," I consider the work likely to be of great service to the student. The manner of its publication reflects great credit on the publishers.

JAMES SMEETH,  
*Wesleyan Minister, Manchester.*

22.

"THE FAITHS OF THE WORLD," so far as I am able to judge from a perusal of a few parts of it, will contain much valuable information. I would heartily recommend it to Sunday School teachers and others.

HENRY HUGHES,  
*Wesleyan Minister, Conway.*

23.

"THE FAITHS OF THE WORLD" is, I believe, a most valuable work. I cordially recommend it, and shall rejoice in its extensive circulation.

THOMAS TURNER,  
*Wesleyan Minister, Bedale.*

24.

THE work entitled "THE FAITHS OF THE WORLD" appears to me to be fully entitled to the commendation bestowed upon it in the various testimonials written in its favour.

PETER PRESCOTT,  
*Wesleyan Minister, Hayle.*

25.

MY judgment of "THE FAITHS OF THE WORLD" is, that it is a masterly, grand, and important work. I have seen no work in the English language to surpass it for utility and general value except the Bible.

JOSEPH WOOD,  
*Superintendent, Bristol.*

26.

A PUBLICATION entitled "THE FAITHS OF THE WORLD" is a work replete with interest, and cannot fail to be of essential service to ministers, Sunday school teachers, and all who are interested in the spiritual and secular welfare of their fellow-men.

THOMAS PEARSON,  
*Wesleyan Minister, Wakefield.*

27.

JUDGING from the first Number of the "FAITHS OF THE WORLD," I have no hesitation in saying that it is a work of great learning and industry directed to a subject of very high interest and importance.

BENJAMIN GREGORY,  
*Editor, Wesleyan Book Room, London.*

28.

I HAVE examined with some care the first volume of "THE FAITHS OF THE WORLD," and strongly recommend it to all my friends, and would be glad to see it perused, and in the households of all. The cheapness in which it is published brings it within the reach of all classes, and will prove a source of profit and pleasure to every one who peruses its pages.

J. A. BASTOW,  
*Author of Bastow's 'Bible Dictionary,' &c.,  
Primitive Methodists' Connexion.*

29.

"THE FAITHS OF THE WORLD," judging from the first Number, appears likely to be a learned and interesting work.

LUKE H. WISEMAN,  
*Wesleyan Mission House, London.*

30.

JUDGING from the first Number of "THE FAITHS OF THE WORLD," it appears to embody much correct and valuable information.

E. JACKSON,  
*Wesleyan Minister, Blackpool.*

31.

I HAVE looked into the first Part of "THE FAITHS OF THE WORLD," and so far as I can judge of the whole from a part, the book promises to be the very best of the kind known to me.

T. MILLS,  
*Methodist New Connexion, Hanley.*

32.

THE first Part of "THE FAITHS OF THE WORLD" promises fair to be a rich boon to the Christian student,—especially to those of limited time and means, in as much as the pith and substance will be culled from many large, elaborate, and expensive works, and in an interesting and digested form will be reproduced in its pages. In *any times* such a work ought to meet with a hearty and welcome reception from every well-wisher of his species and his country; but especially in *these times*, when no small efforts are being put forth to nrooof *all* religious systems, and to leave God without a witness in the earth. Moreover, the high character both of the Editor and the Publishers is a sufficient guarantee that the work will be completed with a promptitude and an efficiency worthy of extensive patronage and support.

I trust that it will have a circulation commensurate with its merits.

JOSEPH SUTTON,  
*Wesleyan Minister, Leigh.*

33.

I HAVE been much pleased with the Parts I have seen of "THE FAITHS OF THE WORLD;" the work promises to prove a complete repertory of historical information concerning all that men, with or without divine revelation, have called religion. The alphabetical arrangement makes reference easy; the articles are clear and full, yet concise; and the illustrations are well selected and beautifully executed. The book merits a place in every Christian library.

GEORGE SCOTT, D.D.,  
*Wesleyan Minister, Macclesfield.*

34.

"THE FAITHS OF THE WORLD" is a book worthy of a place in every Minister's library, also of the perusal of all, as it is calculated to spread useful information.

ISAAC BROADBENT,

*Primitive Methodist Minister, Great Grimby.*

35.

I HAVE examined the first Part of Dr. Gardner's "FAITHS OF THE WORLD."—It appears to be carefully prepared, and worthy of recommendation.

JNO. BEDFORD,

*Ex President of Wesleyan Conference,  
Manchester.*

36.

To pronounce upon "THE FAITHS OF THE WORLD" before the work is complete may be deemed rash and precipitate, and subject the person so doing to censure. In this case we can only judge of the harvest by the *first fruits*. And should the work in question be equal to the *first volume* submitted to the judgment of the public, it will be as creditable to the Author and the Publishers as it will prove beneficial to the reader. It promises to embody in it not only everything useful in Hurd, Evans, and others of that class of writers, but whatever is useful in Calmet, Buck, and others of that school,—apart from new and important matter,—and will, therefore, be found to be a work of ready reference, not only for the private Christian, but for the public Teacher.

JAMES EVERETT,

*Late President of the United Churches.*

37.

I HAVE examined a few of the articles in the first Division of "THE FAITHS OF THE WORLD" and have been led to form a very high opinion of the work,—I do therefore cordially recommend it.

LEWIS JONES,

*Wesleyan Minister, Denbigh.*

38.

I HAVE seen Dr. Gardner's specimen volume of "THE FAITHS OF THE WORLD." In pronouncing an opinion of its merits, we take it for granted that all

the volumes will be equal to the one submitted to our inspection. It promises to be a most invaluable work, and an important addition to the sacred literature of the times. It will give something more than a bird's-eye view of the world's religions, past and present. It will present the reader with as comprehensive an *exposé* as can be given within its limits. The illustrations are beautiful, and all the parts are got up in the highest style of art; thus combining, as it does, the elegant with the useful, it would grace the libraries of the rich, whilst it would be found of great service to the student of divinity and the minister of the Gospel. I can confidently recommend the work.

JOSEPH BROWN,

*Wesleyan Minister, (Hexham,) Hawes.*

39.

I COEDIALLY endorse the above recommendation of my worthy colleague in the ministry, the Rev. J. Brown, and will be happy to subscribe for a copy of the work in *vols*.

JAMES S. THOMAS,

*Wesleyan Minister, (Hexham,) Tipton.*

40.

HAVING had repeated opportunities of examining "THE FAITHS OF THE WORLD," published by Messrs. A. FULLARTON & Co., I can testify to the extent and accuracy of the information contained in the work, and believe it to be a most valuable contribution to the library of the Biblical and Ecclesiastical student, and not less so to that of the general reader.

JOSEPH GARRETT,

*Wesleyan Minister, Whitechurch.*

41.

HAVING carefully examined specimen volume of "THE FAITHS OF THE WORLD," and judging from the high character of the gentlemen who have already recorded their testimony in its favour, I have great pleasure in very strongly recommending the work to my numerous friends in this neighbourhood. The superior style in which it is got up, its cheapness, and above all the excellency of its contents, render the book of a surpassing importance and interest.

ARCHIBALD THOMPSON,

*Methodist New Connexion Minister.*

## Congregationalists.

1.

I HAVE looked over a few of the articles of this new publication, and from the examination I have made I can speak very favourably of the work. It is likely to supply information in a condensed form which can only now be had from books of bulk, and some of them rare. I do not think that the purchaser will be disappointed in the character of the work.

JOHN KELLY,

*Liverpool.*

2.

"THE FAITHS OF THE WORLD" contains in a form admirably arranged and condensed a mass of useful and most valuable information, illustrated by beautiful plates, on a subject of great importance to the literary man, the teacher of the young, the minister of the gospel, the private Christian, and all sections of the church of God.

JOHN SIDNEY HALL,

*London.*

3.

HAVING carefully examined the first number of the new serial,—“THE FAITHS OF THE WORLD,”—I feel warranted in expressing my great satisfaction with its contents. The information which it conveys is very full and accurate, displaying competent learning and a regard for general usefulness, and extending to many points of recondite and curious interest, of which it would not be easy to find sufficient explanations elsewhere. I can confidently recommend the work to the patronage of the religious public.

ALEXANDER THOMSON, M.A.,  
*Manchester.*

4.

I ALWAYS consult “THE FAITHS OF THE WORLD” with a great deal of confidence. It supplies an indispensable want in the library of a theological student. There is no book in our language to take its place. It gives a full, compendious, clear and trustworthy account of all the different religions, sects, religious beliefs, and customs in the world. For reference it is invaluable, putting the reader in immediate possession of the essential facts, with regard to the different forms of Heathenism, and the different modes of Christian faith and worship, which otherwise would have to be hunted up from rare and expensive books. There are few books in my library I use or prize more.

J. B. PATON, M.A.,  
*The Congregational Institute for Theological and Missionary Training,  
Nottingham.*

5.

I HAVE looked through the first number of your forthcoming work on “THE FAITHS OF THE WORLD,” and am much pleased with the plan and execution. The work was much needed, and whilst the author appears to bring to it qualities eminently adapted for the effective accomplishment of the task, the very admirable illustrations which accompany the letterpress add very greatly to its value. I trust the sale will be commensurate with the merits of the book.

JAMES GWYTHYR,  
*Manchester.*

6.

I HAVE looked over the first part of “THE FAITHS OF THE WORLD,” and am happy to express my sense of the value of the work, and confidence in the ability and care with which it is written.

ROBERT HALLEY, D.D.,  
*New College, London.*

7.

MESSRS. A. FULLARTON & Co.’s new work, entitled “THE FAITHS OF THE WORLD,” is on subjects,—some of rich, and others of painful interest,—and from the established reputation of the house may be presumed to be well got up and accurate.

WILLIAM GUEST,  
*London.*

8.

“THE FAITHS OF THE WORLD” appears to me to be extremely interesting and important as the subject of a popular Dictionary; and the work published by the Messrs. A. FULLARTON & Co. seems to be full of well-selected information, and must be of great service to those who wish to become acquainted with the various

forms of religion that have influenced the minds of the human race.

JOHN S. EASTMEAD,  
*Wakefield.*

9.

So far as I can judge by the first number of the book called “THE FAITHS OF THE WORLD,” it seems likely to be an interesting and useful book of reference to those interested in such subjects as are therein to be treated of, and as such a work I give it my recommendation.

BENJAMIN BEDDOW,  
*Wansstead, Essex.*

10.

“THE FAITHS OF THE WORLD” seems to me, from the attention I have been able to give to the first part of it, a highly interesting and useful work. The articles are written judiciously and fairly, the letterpress is distinct and readable, and the illustrations speak for themselves.

SAMUEL GOODALL,  
*Durham.*

11.

“THE FAITHS OF THE WORLD,” judging from the parts I have seen, seems to be very well conducted; and if it be completed in the same style as it is begun, is likely to be a very useful work. I concur in the testimonials already given.

JOHN WADLAND, B.A.,  
*Hexham, Northumberland.*

12.

I HAVE carefully read a specimen of “THE FAITHS OF THE WORLD,” and have admired the beautifully executed plates, and have been much pleased with the able and learned articles on the doctrines and practices pertaining to the religions systems of the world.

ROBERT MACHRAY, A.M.,  
*Dumfries.*

13.

THE book entitled “THE FAITHS OF THE WORLD” is a “desideratum in the literature of the day,” and more especially in the *religious* literature of the day. For extent and accuracy of information regarding the subjects of which it treats it has had no predecessor. But if the following parts be equal to the ten which I have already seen, I consider that the lack will be well supplied.

To the student who wishes to make himself familiar with the *philosophy* as well as the history of the great leading religions of the world, and of their all but endless ramifications, “THE FAITHS OF THE WORLD” promises to be an invaluable treasure.

SAMUEL FAIRLEY,  
*Wansford.*

14.

I HAVE perfect confidence in the house of FULLARTON & Co. that they will bring out nothing but what is for the benefit of the human race, and I think this work on the “FAITHS OF THE WORLD” worthy of the attention of all whose desire and prayer is that the world may at length have but one “faith and one Lord.”

W. LEGG, B.A.,  
*Reading.*

15.

I HAVE looked over a part of "THE FAITHS OF THE WORLD," and it appears to be a well-written, comprehensive, talented work, beautifully illustrated, and will be especially valuable to Sabbath School teachers and others engaged in the work of education.

D. WATERS,  
*Great Bridge.*

16.

JUDGING from the first part of "THE FAITHS OF THE WORLD," I should consider it will prove a very valuable work, supplying a most important place in our religious literature. The illustrations too appear very admirable and most appropriate.

B. H. KLUIT,  
*Grovesend.*

17.

I CAN safely and cordially add my testimony to the high character of "THE FAITHS OF THE WORLD." There is no book in the language on the same subject in all respects so full and complete.

JOSEPH SHAW,  
*Boston.*

18.

THIS is the very best work I know on the subject. It is full of information, and as a book of reference is invaluable. It is deeply interesting to be made acquainted with the history, the manners, and customs of different nations, but equally or more so to know their religious usages, what they believe, what they practise, and what are their modes of worship. In "THE FAITHS OF THE WORLD" we are made acquainted with the religions of the world's vast population; and from the view given of the different false systems of religion, we may be led, with thankfulness to God, to value all the more our life-giving Christianity, as the only religion that can bring salvation to man and glory to God. I have great pleasure in recommending the work.

THOMAS BETTY,  
*Hornsea.*

19.

THE book entitled "THE FAITHS OF THE WORLD," which you are now offering to the reading public, is a desideratum in the literature of the day. For extent and accuracy of information regarding the subjects on which it treats, it has had no predecessor. The student who wishes to make himself familiar with the philosophy, as well as the history, of the great leading religions of the world, and all but endless ramifications, *The Faiths of the World* promises to be an invaluable treasure. In the present and prospective volumes you have my hearty thanks.

SAMUEL FAIRLEY,  
*King's Cl. F., Wansford.*

20.

HAVING examined the first Part of the "FAITHS OF THE WORLD," now in course of Publication by Messrs. A. FULLARTON & Co., I feel a satisfaction in commending the work to all who take an interest in this class of Publications. It will prove a welcome addition to the religious literature of the day.

S. B. SCHOFIELD,  
*Independent Minister, Lurston.*

21.

HAVING carefully examined several articles in the work entitled "THE FAITHS OF THE WORLD," published by Messrs. A. FULLARTON & Co., I have much pleasure in stating that it contains very valuable and useful information in a condensed form on the various subjects of which it treats.

JOSEPH MOORES,  
*Congregational Minister, Congleton.*

22.

IN glancing over the Specimen Number of "THE FAITHS OF THE WORLD," I have been struck both with the fulness and accuracy of the information on the several topics treated of, and have no hesitation in giving it, as my opinion, that if the subsequent portion of the work prove to be of equal merit with the first it must greatly surpass every other publication of this kind already given to the public.

WILLIAM CHAMBERS,  
*Independent Minister, Newcastle-under-Lyne.*

23.

THE New Serial which MESSRS. A. FULLARTON & Co. are bringing out seems to me to be a really valuable and interesting work.

I have looked into different parts of the first three Numbers, and have been much pleased with the variety, fulness, and extent of the information they contained. One very valuable feature of the work is this, where the learned author has to give an account of erroneous doctrines, he is careful to refute them. This he does in a very satisfactory manner,—often condensing the substance of the best arguments into a few lines. The work is well written, well printed, and illustrated by many beautiful engravings.

It is well worthy of support, and I hope the sale will be such as to remunerate the enterprising Publishers.

JOSEPH TWIDALE,  
*Pastor of the Congregational Church,  
Melton Mowbray.*

24.

I CAN candidly recommend Dr. Gardner's work, "THE FAITHS OF THE WORLD," as evidently conducted with great ability and Christian fidelity. It will prove, when completed, an invaluable book of reference upon the very extensive range of subjects on which it treats.

J. T. BARKER,  
*Independent Minister, Harwich.*

25.

"THE FAITHS OF THE WORLD" seems to be a correct and well arranged compendium of knowledge which would (without it) be inaccessible to all persons not possessing large libraries. Considerable labour has been expended upon it by competent hands, and it well deserves a large circulation.

HENRY W. PARKINSON,  
*Milton Congregational Church, Rochdale.*

26.

"THE FAITHS OF THE WORLD," seems to me, from the attention I have been able to give to the first volume, a highly interesting and useful work. The articles are written judiciously and fairly, the letterpress is distinct and readable, and the illustrations speak for themselves.

SAMUEL GOODALL,  
*Congregational Minister, Durham.*

27.

THE first division of "THE FAITHS OF THE WORLD," by the Rev. Dr. Gardner, which I have examined, I consider to furnish first-class information—by a first-rate compiler, got up in the first style of workmanship—on the first subject to those who study to make themselves thoroughly acquainted with the bases upon which ancient sects have been founded; and the condensed form in which it is written is not the least desideratum to those who have not the means or the leisure to peruse more expensive books.

DAVID ROBERTS,  
*Independent Minister, Carnarvon.*

## MISSIONARIES.

29.

I HAVE now for some time had in my possession the work entitled "THE FAITHS OF THE WORLD." The more I read it the more I am pleased with it. Its varied and numerous details collected from man's universal experience, prove most powerfully what I have had many opportunities of observing—the deep universal yearnings of humanity after truth, peace, and God. It also proves the utter insufficiency of either nature or reason to meet man's present case of experience and desire. The more men read "THE FAITHS OF THE WORLD," the more will they realize the Christian revelation as the *one, only, true* faith adapted to man's wants—the more will they love this *one faith* and seek its universal diffusion. Most sincerely do I recommend "THE FAITHS OF THE WORLD" to every man's careful perusal.

WILLIAM GILL,  
*Sixteen Years Missionary in the South Pacific, and  
Author of 'Gems from the Coral Islands.'*

30.

FROM the examination I have been able to make of "THE FAITHS OF THE WORLD" I have no hesitation in saying that I believe it will prove an extremely useful book of reference in a library. It contains the cream of much more ponderous volumes, and possesses information which cannot be reached except by those

28.

I HAVE carefully looked over the first Divisional Parts of "THE FAITHS OF THE WORLD," and am much pleased with its design and execution. It is clear and comprehensive; candid and catholic. The author appears thoroughly master of his subject; and the typography and illustrations fully sustain the reputation of the enterprising Publishers.

WILLIAM SPENCER,  
*Independent Minister, Nottingham.*

DAVID LIVINGSTONE,  
*Hatley Green.*

31.

I HAVE been much pleased that this deeply-felt desideratum in the literature of the day, a full account of all Religions and Sects, has at last appeared; and as far as I have had an opportunity of seeing, has been composed in so able a manner as proves the Author a man of vast research well digested.

It must be of the greatest value to Ministers and all friends of the Missionary cause, and ought to be found on every parlour table of a Christian family.

E. R. W. KRAUSE,  
*Of Eboracra Society Islands.*

32.

THE object of this work, "THE FAITHS OF THE WORLD," is to supply an important desideratum in the literature of these times. The subjects selected are very appropriate, and, as far as I am able to judge from what I have seen of it, the work is worthy of being recommended to all who are interested in the religious history of mankind from the beginning.

W. C. MILNE,  
*Missionary from China.*

## Baptists.

1.

FROM a careful perusal of your work called "THE FAITHS OF THE WORLD," I am inclined to think that it will command as it deserves an extensive circulation. Its information will be highly useful, and I have no hesitation in saying that it is worthy of a place in any library.

J. A. SPURGEON,  
*Baptist Minister, London.*

2.

I HAVE read the first two parts of "THE FAITHS OF THE WORLD," and have been very favourably impressed with the talent and industry which they exhibit. Historical articles are written with great perspicuity, and argumentations are in an impartial spirit.

C. M. BIRRELL,  
*Baptist Minister, Liverpool.*

3.

JUDGING from the specimen volume Mr. M'Veigh has submitted to me for my approval, I should say that every student of theology would regard it as a truly valuable addition to his library, and am glad to have the opportunity of subscribing for one copy in volumes.

J. W. LANCE,  
*Baptist Minister, Newport, Monmouth.*

4.

HAVING glanced at the first Division of the "FAITHS OF THE WORLD," I am happy to bear my testimony to the value of the work, and most heartily wish the Messrs. A. FULLARTON & Co. success in their laudable and important enterprise.

J. MAKEPEACE,  
*Baptist Minister, Bradford.*

5.

THIS work—issued under the auspices of the well-known and enterprising Publishers, Messrs. A. FULLARTON & Co. of Edinburgh, whose reputation for the publication of first-class works has long been highly established—supplies a desideratum in literature which has been much felt by the student. There are many who are familiar with the *names* of ancient sects and obsolete creeds, but comparatively few who are thoroughly acquainted with the traditions upon which they are based. We are presented, in the admirable Work of the Rev. James Gardner, with all the information which can be collated respecting the history and origin of the mythologies of antiquity,—the various forms of idolatry—and, in short, with all the variations and phases of religious conviction or superstition from the earliest times, whether embellished by the refinements of civilization, or invested with the ruggedness of barbarism. The work is beautifully illustrated,—and I feel persuaded that no real student will regret enrolling it amongst the choicest titles in his literary catalogue.

ARTHUR MURSELL,  
*Baptist Minister, London.*

6.

HAVING carefully examined several of the most important articles in this work, and taken a general survey of a number more, I can bear my testimony to the excellence and value of the whole. It is edited by a scholar of no ordinary attainments,—the arrangement is new and comprehensive,—the historic and other information which it supplies is large and extremely valuable,—and the style of the work, with the singular beauty of the Engravings, do honour to the enterprising publishers.

WILLIAM STOKES,  
*Baptist Minister, Manchester.*

7.

FROM the specimen of the "FAITHS OF THE WORLD" submitted to me, I think we have in it the supply of a long-felt want. The plates are excellent.

J. HUNT COOKE,  
*Baptist Minister, Southsea.*

8.

I have great pleasure in appending my recommendation of the above work.

S. COWDY,  
*Baptist Minister, London.*

9.

I have glanced at the "FAITHS OF THE WORLD," and from what I have seen it will be a work of standard excellence in every respect. From a personal knowledge of the house of A. FULLARTON & Co., I have every expectation of most honourable fulfilment of the promise of the first part.

WILLIAM ALLEN,  
*Baptist Minister, Oxford.*

10.

THE "FAITHS OF THE WORLD" supplies information of a very valuable character, which could be obtained only by extensive reading, and from books beyond the reach of the many. It is well executed, and should be on the shelf of every theological student and Christian minister.

THOMAS HANDS,  
*Baptist Minister, Luton.*

11.

THE "FAITHS OF THE WORLD" appears to me, from the opportunity I have had of examining it, to be a work of great value, and, on account of the important information which it contains, I should be glad to learn that it had got extensively into the hands of the reading public.

JOSEPH DREW,  
*Baptist Minister, Margate.*

12.

HAVING seen the specimen volume of Dr. GARDNER'S "FAITHS OF THE WORLD," I can cordially recommend it to Christians of all denominations.

It will undoubtedly be a most valuable work. Sunday school teachers would do well to read it. Parents who can afford should place it in the hands of their children.

JOSEPH DAVIES,  
*Baptist Minister, Willenhall.*

13.

THIS is a publication (as far as I can judge from the specimen left for my perusal), containing vast stores of information in convenient order and compass. Its issue is opportune at a time when the ministrations of the pulpit are likely to become more and more of a doctrinal character. The illustrations are clear and beautiful, and the type is distinct.

JOS. P. CAREY,  
*Baptist Minister, Barnstable.*

14.

THE "FAITHS OF THE WORLD" cannot fail to be at once acceptable and useful. Its illustrations are both appropriate and elegant. The well-known reputation of the publishers must ensure to it a large measure of patronage.

II. KITCHING,  
*Baptist Minister, Portsea.*

15.

I HAVE for some time past been taking "THE FAITHS OF THE WORLD," and have no hesitation in adding my testimony to its value to those already given. The conception of the work seems to me admirable, and its execution, as far as I can judge, thorough and satisfactory.

JAMES MURSELL,  
*Baptist Minister, Kettering.*

## Miscellaneous.

1.

"THE FAITHS OF THE WORLD; a Dictionary of all Religions and Religious Sects, their Doctrines, Rites, Ceremonies, and Customs, by Dr. JAMES GARDNER." This important Work is in course of Publication by Messrs. A. FULLARTON & Co., and we understand can be obtained only through their own travellers or direct Agents. The title shows that the object of the compiler is a most comprehensive one, requiring on the part of the learned Editor the most extensive and careful research to secure completeness and accuracy, and such research as, judging from the Author's previous publications, Dr. Gardner is eminently qualified to give. The four great religious divisions, so to speak, into which mankind are divided, are, according to the prospectus prefixed to the Work: Paganism, Judaism, Mohammedanism, and Christianity. Everything necessary to describe or elucidate the festivals, ceremonies, idols, superstitions, opinions, doctrines, or practices of all or any class of religionists as ranged under the four great heads above enumerated, will be found set out by the writer. The work for facility of reference is arranged in the form of a Dictionary. The writer belongs, we believe, to the Presbyterian sect of Christians, and it might have been supposed that an unfair leaning would be manifested to that form of church government. On reference to the work, however, we cannot say that it displays any undue partiality in this respect. We have, for instance, read the title "Bishop," and find the arguments in support of episcopacy, as it prevails most generally throughout the Christian world, very fairly stated, and the authorities impartially quoted; and it appears to us that the Author may be safely relied upon for his candour and fairness. We shall have occasion to refer to this valuable work again, as the successive Parts come to hand. We dismiss it, therefore, for the present, with the unequivocal expression of our admiration at the beauty of the numerous Engravings, the excellence of the Typography, and the great care manifested in its production and getting up, which reflects much credit upon the respectable house from which it proceeds.—*Nottingham Journal.*

2.

I REGARD it as both a great and a commendable undertaking which M. de Buissonjé now announces to the religious public of Holland, and which he mentioned to me some time ago. At his request I have made myself acquainted, as far as lay in my power, with the "FAITHS OF THE WORLD," of which he proposes to publish a translation, and I do not hesitate to affirm that the perusal of the work, in its original form, has impressed me with the most favourable opinion of both the book and its author. I do not wonder that it has already obtained a wide circulation in Britain, and that the number of its subscribers is still rapidly increasing. The subject of which it treats—religion, in the varied aspects in which it is viewed by man—is at once a most interesting and useful department of inquiry. Let not the Publisher then be deterred by the great expense of the undertaking from furnishing our religious public with a Dutch version of so valuable a work, and one so well fitted to enlighten the minds and enlarge the views of all into whose hands it may happen to come. I cannot for a moment doubt that a work so eminently characterized by learning, piety, and strict impartiality, will command an extensive cir-

ulation in Holland, and meet with similar approbation to that with which it has been hailed in Great Britain. The author has evidently drawn his information from the best and most reliable sources, and exhibits the doctrines, rites, and ceremonies, of the different sects of religionists with the most exemplary candour and love of truth, so that, as far as I am able to judge, the book may be perused with unhesitating confidence in its accuracy and thorough truthfulness. It is wholly unnecessary to enlarge upon the suitability of a work of this kind to the present age, or to advert to the want which it supplies in the literature of the day. The excellent engravings with which the Publisher engages to embellish the book will no doubt enhance its value in the estimation of the public.

G. J. VINKE,  
*Amsterdam.*

3.

THE undersigned has also perused with great interest the work entitled "THE FAITHS OF THE WORLD," and hails with pleasure the appearance of a Dutch translation of this elaborate work. It exhibits much valuable information in a condensed form, and may well be considered as supplying an obvious desideratum in the literature of the day. I confidently indulge the hope that this undertaking of the esteemed Publisher will be largely supported by the religious public of Holland, and it is my sincere wish that it may excite the interest which it so well deserves.

J. J. VAN OOSTERZEE,  
*Utrecht.*

4.

I AM delighted to learn that M. de Buissonjé is about to publish a Dutch translation of the "FAITHS OF THE WORLD." This excellent and able work, which has met with so great success in Britain, cannot fail to be well received in Holland also, and deserves, along with "Le Genie des Religions," by Edgar Quinet, to take the place of the unsatisfactory and antiquated work of Dupnis. I hope that the accomplished translator will obtain extensive support and encouragement in so important and laborious an undertaking.

J. J. L. TEU KATE,  
*Amsterdam.*

5.

I HAVE examined four parts of the "FAITHS OF THE WORLD," and have no hesitation in commending it as likely to prove a valuable work on a most important and interesting subject.

VERNON M. WHITE, LL.D.  
*Presbyterian Minister, Liverpool.*

6.

"THE FAITHS OF THE WORLD," so far as I have seen and looked over it, is a very useful, comprehensive, and well-written book; I can recommend, therefore, both for idea and its execution.

WM. GRAHAM,  
*Presbyterian Minister, Liverpool.*

7.

I HAVE met with Dr. Gardner before in the walks of Religious Literature, especially in the Christian Cyclopaedia, and was always instructed and edified in his company. I am glad that in the present Work, the learned and laborious Author has sketched for himself a plan which meets a desideratum in our Religious Literature; and I have no doubt he will furnish us in this Cyclopaedia with more authentic and full information respecting the Faiths of the world than anything we had before.

I therefore beg to recommend the present Work unhesitatingly to our young men, &c.

OWEN JONES,

*Welsh Calvinist Minister, Manchester.*

8.

BEFORE Dr. Gardner published "THE FAITHS OF THE WORLD" he was known in many quarters, especially in Edinburgh, as a most learned and talented man. This work must indeed add greatly to his former celebrity. The information which it contains is, to a remarkable extent, fresh; and, as far as I can see, accurate, minute, and yet comprehensive. Every intelligent man would do himself credit, and would get great benefit from having this work among his books, and in his head.

JOHN M. WILSON,

*United Presbyterian Church, Glasgow.*

9.

AFTER a careful perusal of a specimen copy of "THE FAITHS OF THE WORLD," or "Dictionary of all Religions and all Sects," in course of Publication by Messrs. A. FULLARTON & Co., I can heartily recommend it as a valuable and timely contribution to religious literature. For those who are without access to original sources of information it is indispensable to a general knowledge of the customs and doctrines of mankind on the subject of religion. Ably and carefully written, and beautifully illustrated, it is every way worthy of the patronage its enterprising Publishers have laboured to secure. Please forward me a copy of the work in volumes.

ROBERT HENDERSON,

*Minister of Scotch Church, Hexham.*

10.

I HAVE been able to examine only in a very cursory manner the first Part of "THE FAITHS OF THE WORLD," but I have no hesitation in saying that from what I have read, and from the high standing both of the Publishers and of the Editor of the work, it will prove a valuable addition to any library.

W. M. THOMPSON,

*Presbyterian Church, Woolwick.*



# FAITHS OF THE WORLD;

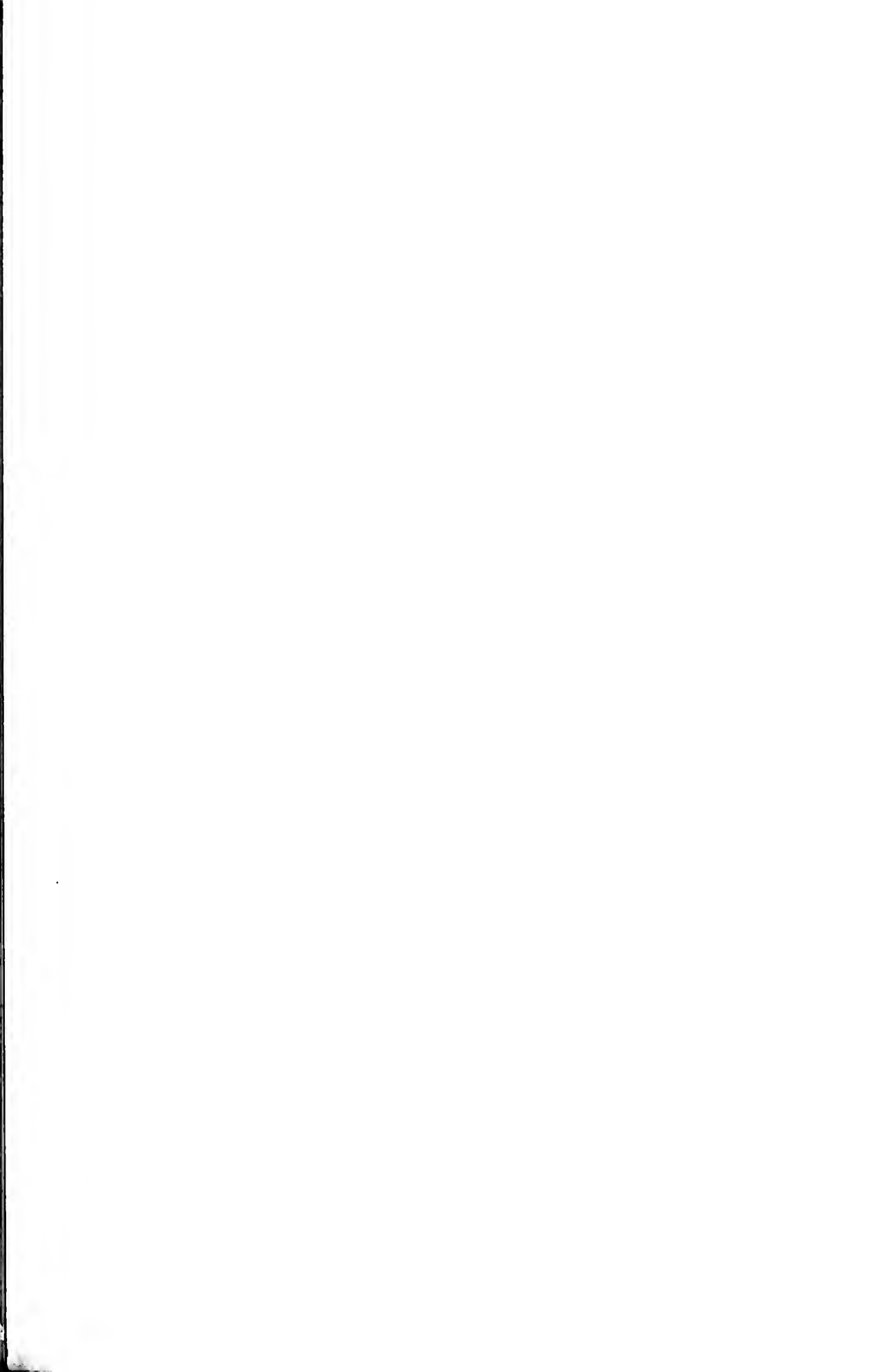
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ACCOUNT OF ALL RELIGIONS,  
&  
RELIGIOUS  
SECTS.

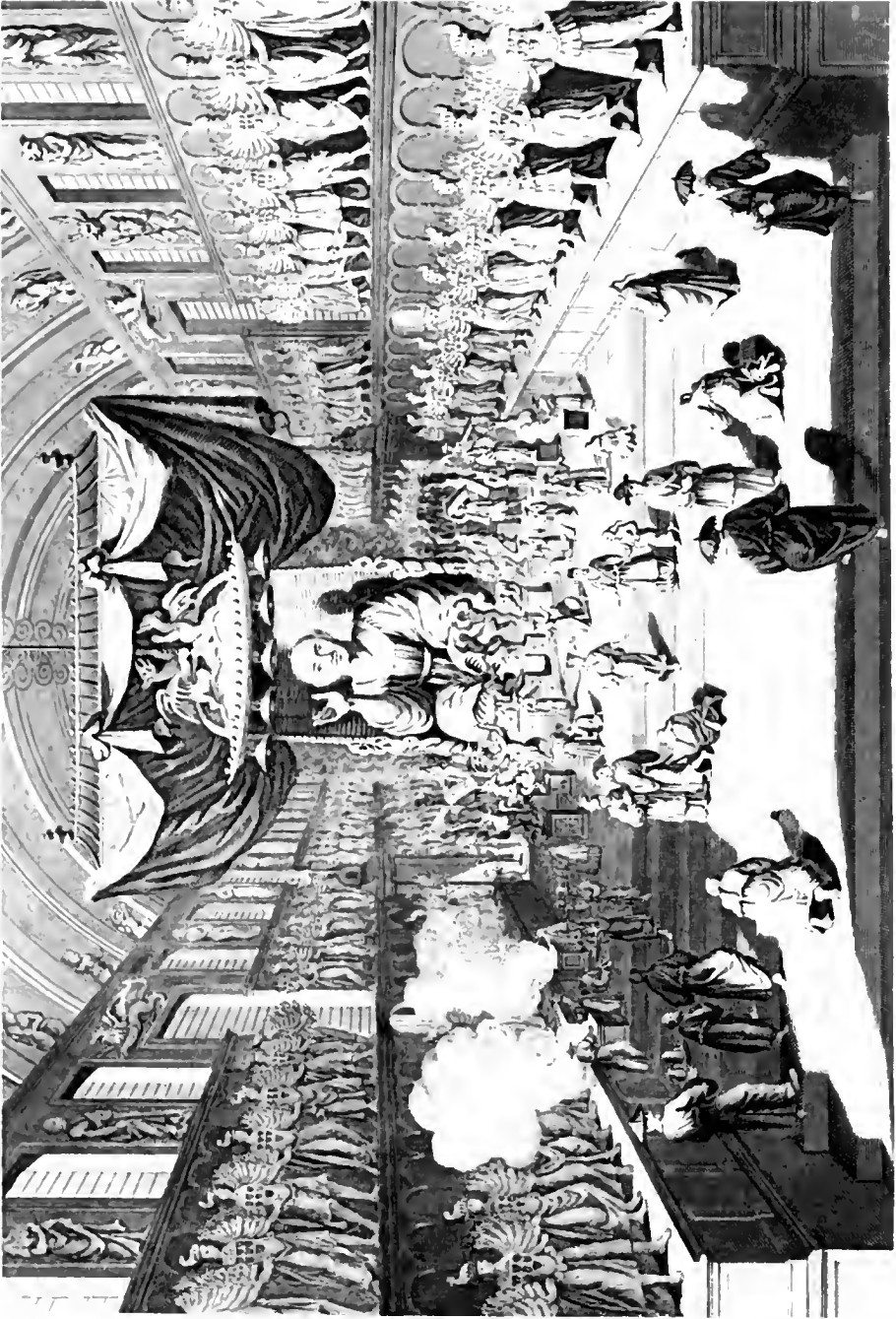
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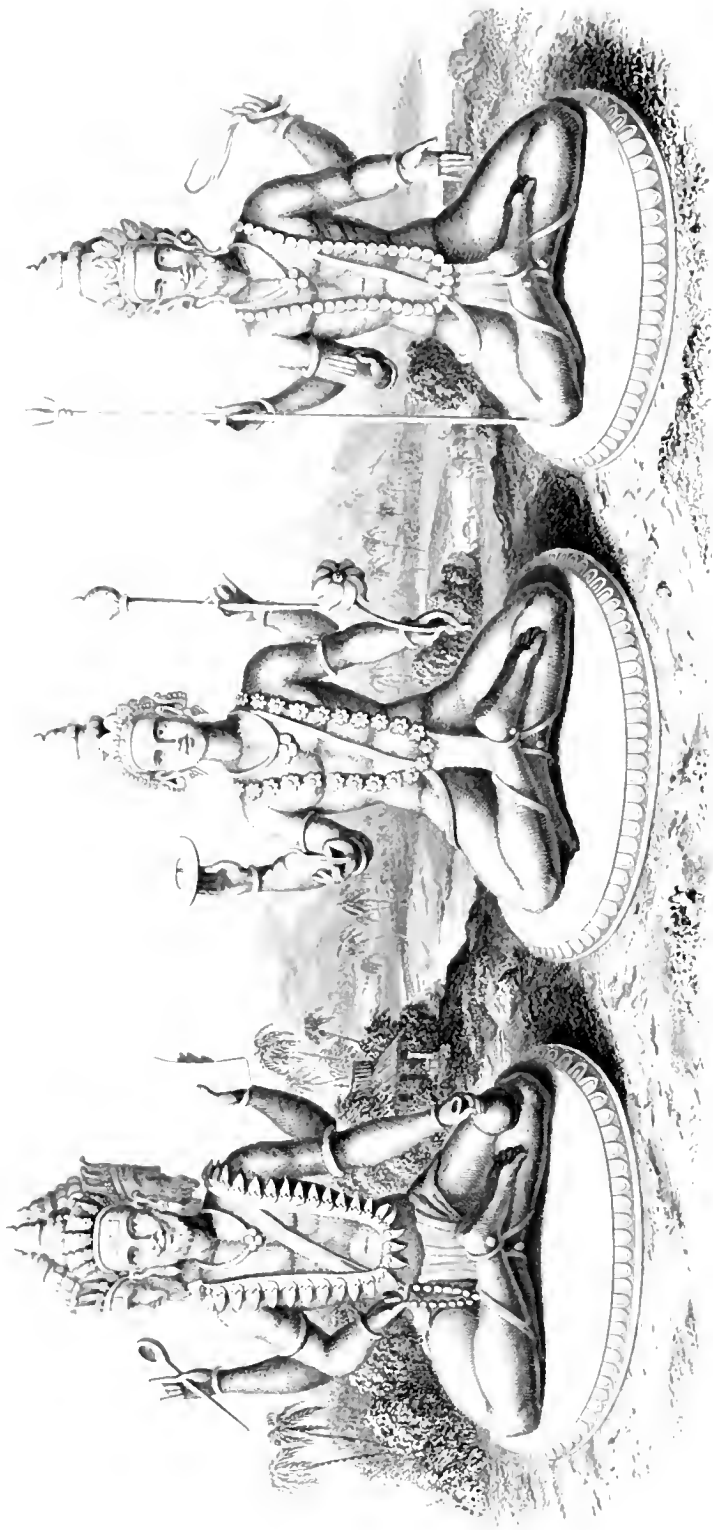
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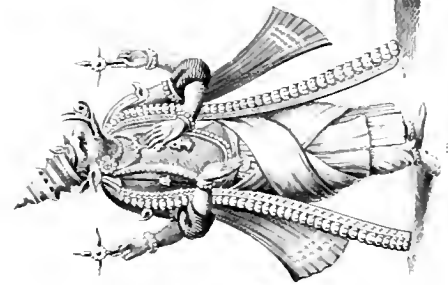
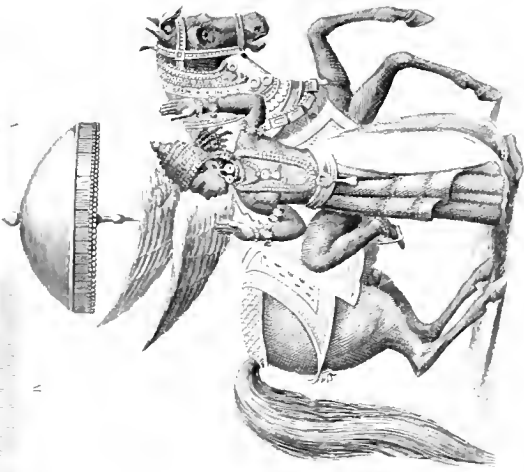




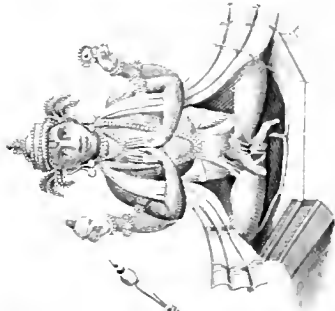




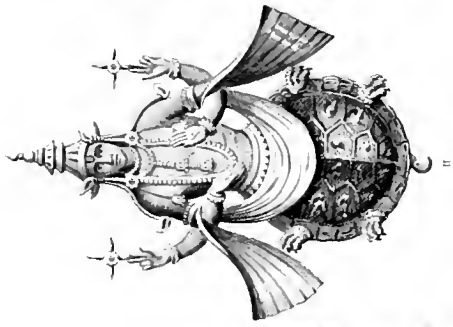
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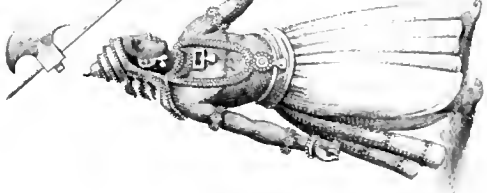
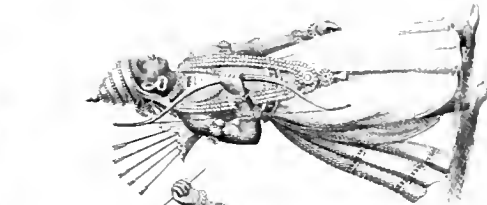
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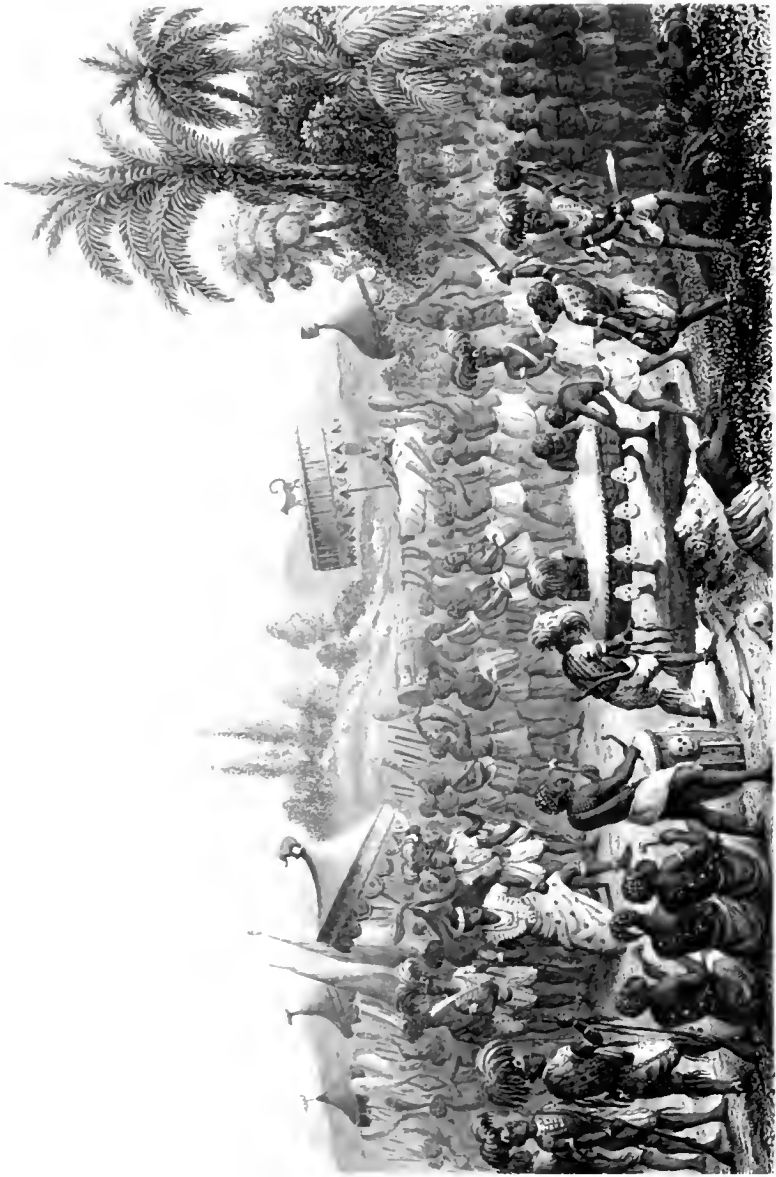


I



















THE

## FAITHS OF THE WORLD.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ating to particular convents are determined in conventual chapters; such as respect the whole order are considered in general congregations. Abbeys in their first institution were the offspring of Christian munificence and devotion; but in the more corrupt ages of the church numberless evils arose out of these societies. In Egypt, Syria, Palestine, and other countries where the monastic life had its origin, no abbeys or monasteries were judged necessary; the monks lived separate, without being combined into a society or congregated under one roof. It was not till the fourth century that the plan of a regular confraternity of monks, dwelling together in one monastery, was proposed by Pachomius, a disciple of Anthony, an Egyptian monk, and the reputed founder of the monastic system. So rapidly did the rage for the secluded life of a monk spread throughout society, that in Egypt alone, at the death of Pachomius, A. D. 348, there were no fewer than 75,000 males and 27,000 females who had embraced the monastic life. Still, up to the middle of the sixth century monasticism had not been reduced to a regular system. About that period, however, A. D. 529, Benedict of Nurcia instituted a new order of monks, and built a monastery which still exists at Monte Casino near Naples. The strictness with which the monks of this order were organized and disciplined came to be imitated throughout Europe generally. The number of monasteries was multiplied, and the great and the wealthy lavished their treasures in support of them, thinking thereby to obtain the benefit of the prayers of those who were the inmates of such institutions. Each abbey or monastery usually consisted of three principal apartments, the oratory or chapel, where the monks assemble for prayer or public worship; the refectory, where they eat their meals together; and the dormitory or sleeping apartment, which was generally situated in the upper part of the building and divided into separate cells or bed-rooms for each monk. Besides these, the large abbeys usually contained a cloister or central apartment in which the monks were wont to meet at particular hours; the library or chartulary, where the books and records were deposited; the apartments of the superior, and other smaller rooms.

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

In Scotland, the first abbeys belonged to the an-

cient Culdees, by whom they were used, not for purposes of superstition, but as centres whence were diffused civilization and knowledge over the whole surrounding country. The principal abbey belonging to the Culdees was built on the island of Iona, and in addition to that important institution, there were branch establishments at Abernethy, Dunkeld, St. Andrews, Dunblane, Brechin, Dunfermline, Seone, and various other places. Dr. Jamieson tells us, that the Culdee fraternities were in process of time displaced by Roman Catholics, who planted three canons regular of the Augustinians, as being nearest to the Culdees in point of discipline and regulation. Colonies of monks were now introduced in great numbers from England and the Continent. But of all the kings that have ever reigned in Scotland, David I. was the most active in rearing and endowing abbeys. Under his patronage, and at his expense, monastic establishments were planted in every district of the country, and richly endowed, not only with the tithes or tithes of parishes, but also with liberal grants of land from the royal domains. The example of the monarch was followed by many of the nobility. Abbeys were built both in the large towns and in the rural districts. So that it is stated that before the Reformation there were in all about 250 abbeys or conventual establishments in Scotland. The most important of these were Dunfermline, Kelso, Arbroath, Kilwinning, Holyrood, Jedburgh, and Inchtray, Melrose, Newbattle, Dryburgh, Paisley, and Crossraguel. The wealth of these abbeys was enormous, and the lands belonging to them were the richest and most fertile in the whole country. Their superiors ranked with the nobles of the land, and very frequently rose to the highest civil dignities in the kingdom. The wealth of the abbey of St. Andrews alone amounted to £10,000 per annum, an enormous income in those days.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ABRACADABRA  
 ABRACADABR  
 ABRACADAB  
 ABRACADA  
 ABRACAD  
 ABRACA  
 ABRAC  
 ABRA  
 ABR  
 AB  
 A

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“At Morning and Evening Prayer:

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

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

“At the holy communion:

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

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

“At the visitation of the sick:

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

With the formula which is usually termed the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

ACCURSED. See ANATHEMA, CURSE.

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

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

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

ACERRA, a censor used by the ancient Romans

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

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

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

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

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

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

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

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

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

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

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

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

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

ACT OF FAITH. See *AUTO DA FE*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

during the administration of the holy communion. See MASS.

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

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

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

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

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

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

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

The ancient pagans computed from various æras. The first Olympiad began B. C. 776. The taking of Troy happened in the year of the world 2820, and B. C. 1881. The expedition for the carrying away of the Golden Fleece occurred in the year of the world 2760. The foundation of Rome was laid B. C. 753. The æra of Nabonassar was in the year of the world 3257. The æra of Alexander the Great, or his last victory over Darius, was B. C. 330.

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

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

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

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

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

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

**ÆSIR**, the gods of the ancient Scandinavians.

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

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

**ÆTERNALES**. See **ETERNALES**.

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

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

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

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

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

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

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

AFFLATUS, a term used by the poets of ancient



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AGRICULTURE (FESTIVAL OF), a solemnity

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

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

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

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

AGROTÈRE a festival at Athens, in honour of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

*AL-ASVAD.* See *AIHALA*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALECTO. See EUMENIDES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALEXIANS. See CELLITES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ALL SAINTS' DAY, a festival observed by the Church of Rome on the first of November. In the Eastern churches it had been observed from the fourth century, on the eighth day after Whitsunday, and was called the Feast of all the Martyrs. But in the Western churches it had the following origin. Pope Boniface IV, who ascended the throne in the year 610, obtained by gift from the Greek Emperor Phocas the Pantheon at Rome, and consecrated it to the honour of the Virgin Mary and all the martyrs; as it had before been sacred to all the gods, and particularly to Cybele. On this occasion he ordered the feast of all the Apostles to be kept on the first of May, which was afterwards assigned only to Philip and James; and the feast of all the Martyrs on the 12th of May. But this last feast being frequented by a large concourse of people, Pope Gregory IV, in the year 831, transferred it to a season of the year when provisions were more easily obtained, that is, to the first day of November; and also consecrated it to *All Saints*. The Church of England celebrates this festival as a day on which it becomes the church militant on earth to hold communion and fellowship with the church triumphant in heaven.

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

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

ALMARICANS. See AMALRICANS.

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

**ALTAR-PIECE,** a painting placed over the altar.

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

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

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

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

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

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

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

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

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

**AMALRICIANS.** Amalric of Bena, a cele-

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

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

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

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

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

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

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

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

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

AMAWATURA, a book of legends in Singha-

lese, recording chiefly the wondrous deeds of Gotama Budha. See BUDHA.

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

**AMBASIATOR.** See APOCRISARICUS.

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

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

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

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

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

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

**AMBULLA**, a surname under which the Spartans worshipped Athena.

**AMBULLI**, a surname applied by the Spartans to the Dioscuri.

**AMBULLIUS**, a surname of Zeus employed by the Spartans.

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

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

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

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

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

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

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

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

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

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

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

The sect of devout worshippers of Amidas form a



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

**AMPHIBALUM.** See *CHASIBLE*.

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

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

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

annually at Athens, and every three years at Thebes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

1. A Christian ought not to bear arms, or acknowledge any civil magistrate, because Christ has said, "The kings of the Gentiles exercise authority over them; but it shall not be so among you." Magistrates and princes are only to be obeyed when their commands are just and rational.

2. It is not lawful to swear, not even when civil magistrates command us to lift up our hands.

3. Almighty God does not call any true Christian to administer justice, or to preserve the public tranquillity.

4. The chair of Moses is only with the Anabaptists, and no one can be predestinated to eternal life unless he belongs to that sect.

5. Hence it follows, by a necessary consequence, that they only have a right to preach the gospel and to instruct mankind.

6. All those, therefore, who oppose the progress of Anabaptists, are to be declared reprobates.

7. Whoever, then, at the day of final judgment, shall not be found to have professed Anabaptism shall

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The government of the Anglo-Saxon Church was, like that of Rome from which it had its origin, Episcopal, an archbishop and bishop being the rulers of the Church, though subject to their own national as well as to general councils; and in some instances to the Wittenagemote, and in their temporal concerns, to the king. Under their authority the subordinate clergy possessed various powers and privileges. The chief of the official duties of the clergy was, that of reading the Scriptures and expounding them for the benefit of the people. The Anglo-Saxons possessed parts of the Sacred volume in their vernacular tongue for some centuries; but the earliest version of which there is any account appears to be a translation of the Four Gospels



made about A. D. 680, by one Aldred a priest. The Psalms were rendered into the ordinary language by Adhelm, first bishop of Sherborne, about A. D. 706, and the Evangelists by Egbert, bishop of Lindisfarne, who died in A. D. 721. A few years after, the Venerable Bede translated the entire Bible; and nearly two centuries afterwards King Ælfred executed another version of the Psalms. A Saxon translation of the Pentateuch, and some other books of the Old Testament, is also attributed to Ælfrie, archbishop of Canterbury, A. D. 995, and in the same century a translation of the Scriptures was executed under the patronage of Æthelstan.

In the performance of their religious ceremonies, the Anglo-Saxon priests were to celebrate mass only in churches and on the altar, excepting in cases of extreme sickness. Their garments were to be woven; one was to be present to make responses; and mass was to be performed fasting, not more than thrice in the day, and then with pure bread, wine, and water for the Eucharist. The sacramental cup was to be of gold or silver, glass or tin, and not of earth, at least not of wood; the altar was to be clean and well covered, and no woman was to approach it during mass. The priest's books appear to have been numerous, since Ælfrie says they ought at least to have a missal, singing-book, reading-book, psalter, hand-book, penitential, and numeral-book. They were also to sing from sunrise with the nine intervals and nine readings. As might have been expected from their Roman origin, the Anglo-Saxon Christians used both crucifixes and the sign of the cross, but they seem not to have held the doctrine of transubstantiation. It must be admitted, however, that they retained some of the superstitions which belong to Romanism, particularly an extravagant regard for relics. Even the linen which held relics was adored, and they were considered as amulets from danger on journeys. They were also worn about the neck, sold at a high price, and preferred to all other presents.

Penances of various degrees of severity were inflicted for crimes in the Anglo-Saxon Church. The heaviest penance consisted in not wearing arms; in long travelling barefoot, without shelter by night, but continually fasting, watching, and praying; in not going into a bath; not cutting the hair or nails; not eating flesh, or drinking intoxicating liquors; and not entering a church. Long fastings were frequently ordered, but a seven years' fast might be performed in three days if 840 persons could be prevailed upon to join in it. By the laws of Ethelred, which were enacted in the tenth century, a day's fasting might be redeemed for a penny, or the repetition of two hundred psalms; and a twelve-month's fasting for thirty shillings, or setting at liberty a servant of that value. A singular instance of national penance, which occurred about A. D. 1015, is mentioned by Mr. Thomson, in his 'Illustrations of British History': "It having been reported to the

Wittenagemote that St. Michael had greatly befriended the Danes in Apulia, a general fast was ordered on the Monday, Tuesday, and Wednesday before his festival. Every man was to go without ornaments barefoot to church, confession, and with the holy relics; to call inwardly in their heart with all diligence to Christ; to fast on bread and water; and to give alms of a hide-penny or penny's worth. No work was to be done, the monks in every minster were to sing the Psalter and to say mass 'till things become better.'"

It is generally supposed that the Anglo-Saxon churches were built in places where the bodies of saints were discovered, consisting at first of small wooden oratories, thatched with rushes, and sometimes wholly constructed of woven wands. As the practice of architecture improved, better materials were used, and Firman took the thatched roof from the church of Durham, and covered it with leaden plates. Wilfred, archbishop of York, about A. D. 709, erected churches of polished stone at Ripon and Hexham. Organs were introduced into the Anglo-Saxon churches so early as the eighth century. Ecclesiastical chanting was practised at Canterbury by Theodore and Adrian; after which it was adopted in the other English churches. The Roman mode of singing was brought from Rome in A. D. 678, and became a favourite study in the Saxon monasteries.

Bells were probably first introduced in the seventh century. In the oldest Anglo-Saxon buildings they were not enclosed in towers, but placed under a small arch, the ropes passing through holes into the roof of the church, having hand-rings of brass and even of silver. They were originally rung by the priests themselves, and afterwards by servants. At certain seasons the choirs of the churches were strewed with hay, and at others with sand; on Easter Sunday with ivy-leaves, and sometimes with rushes. The doors were locked till the first hour or prime, and from dinner till vespers; and some of the books in the choir were covered with cloths. It is supposed that many undoubted specimens of Anglo-Saxon churches are still remaining in various parts of England.

ANGONCLYTÆ (Gr. *a gonu klino*, not to bend the knee), a name given to a Christian sect in the eighth century, who held that it was superstitious to bend the knees in prayer, or to prostrate the body; and, therefore, they always prayed standing.

ANIMALS, CLEAN and UNCLEAN. In the Mosaic Law a distinction was established between certain animals which were allowed to be eaten by the Israelites and pronounced clean, and others which were forbidden to be eaten, and pronounced unclean. The following list of animals which were accounted unclean by the Hebrews is founded chiefly on the Vulgate:—

1. QUADRUPEDS. The camel, hare, hog, porcupine, or hedge-hog.



II. BIRDS. The eagle, ossifrage, sea-eagle, kite, vulture and its species, raven and its species: ostrich, owl, moor-hen, sparrow-hawk, screech-owl, cormorant, ibis, swan, bittern, porphyryon, heron, curlew, lapwing.

III. CREEPING THINGS. The weasel, mouse, shrew-mouse, mole, camelion, eel, lizard, crocodile.

It would appear from Gen. vii. 2, that the distinction between clean and unclean animals was recognized long before the giving of the Law, nay, even before the flood; but the remark of Spencer, in his erudite work, 'De Legibus Hebræorum,' is not, perhaps, without foundation—that Moses, in giving an account of the Deluge, speaks of *clean and unclean* animals by way of anticipation. Noah, therefore, may have been guided by supernatural inspiration in his selection of animals, without the recognition of a distinction which was only established at an after period, and in the full knowledge of which Moses writes his history.

The question as to the precise object of the appointment of such a distinction has given rise to considerable discussion among the learned. Michaelis seems to regard it as founded on the very nature of the animals themselves, and remarks, "that in so early an age of the world, we should find a systematic division of quadrupeds so excellent, as never yet, after all the improvements in Natural History, to have become obsolete; but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful." The learned critic here alludes obviously to the distinction between the *Solidipede* and the *Fissipede* animals, and also to the classification of the *Ruminants* as a species distinct and separate from all others. But while some have thus imagined the difference in question to have been founded exclusively on physical, others have rested it on physiological grounds, supposing that certain animals were to be eaten simply because they were wholesome and suitable, while others were prohibited because unwholesome and unsuitable. But the Scriptures set before us a far higher reason, alleging that the design was both moral and political, being intended to preserve the Hebrews a distinct people from the idolatrous nations. This is plainly stated in Lev. xx. 24—26, "I am the Lord thy God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Agreeably with this, Moses thus reasons with them, Deut. xiv. 2, 3, 21, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Thou shalt not eat any abominable thing. Ye shall not eat any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." It was highly improbable that they would ever worship those animals which they daily fed upon. He permitted them to eat such as were generally worshipped by the Egyptians. This established a most effectual wall of separation between the Hebrews and that animal-worshipping people. Accordingly, when the Hebrews came to dwell in that country, a separate district was assigned them as their place of residence, this being all the more necessary, as some of the animals which were eaten by the Hebrews were accounted sacred by the Egyptians; and, therefore, it was unlawful to kill them. On this subject, it has been well remarked by an intelligent American author, "This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles, because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations."

Another reason of the distinction being established between clean and unclean animals was, that the Hebrews being "a peculiar people" devoted to God, might be reminded of the importance of studying the habitual cultivation of moral purity. Thus they were taught God's discernment of sin, and the stigma he had put upon it. Though there was nothing morally different between one beast and another, yet if God put this difference between them, they were bound to regard them in this light; and it was thus that every beast became to them a remembrance of the law calling upon them to distinguish between what was right and what was wrong, what was permitted and what was forbidden. Thus the primary use of this arrangement appears to have been to impress the minds of the Israelites with moral distinctions.

The ancient Jewish interpreters endeavour to account for their nation being laid under certain re-

restrictions in regard to food, by declaring that to the eating of certain animals may be ascribed a specific influence upon the moral temperament. But such explanations are of a very inferior and subordinate kind. The great and important origin of the whole was unfolded to Peter in the remarkable vision recorded in the tenth chapter of the Acts of the Apostles. On relating the vision to the people that were met in the house of Cornelius, Peter said, "Ye know that it is not lawful for a man that is a Jew to keep company with or come unto one of another nation; but God hath showed me that I should call no man common or unclean;" or, in other words, "God hath showed me that a Jew is now at liberty to keep company with or come unto one of another nation, which, so long as the distinction between clean and unclean beasts was in force, it was not lawful for him to do." The existence and continuance of this distinction, then, between clean and unclean animals, was designed to be a perpetual security against the familiar intercourse of the Jews with the heathen and idolatrous nations, that the pure worship of the true God might be preserved upon the earth, and there might be a seed to serve Him in every generation.

**ANIMAL-WORSHIP.** This species of worship seems to have prevailed at a very remote period, chiefly among the Egyptians. We find the Israelites in the wilderness worshipping the golden calf. The general opinion is, that the Hebrews had learned this kind of idolatry in Egypt. This explanation of the matter is given also by the rabbinical writers. Thus, in the 'Pirke Elieser,' quoted by Bishop Patrick, we are told that "they said unto Aaron, The Egyptians extol their gods; they sing and chant before them, for they behold them with their eyes. Make us such gods as theirs are, that we may see them before us." The peculiar form of the idol which was made on that occasion, renders it in the highest degree probable that the whole transaction is to be traced to their familiarity with the idol-worship of Egypt. That people were in the habit of paying divine honours to Apis, in the form of an ox or bull, and this suggested the idea of the calf. Various allusions to the animal-worship of the Egyptians as not being unknown to the Hebrews, occur throughout the Scriptures. Thus Joshua exhorts the people—Joshua xxiv. 14, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord." The animals held in veneration in Egypt seem to have been very numerous, including sheep, dogs, cats, storks, apes, birds of prey, wolves, and all kinds of oxen. Each city and district entertained a peculiar reverence for some beast or other, in honour of which they built a temple. These animals were maintained in or near the temples, and had all manner of luxuries provided for them. Both Diodorus Siculus and Herodotus say, that when the

sacred animals died, the people went into mourning, prepared sumptuous funerals and magnificent tombs for them, and showed every token of respect for their memory.

Learned men have speculated on the probable origin of animal-worship among the Egyptians, and no small difference of opinion has existed on the subject. The most plausible theory is, that some analogy was supposed to exist between the qualities of certain animals and those of some of their subordinate divinities. These animals were consecrated to the deities whom they were thought to resemble; and at length they were regarded as the visible emblems of such deities. The great mass of the people, however, soon forgetting the merely emblematical character of the animals, worshipped them directly and exclusively. In a country like Egypt, where hieroglyphics were held in such estimation, the symbolic animals came naturally to be regarded as representing the deities to whom they were consecrated. Thus Jupiter Ammon was represented under the figure of a ram, Apis under that of a cow, Osiris of a bull, Pan of a goat, Thoth or Mercury of an ibis, and Bubastis or Diana of a cat. The animal in process of time received the name of its corresponding deity; and thus, in the vulgar mind, instead of being associated with the deity which it represented, it was transformed into the ultimate object of worship. Thus animal-worship in all its grossness would be established among the people. The learned author of the article *Mythology* in the 'Encyclopædia Britannica,' attributes the origin of the whole system to Thoth, or Mercury Trismegistus, who is said to have been the first that "discovered the analogy between the divine affections, influences, appearances, operations, and the corresponding properties, qualities, and instincts of certain animals."

Plutarch informs us that the Egyptians themselves have traced the origin of animal-worship to a war which raged between Typhon and the gods with such severity, that they were obliged to take shelter in the bodies of living animals. Others try to find an explanation of this worship by a reference to the doctrine of metempsychosis, or transmigration of souls, alleging that not only souls, but also the gods themselves, pass through the bodies of beasts; and thus these beasts became objects of religious adoration. The opinion has been maintained by several writers on mythology, that the Egyptians worshipped animals chiefly on account of their utility; hence the ox as venerated for his value in the employments of agriculture, and the dog for his fidelity to man. But the true origin of the matter is, that the animals worshipped in Egypt were figures or representatives of the gods. It is well known that every one of the Pagan deities had his own animal consecrated to him. Thus the pigeon was dedicated to Venus; the dragon and the owl to Minerva; the peacock to Juno; the eagle to Jupiter; and the cock to Æsculapius. These consecrated

animals being introduced to the temples, rapidly passed into objects of worship. Herodotus, in speaking of these animals, remarks: "The Egyptians look upon it as a great honour to have the feeding and bringing up of these animals committed to their care; every inhabitant pays his vows to them, and thus he pays his homage to that god to whom the beast is consecrated." From this and many other such passages which occur in ancient authors, it is plain that the more intelligent among the Egyptians did not worship the sacred animals as gods, but only as figures or representations of the gods. Hence all authors agree in asserting that the ox, or Apis, was the representation, some say of Serapis, others of Osiris; Lucian is the only author who asserts that Apis was the great god of the Egyptians, wishing thereby to ridicule the religion of that ancient nation.

So extensively did animal-worship prevail among the ancient Egyptians, that almost every animal known among them was sacred to one god or another. Even the scarabæus or beetle made a considerable figure in their temples. "The cats," says Herodotus, "when dead, are carried to sacred buildings, and after being embalmed, are buried in the city Bubastis." The worship of the serpent appears to have been at an early period almost universal. Lands were set apart for the support of the sacred animals; men and women were employed to feed and maintain them. If a person killed one of these animals intentionally, he was punished with death. The murder of a cat, a hawk, or an ibis, whether designedly or not, so infuriated the people, that the offender was generally put to death on the spot, without waiting for a formal trial.

The three most elaborate attempts at an explanation of the origin of animal-worship, have been those given by Cudworth, Mosheim, and Warburton, all of them men remarkable alike for their learning and ingenuity. The first mentioned author supposes that the Egyptians held the Platonic doctrine of ideas existing from eternity, and constituting, in one of the persons of the Godhead, the intelligible and archetypal world. Philo mentions some who regarded every part of this intelligible system as divine. Hence, when they worshipped the orb of day, they professed to worship not the sensible luminary itself, but the divine *idea* or *archetype* of it; and, accordingly, proceeding on this presumption, Dr. Cudworth imagines that the ancient Egyptians, when they worshipped animals, meant to worship the divine and eternal *ideas* of these animals; but the great mass of the people were obviously unable to rise above the outward and sensible object, and therefore worshipped the animals and vegetables themselves. This theory, however plausible, wants probability, the doctrine of Plato concerning ideas being unknown for ages after animal-worship was established in Egypt.

Mosheim traces the strange superstition of animal-

worship to the policy of the prince and the craft of the priest. We learn from Herodotus, that the number of useful animals in Egypt was too small for the purposes of husbandry and other uses, but that the number of serpents and other noxious animals was so great as to call for active measures to be taken to extirpate them. Hence Mosheim supposes that the Egyptian rulers would discourage, as far as possible, the killing of sheep, goats, cows, or oxen, and would therefore declare it criminal to kill, or even to injure, such animals as the ichneumon and the ibis, the former being the natural enemy of the crocodile, and the latter of the serpent. In order to give additional force to the law, there might probably be superadded to it the sanctions of religion. Accordingly, the priests would declare, that certain animals were sacred, having a divine virtue in them, and, therefore, to kill them would be to incur the anger of the immortal gods. Such notions being inculcated upon the people, by the ministers of religion, they would thus be led naturally to attach a certain feeling of sacredness to the animals themselves, and the priests taking advantage of this superstitious feeling, would establish certain ceremonies and sacrifices as suited to each of these animals, and build temples and shrines in honour of them. Further to support this theory, Mosheim adduces the fact, that, besides the animals generally venerated throughout Egypt, each province and city had its own particular animal to which special honour was paid. He alleges, also, that not a single noxious animal was ever worshipped by the Egyptians until their country had been vanquished by the Persians, Typhon, the enemy of Osiris, and the representative of the evil principle, not having been worshipped in the earlier periods of their history. This ingenious writer argues, accordingly, that the worship of serpents, crocodiles, bears, and other noxious animals, was never known in Egypt until after the conquest of that country by the Persians, who had been, from the earliest ages, familiar with the dualistic theory of a good and evil principle.

Bishop Warburton, on the other hand, enters into an elaborate argument to prove, that animal-worship had its origin among the Egyptians in the use of hieroglyphical writing. Even after alphabetical writing had come into general use for civil and ordinary purposes, the learned prelate proves, by a number of quotations from ancient authors, that the priests still retained symbolical hieroglyphics as the medium through which to convey theological truth. These hieroglyphics represented animals and vegetables, which were intended to denote certain attributes of the gods, and the common people, no longer regarding them as symbols, began at length to venerate them as emblems of the deities themselves. And if the figures of animals and vegetables came thus to be viewed as sacred, it was surely natural to pass, by an easy process, to the veneration of animals and vegetables in themselves. Such are some of the most plausible hypotheses which have been

devised in modern times to account for the rise of animal-worship in Egypt. This species of idolatry, however, was not limited to the land of the Nile. It seems to have passed at a very remote period from Egypt to India; and hence we find the Hindus venerating the cow and the alligator. So strong is the feeling of sacredness which the natives of India attach to the latter of these two animals, that the Hindu mother rejoices, in throwing her child into the Ganges, to think that it is sure to be devoured by one of these holy alligators, and thus obtain an easy passport to eternal happiness. In short, in every country where gross idolatry has prevailed, the tendency has ever been not to rest contented with the worship of unseen gods, but to adore them in "an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Among the Greek and Roman nations of antiquity, animals were often consecrated to particular gods, as among the Egyptians. But in many of the modern heathen nations animal-worship is found existing in the most revolting form. In Japan the ape is worshipped, and a temple erected in its honour. (See APE-WORSHIP.) In Western Africa patron spirits are supposed to inhabit certain animals, and hence they become sacred. At Fishtown, on the Grain coast, certain monkeys found in the wood about the grave-yard are accounted sacred, because it is thought they are animated by the spirits of their departed friends. At Dixcove, on the Gold coast, the crocodile is sacred, as it was among the ancient Egyptians. At Papo and Whidah, on the Slave coast, a certain kind of snake is sacred. At Calabar and Bomby the shark is sacred, and human victims are occasionally offered to it. At the Gaboon the natives will not eat the parrot because it talks, and, as they say, is too much like man; but in reality, perhaps, because they have some suspicion that these birds are inhabited by the spirits of their forefathers. At Cape St. Catherine a certain tiger is also sacred. In Hindostan, not only the cow, as we have seen, but serpents also are looked upon with peculiar reverence. See IDOLATRY—PAGANISM—POLYTHEISM.

ANIMALES, a term of reproach which was given to the orthodox among the ancient Christians, by the Origenians, or followers of Origen, who denied the truth of the resurrection, and asserted that men should have only aerial and spiritual bodies in the next world. Hence those who held the general opinions of the early church—that the saints at the resurrection would rise with the same bodies as at present, only altered in quality, not in substance—were called, among other opprobrious epithets, *Animales*, as sensual, carnal in their opinions.

ANNA PERENNA, a female divinity among the ancient Romans. She is mentioned by Virgil in his fourth *Æneid* as a sister of Dido, queen of Carthage. After her sister's death, Anna fled to Italy, where she was treated with the utmost kindness by Æneas;

but having become jealous of Lavinia, and warned in a dream by the spirit of Dido, she drowned herself in the river Numicius. From that time she was worshipped as the nymph of that river, under the name of Perenna. Ovid, in his *Pastorals*, speaks of her as having been regarded by some as Luna, by others as Themis. The festival in honour of this deity was celebrated in spring, on the 15th of March, with great joy and merriment.

ANNATES, the first year's revenues of an ecclesiastical benefice in the Church of Rome, which every new incumbent was required to remit to the Pope's treasury. It may easily be conceived, that by constantly advancing clergymen from poorer to richer benefices, and prohibiting pluralities, these *annates* might be made the source of immense income when levied throughout Christendom upon all the numberless officers in the churches and monasteries. It is doubtful what pope originated this ecclesiastical tax, but it has been often attributed to John XXII., whose zeal for the enlargement of the papal revenues is well known. Annates were abolished by the celebrated council of Basil, in the fifteenth century, all the decrees of which council were declared to be null by the council of Florence; and accordingly Romanists are in the habit of excluding the council of Basil from the list of œcumenical or general councils. The exaction of Annates, or first-fruits, from the clergy in England is supposed by some to have been first made by Pope Clement, in the reign of Edward I., but other writers are of opinion that annates were demanded previous to that period. This tax was a constant source of discord between the Popes and Catholic countries. At the Reformation in England under Henry VIII., an act was passed in 1532 abolishing the annates in so far as payable to the Pope. These amounted in England to a large sum annually, £160,000 having been paid to Rome since 1510, the second year of Henry's reign. As if, however, still to afford an opening for a reconciliation with Rome, a condition was annexed to the act of parliament, that if the Pope would either abolish the payment of annates altogether, or reduce them to a moderate amount, the king might declare, before next session, whether this act, or any part of it, should be observed. At length, in 1534, the sovereign was declared by parliament to be the supreme head of the English church, as he had been declared two years before by the convocation; and annates formerly payable to the Pope, were declared to belong henceforth to the crown. This act, however, was felt to be imperfect, being understood to apply only to the annates paid for archbishoprics and bishoprics; and, accordingly, it was followed up next session by a supplementary act, declaring that the annates, or first-fruits of every ecclesiastical living, should be paid to the king. A court was now erected by parliament for the collection and management of the annates, which was dissolved by Queen Mary; but, under Elizabeth, annates were restored to

the crown, and, for this purpose, they were made payable to the exchequer, while a new officer was created, called a remembrancer of the first-fruits, whose business was to take compositions for the same, and to report to the sheriff for prosecution, those who neglected payment.

In the reign of Queen Anne, the annates were surrendered by the crown for the better support of the clergy; and a standing commission was named as governors of what has ever since been called Queen Anne's Bounty, for the augmentation of the maintenance of the poor clergy, to whom she gave the first fruits. Every person who has less than £80 per annum, is understood to have a claim upon this fund; and, for its distribution to all cases deemed deserving, quarterly courts of the governors of the fund are held in December, March, June, and September. The annates are thus rendered a source of much comfort to many poor, but faithful and zealous, ministers of Christ, in connection with the Church of England. The governors are also authorized to receive contributions in behalf of this benevolent object from any who may voluntarily give their pecuniary aid to increase a fund of such manifest importance.

ANNE (FESTIVAL OF ST.), celebrated in the Greek Church on the 25th July.

ANNEMONTA, an inferior deity, adored by the worshippers of Vishnu the Preserver, the second member of the Hindu Triad. This subordinate divinity, who is properly the wind, attends upon Vishnu, and has a small pagoda erected in honour of him, within that of Vishnu. See HINDUISM.

ANNIHILATIONISTS, those who believe that the final punishment threatened in the gospel to the wicked and impenitent consists not in an eternal existence of misery and torment, but in a total extinction of being. This doctrine has been held by some writers of considerable eminence, particularly by the late Dr. John Taylor of Norwich, by the Rev. Mr. J. Bourne of Birmingham, and by Dr. Price. The same tenet was maintained by not a few of the ancient Pagans. Several Jewish writers also have held the doctrine of annihilation. Maimonides, for example, says that when the wicked die they "will be utterly destroyed;" David Kimchi, that "their souls will perish with their bodies;" and Manasseh Ben Israel, that "their torments will not be perpetual." Dr. Isaac Watts entertained the notion that the children of ungodly parents who die in infancy are annihilated.

The arguments in favour of the annihilation of the wicked, are given by Mr. Bourne in his 'Sermons.' The substance of these arguments may be thus stated. There are many passages of Scripture in which the ultimate punishment of wicked men is defined in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when the Saviour is fortifying the minds of his disciples against persecution at the hands of man, he

expresses himself in these words, "Fear not them which kill the body, and after that have no more that they can do; fear him rather who is able to destroy both soul and body in hell." Here he plainly proposes the destruction of the soul, not its endless pain and misery, as the ultimate object of the divine displeasure, and the greatest object of our fear. And when he says, "These shall go away into everlasting punishment, but the righteous into life eternal," it appears evident that by that eternal punishment which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by "everlasting destruction from the presence of the Lord and the glory of his power." This, it is argued, is the eternal death which in its full sense and meaning is the wages of sin.

In opposition to the annihilation of the wicked, it may be remarked, that in Scripture all men are said to "receive according to the deeds done in the body, whether they have been good or whether they have been evil." This, especially when viewed in the light of other passages, shows that there shall be different degrees of punishment, as well as of reward, in a future state of existence. Punishment, therefore, it is plain, cannot consist of annihilation, which admits of no degrees.

Again, the punishment of wicked men is said in Scripture to be the same as that of wicked angels. Thus Matt. xxv. 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The punishment of wicked angels, however, consists not in annihilation, but in torment, of which their present punishment is but a foretaste. They are "cast down to hell;" they are "reserved in chains under darkness unto the judgment of the great day." They are said to "believe and tremble;" they cried to Jesus while on earth, "What have we to do with thee? art thou come to torment us before the time?" evidently implying that torment, not annihilation, is to be their future and eternal doom.

Still farther, "everlasting destruction from the presence of God and the glory of his power" cannot mean annihilation, for that would be no exertion of divine power, but the suspension of it; and the second death is said to consist in being "cast into the lake of fire and brimstone," where "their worm dieth not and their fire is not quenched," where "there is weeping, and wailing, and gnashing of teeth"—expressions, all of which point to an eternal prolongation of existence, not annihilation.

Strangely in opposition to the doctrines of the *Annihilationists*, or, as they are more frequently called, the *Destructionists*, who imagine cessation of existence to be the consummation of the misery reserved for the wicked, is a prominent doctrine of Buddhism, which is the religion of upwards of three hundred millions of the human race, that what they call Nirwana, or annihilation, is the consummation of happi-

ness, reserved for those who have reached the highest degree of perfection. (See ABSORPTION). The grand end which the Buddhist sage aims at, is to obtain a final cessation of existence, to be nothing, absolutely nothing. So completely do extremes meet in the speculations of men.

**ANNIVERSARIES.** The ancient Greeks, convinced by reason and tradition that man was not annihilated at death, but that his nobler part was incorruptible, celebrated annually the commemoration of their departed heroes. Animated by a higher and a holier feeling, the early Christians were accustomed to hold a festival on the anniversary of the day on which a martyr had fallen, which, as being the date of his entrance on his eternal state of existence, they called his birthday. The festival on an anniversary was observed with great rejoicing. The place of meeting was the tomb of the martyr, situated in a remote and sequestered spot at some distance from the abodes of men, or, as was frequently the case, in a subterranean dungeon or catacomb. On the approach of the anniversary, groups of Christian families assembled to undertake the journey in company, and on reaching the sacred spot where the martyr had died for the cause of Christ, they proceeded to engage in divine worship, after which they partook together of the Lord's Supper. A collection was then made for the poor, and several hymns sung, when the acts of the martyr, whose anniversary they were holding, were publicly read, and the whole service was concluded by some pastor giving a practical address suited to the occasion. The earliest notice of such anniversaries occurs in the second century, on the martyrdom of Polycarp at Smyrna. The practice gradually became more common, and we find Cyprian at length, when in exile, writing to his clergy to be careful in keeping a record of the days on which the martyrs suffered, that there might be an anniversary commemoration made of them. And not only were the dates, but the minute details of the martyrdoms, preserved. These were read at the anniversary of a martyr. The third council of Carthage, which forbids all other books to be read in church except the canonical Scriptures, mentions the passions of the martyrs as books that might be read on their anniversary days of commemoration. Austin, Pope Leo, and Gelasius, often mention the reading of such histories in the African and Roman churches. The anniversary sermon became a very important part of the service on such occasions. Specimens of these productions by some of the ablest of the Christian fathers still exist.

It was customary for the primitive Christians at their anniversaries to celebrate a love-feast (see *AGAPÆ*), and as the tombs of the martyrs were at a distance from towns, a regular market was frequently held on the spot. For a long time the utmost decorum and even solemnity characterized these annual gatherings; but in course of time scenes of excess and revelry were occasionally witnessed, and

it became necessary to abolish the love feasts altogether. Another abuse, which was productive of the most injurious consequences to the cause of religion, rose out of these commemorations. It was a natural and proper thing to hold in high esteem the memory of those holy men who had shed their blood in the Redeemer's cause, but the simple services of these anniversaries at length degenerated into a superstitious homage paid to the glorified martyrs, and even to their bones and relics. "The degenerate professors of Christianity," as Dr. Jamieson remarks, "came to ascribe to them attributes, and to dignify them with honours higher than what were due to men; these anniversary memorials of the martyrs became so many polluted fountains from which was yearly discharged an increasing torrent of superstition on the churches." The simple form of the anniversary was exchanged for the ostentatious ceremonial of the Festival of the Martyr, and Popery engrafted upon a solemn Christian service a number of superstitious and unscriptural rites. See **FESTIVALS (RELIGIOUS)**.

**ANNUNCIADA**, a society founded at Rome in 1460 for the marrying of poor maids. Every Lady-day this institution gives sixty Roman crowns, a suit of white serge, and a florin for slippers, to more than four hundred maids for their portion. The tickets authorizing them to receive the allowance are distributed by the Pope, who makes a cavalcade attended with his cardinals for the purpose. If any of the maids wish to be nuns, they receive 120 crowns each, and are distinguished by a chaplet of flowers on their head.

**ANNUNCIADE**, an order of Popish nuns, instituted by Jane, Queen of France, daughter of Louis XI., and wife of Louis XII. She was under the spiritual direction of two fathers of the Cordelier order, who endeavoured to persuade her that the greatest honour she could render to God was to build some convents for nuns of their order, like that of the Ave Maria at Paris, founded by her mother, Queen Charlotte of Savoy. But Jane, alleging that she had received a special revelation from the Virgin Mary, that she must found an entirely new order, different from any that had hitherto existed, her confessors undertook to aid her in the accomplishment of her design, and accordingly they composed a rule for the new order, the chief business of which was to honour with a number of beads and rosaries the ten principal virtues or delights of the Virgin Mary. The first of these delights was when the angel Gabriel announced to her the mystery of the incarnation, and from this the new order of nuns took their name. The second delight was when she saw her son Jesus brought into the world. The third when the wise men came to worship him. The fourth when she found the child Jesus questioning the doctors in the temple; and so forth. The order being now set on foot, it was necessary to obtain the confirmation of it by the Court of Rome. This, how-

ever, was found to be rather difficult. Alexander VI., the then reigning Pope, declined to grant the requested confirmation, and it was not until one of her confessors repaired personally to Rome, that the Pope and the Cardinals yielded. Father Gilbert, for such was the confessor's name, pretended that St. Lawrence and St. Francis had appeared to him, and strictly charged him, under pain of their severe displeasure, to obtain the confirmation of the rule and order of the ten virtues or delights of the Virgin Mary. The device was successful, and the confirmation was given on the 14th February 1501. Leo X. renewed the confirmation in 1517. This order speedily increased in France, Flanders, and other parts. They wear a grey habit, with a red scapulary, and a white cloak, and have for a girdle a cord with ten knots in remembrance of the ten delights of the Virgin Mary. Another order of nuns bearing the same name, was founded at Genoa in Italy, by a lady of quality, in the year 1600, and was called the order of the Annunciade, as making profession of honouring particularly the mystery of the incarnation. Their dress differs from the nuns of France, being of a white colour, with a scapulary, and a cloak of a blue colour, from which circumstance they are called also *Celestes*. They receive into their order both widows and maids, and have a number of convents in Italy.

ANNUNCIATION, a festival celebrated in the Roman Catholic, Greek, and Anglican churches, in commemoration of the announcement made by the angel Gabriel to Mary, that she should bring forth the Saviour. The Latins absurdly call it the Annunciation of Mary. It is observed generally on the 25th of March, which on this account receives the name of Lady-day. To avoid interrupting the Lent fast, the Spaniards celebrated it on the 18th of December, and the Armenians on the 5th of January. It is uncertain when the festival was first instituted, and although it has sometimes been alleged to have been observed in the time of Athanasius, this is generally doubted. The first mention of it appears to be in the 52d canon of the council of Trullo, A. D. 691, where it is spoken of as a festival established and known. Bernard calls it, "the root of all the festivals," so that he must have supposed it to have been recognized in the church much earlier than the end of the seventh century. The Pope on Lady-day distributes the marriage portions to poor maids, allowed by the society ANNUNCIADA (which see). The 25th of March was anciently dedicated to the heathen goddess, Cybele, who was called the "Queen of heaven," as the Virgin Mary is by the Roman Catholics. In this point, as in many others, a strong resemblance may be traced between Paganism and Popery.

ANOINTING. It was a customary practice among the ancient Hebrews to pour oil upon a person in consecrating or setting him apart to an office. The custom was also observed in common life for

purposes of health and cleanness, as well as from a regard to religion. They were in the habit of anointing the hair, the head, and the beard. Guests were frequently anointed as a proof of hospitality and kindness, the oil being either poured over the whole body, or particularly upon the head and feet. Dead bodies were also anointed to preserve them from corruption. Sacred vessels were anointed as well as sacred persons. The Jews were accustomed by this ceremony to consecrate or set apart to their office, prophets, priests, and kings, thus emblematically representing the communication of the gifts and graces of the Spirit. Hence Jesus was called the Messiah or the Christ, the first in the Hebrew language, and the second in Greek, denoting the Anointed. And the Holy Spirit is called an unction or anointing, while it is said of all believers, that they "have an unction or anointing from the Holy One."

The ceremony of the inauguration of kings among the Hebrews consisted in anointing or pouring oil upon the head. It is a maxim among the Jews, that a king must be anointed in the open air, near a fountain, an idea probably founded on the history of Solomon, who was brought at his inauguration to Gihon, a fountain or brook near Jerusalem. The Talmud explains the anointing to be an emblem and good omen of the perpetuity of the kingdom, which should resemble in its continuance an ever-flowing fountain. It is by no means consistent with fact, however, that the Hebrew kings were all of them anointed near fountains. This was not the case with Saul, and although David was anointed three times, there is no mention of a fountain in connection with the ceremony. The Jews assert that kings were always anointed by prophets, and that the unction in such cases must always be with the sacred oil taken from the tabernacle. The Hebrew doctors believe that the family of David had the privilege of being anointed with the same holy oil with which the high priest was anointed. It is certain that Solomon was anointed with oil taken from the tabernacle, but the Jews allege that there was a difference in the form of anointing between the king and the high priest; the former being anointed in the form of a crown encircling his head, in token that he was the head of the people, and had the supreme power committed to him; the latter being anointed in the form of a cross, by one line drawn with the oil running down his forehead, and by another line drawn by the oil between his eye-brows. The ceremony of anointing was regarded with great veneration.

The unction of the high priest was performed in a peculiar manner. The oil was poured upon his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the letter X upon his forehead, to distinguish his anointing from that of kings, who were anointed in the form of a circle or crown. The Jews allege that the high priest was anointed by the same

drim, and when the oil failed, he was clothed in the pontifical garments. If the anointing took place, it was practised daily for seven days, in succession; and if it did not take place, he was clothed with the eight vestments of the priesthood every day, for seven days, and was called "the installed by the garments." Though there was only one high priest at a time, yet he sometimes deputed his power, and appointed a substitute, particularly one who accompanied the armies of Israel to the wars, carrying with him the ephod and breastplate, that he might ask counsel of God by the Urim and Thummim, in all the difficulties which might arise. That this person might be the better fitted to occupy the place of the high priest, he was consecrated to the office by the holy anointing oil as the high priest was; and hence he was called the anointed for the wars.

In the Roman Catholic church the ceremony of anointing is used in ordaining candidates for the priest's office. Thus in the course of the ordination service, the candidates successively kneeling one by one before the Pontiff, he anoints with the catechumenal oil both the hands joined together, of each one in the form of a cross; he draws with his right thumb, after he has dipped it in the oil, two lines on the joined hands: namely, one from the thumb of the right hand to the forefinger of the left hand, and another from the thumb of the left hand to the forefinger of the right; and then he anoints the palms 11 over, saying whilst he anoints each one, "Vouch safe, O Lord, to consecrate and sanctify these hands through this unction and our benediction. Amen." This ceremony of anointing as practised in ordination is altogether unsanctioned by antiquity. The Greek church has never used it. It is not mentioned in the fourth council of Carthage, where the rites of ordination as they were then practised are laid down; nor was it the practice even at Rome itself in the time of Nicholas I., who died A. D. 867. He says expressly, "that neither priests nor deacons are anointed at their ordination in this holy Roman church, in which by God's appointment we serve; and if our memory fails us not, we nowhere read that this was done by the ministers of the New Law." The practice was first adopted in the Gallican church, and thence it spread to Rome. Now it is essential to ordination in the church of Rome.

**ANOINTING OIL.** The holy anointing oil to be used for the consecration of priests, and other religious purposes, was appointed by God to be composed of the following ingredients: Exod. xxx. 22—25. "Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment

compound after the art of the apothecary: it shall be an holy anointing oil." With this holy oil was the tabernacle with its priesthood and its furniture to be anointed as the last and crowning act of consecration. And as every thing to which it was applied became thereby most holy, so a peculiar sanctity attached to the anointing oil itself, and it was on peril of death that any oil of the same composition was made for any other purpose whatever. The two leading attributes of the anointing oil were its preciousness and its sanctity. The spices of which it was composed were peculiarly rare and odoriferous, and the oil with which they were blended was most pure. This was doubtless intended to shadow forth the excellency of the gifts of the Holy Spirit, whose distinguishing emblem under the old economy was oil. The holy oil was commanded to be kept by the children of Israel throughout their generations. And, therefore, it was laid up before the Lord in the most holy place. And as the original copy of the Law was placed there on the right side of the ark of the covenant, so probably the vessel containing the holy oil was placed on the other side of it, and there kept till the first temple being destroyed, that also was destroyed with it. But the want of this precious sacred oil in the second temple caused a want of sanctity in all things else belonging to it; for although, on the return of the Jews from the Babylonish captivity and the rebuilding of their temple, they made an ark, an altar of incense, a table for shew-bread, a golden candlestick, an altar of burnt-offerings, and a laver, with the other vessels and utensils belonging to them, yet through want of the holy anointing oil to consecrate them, these all wanted that holiness under the second temple which they had under the first; and the high-priest, who officiated in that temple, was consecrated not by oil but by the putting on of his vestments. So that the want of this one thing in the second temple deprived all the rest of its sanctity. And, therefore, this holy anointing oil might well be reckoned one of the principal things that were wanting in the second temple.

**ANOMŒANS** (Gr. *anomoios*, unlike), a name given to the pure Arians in the fourth century, in contradistinction to the Semi-Arians, because they held the Son of God to be unlike to, or different from, the Father in essence, whereas the Semi-Arians maintained the nature of the Son to be like that of the Father. The Anomœans were condemned by the Semi-Arians at the council of Selencia A. D. 359, while they, in their turn, condemned the Semi-Arians in the councils of Constantinople and Antioch, erasing the word *like* from the formula of Rimini and Constantinople. See **ARIANS—SEMI-ARIANS**.

**ANSARIANS**, or **ANSAIRYAH**, or **NASAIRYAH**, a people inhabiting the range of mountains north of Lebanon, between Tripoli and Antioch. They profess an absurd mass of doctrines much resembling



those of the Druses, and somewhat like the tenets of the Mormonites. The semi-fabulous origin of the sect is thus stated by Assemann, translated from the Syriac:—"Whereas many desire to know the origin of the Nazareni, receive the following account from us. In A. D. 891, there appeared an old man in the region Akula [this is Cupha, a city of Arabia, as Bar-Hebraeus elsewhere notices] in a village which the inhabitants call Nazaria. This old man having the appearance of a person given to severe fasts, great poverty, and strict devotion, many of the natives of that place followed him; out of whom having chosen twelve, according to the number of the Apostles, he commanded them to preach a new doctrine to the people. The governor of the place, hearing of this, commanded to apprehend him; and, having cast him into a dungeon in his own house, swore that on the following morning he would have him crucified. On the same night, the governor going to bed, half-intoxicated with wine, placed the key of the dungeon under his pillow; a maid of the household perceiving this, when he was fast asleep, withdrew the key; and, pitying this old man, given to fasting and prayer, opened the dungeon, set him at liberty, and then restored the key to its former place: the governor, going in the morning to the dungeon, and opening it with the same key, and finding no person, imagined the culprit to have been miraculously removed; and as the maid through fear kept silence as to what she had done, the report spread abroad that the old man had escaped from the prison while the doors were shut. A short time after, having found two of his disciples in a distant country, he contrived to persuade them that he had been delivered by angels from the prison, and conveyed to a desert-place. He then wrote a book of his religion, and gave it to them with an order to promulgate it, and invite men to receive his new doctrines. These doctrines were of the following nature:—"I, such an one, commonly believed to be the son of Othman, of the town Nazaria, saw Christ, who is Jesus, who also is the Word, and the Director, and Achmed, the son of Mohammed, the son of Hanaphia of the sons of Ali: the same also is the angel Gabriel: and he said to me, Thou art the Reader, thou art the Truth. Thou art the camel that retainest anger against the Infidels. Thou art the heifer bearing the yoke of the Believers. Thou art the Spirit. Thou art John the son of Zacharias. Preach, therefore, to men that they kneel four times in their prayers; twice before sunrise, twice after sunset, toward Jerusalem, saying each time these three verses, God is sublime above all, God is high above all, God is the greatest of all. On the second and sixth festival, let no man do any work; let them fast two days every year: let them abstain from the Mohammedan ablution: let them not drink strong drink, but of wine as much they please. Let them not eat the flesh of wild beasts." Having delivered these ridiculous doctrines, he went to Palestine,

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where he infected the simple and rustic people with the same teaching: then departing, he hid himself; nor is his place known to this day."

The doctrines taught by the sheikhs or doctors of the Ansarians, are very strange. They allege that God has been incarnate several times, that he has been incarnate not only in Jesus Christ, but also in Abraham, Moses, and other persons celebrated in the Old Testament. They attribute also the same honour to Mohammed. They imagine that they honour Jesus Christ by maintaining that he did not die on the cross as the Christians profess, but that he substituted another in his place. They likewise say, that Mohammed appointed that another body in place of his own, should be put into the tomb which had been prepared for him. They have borrowed from Christianity the practice of observing the communion, but they celebrate it strangely with wine and a morsel of meat. They admit only men to the communion, and observe it in secret. They celebrate some of the festivals observed among Christians, such as Christmas, the circumcision, Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days. When they are at their prayers they turn their face towards the sun, which has led some to suppose that they worship the sun. This charge, however, is not well founded.

The Ansarians believe in the transmigration of souls, but they hold that the soul of a devotee belonging to their own sect can enter Paradise after having passed through a small number of bodies; but the soul of any other person must have passed through eighty. The souls of infidels they believe pass through five frightful degrees, and after that they must remain in the world as sheep till the coming of Fatima. The Ansarians are divided into different sects, of which nothing is known except their names, viz. Kelbye, Shamsye, and Mokludjye. They entertain the curious notion that the soul ought to quit the body of a dying man by the mouth; and they are extremely cautious against any accident which they imagine may prevent it from taking that road: for this reason, whenever the government of Latakia or Tripoli condemns an Ansarian to death, his relations offer considerable sums that he may be impaled instead of being hanged. This shows that they have some idea at least of a future state. It appears that Ansarians are found in Anatolia and at Constantinople. Dr. Wilson mentions his having found some of them in the villages near the sources of the Jordan. Burckhardt the traveller informs us that "some years since a great man of this sect died in the mountains of Antioch, and the water with which his corpse had been washed was carefully put into bottles, and sent to Constantinople and Asia Minor."

The Ansarians are a mountainous tribe of a somewhat lawless character, who have never been brought into complete subjection. They appear to be a branch of the CARMATHIANS (which see), their tenets being obviously a mixture of Mohammedan-

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ism and Persian mysticism. They call themselves *Mamen*, and ascribe to Ali divine honours; associating with him Fatima, Hassan, and Hossein. Niebuhr asserts, that they acknowledge twelve Imams, the last of whom, Mohammed-el-Mehdee, they believe to have taken up his residence in the sun. Maundrell represents them as low in the scale of morality, being a dissipated wine-drinking people. They maintain constant feuds with the Ismaïlah or Ishmaelites, who inhabit the same mountains. They are sometimes confounded with the ASSASSINS (which see).

ANTAMAPPES, or the Dark Well, the place of final punishment into which, according to the Indian Brahmins, the wicked are cast, and from which they can never return. There they are lacerated with thorns, pecked by mad crows with steel beaks, bitten by dogs, and stung by gnats.

ANTANG, a large bird of prey, revered by the Dyaks, a people inhabiting the southern coast of the island of Borneo. It is regarded as one of the good spirits inhabiting the higher regions, which are described as similar in aspect to the terrestrial world. Mountains, valleys, streams, lakes, &c., are found there as well as on this earth, and the dominions of various spirits are bounded by the different streams and branches of the rivers. The following account of this venerated bird is given by the Rev. T. F. Becker, a missionary in the district:—"The ancestor, 'Tato,' of that respectable family of antangs, is a certain *Sambila-Tiong*, or rich son of a Kahaian chieftain of ancient times. This *Sambila-Tiong* is the first who pursued the practice, so general in latter times among the Dyaks, of cutting off heads. His mother instigated him to it on the demise of her husband, when she refused to *tiuru* before he had found the head of a man with which to decorate the feast, whilst the soul of the beheaded was to be given to the deceased chief as a slave to accompany him to the *levellian*. *Sambila-Tiong* was obedient to the command of his mother. One day, at an early hour in the morning, he took his *lanju* and *mandan* (spear and sword), some boiled rice rolled in pisang leaves, and took his way along a narrow and solitary path towards the neighbouring mountains. Arrived there he hid himself among the brushwood close to the path, watching eagerly for his prey. After waiting for some time, a traveller appeared beneath at the brook carrying a load on his back. Having passed, wading the rivulet, he advanced quickly and heedlessly towards the spot where *Sambila-Tiong* was concealed. The latter moved not, but let the poor stranger quietly pass over, and then suddenly throwing himself from behind upon his victim, pierced him with his *lanju* in the side, upon which he struggling fell forward to the ground.

"Defence was impossible; before the mortally wounded man had recovered his spirits, the sharp two feet long *mandan* was through his neck, and the severed head rolled to the feet of the murderer.

Eagerly grasped the latter the head by its long disentangled hair, and placing it in his *rambat* (a small oblong basket, exclusively used by males on a journey), returned home with his prey the same day, where his mother was waiting for him. The necessary preparations for the *tiwa* now were made without loss of time, and when all was ready, within about a month, the guests were invited in great numbers. But lo! what happened. When the festivity had reached its height, and the *kampung* resounded with the song of the *Blians* (dancing girls), when shot after shot shook the house in which the exulting people were crowded, the songs of the '*Olo magalian*' (the hymn sung by the guide of the soul) rising higher and higher, commending the departed soul of the *Tomogong*, and that of his slave, the beheaded traveller, to the care of *Tempon-tellon*, inflaming and transporting the spirits of the multitude: then suddenly, in the twinkling of an eye, *Sambila-Tiong* was transformed into an *Antang*, and, fluttering with his long red wings above the heads of the *Blians* and the *Olo magalian*, reached the open door. Escaping by it he soared aloft and gyrating in great wide circles above the *kampung* for some seconds, he then betook himself to the solitary shores of the *damans* (inland lakes) in the mountains, whence subsequently his numerous descendants spread themselves not only over that large island, but also over the whole of the Indian Archipelago.

"On this fiction is founded the high veneration in which the *Antang* stands among the Dyaks, who consult him in all important undertakings, and never set out on a journey without having first assured themselves of his approbation, which he makes known to his votaries by his significant flight, for which of course marks of gratitude are shown to him, the king of the airy regions, by royal banquets. After the conclusions of these entertainments, the travellers set out with great composure, and totally careless about the things to come, relying on their patron, who, they are sure, will be constantly near them. Every one sees in him an old friend and countryman, who, although elevated to a higher rank, is always deeply concerned in the fate of his family, and delights in their friendship and confidence. One point, however, is not altogether in accordance with their notion of his benevolence, viz., his fondness for chickens, which is so great that he always carries with him a great number to his *kala tangiran* (a lofty tree). If his visits are too frequent, the people, when they see him swooping down from his airy castle, place themselves in the doors of their houses, and deafen his ears with shrill cries at the utmost pitch of their voices. This is all that is deemed necessary; to receive him with a charge of small shot is a thing which nobody dreams of, probably also from his being considered '*tago*.' Great was the surprise of the peasants when, on one occasion, the writer brought one of their *Nabis* down from his *tangiran* with a little small shot, just when he was

occupied preparing his fare; 'Hau matei kea iä! (ba, he is dead indeed!) they exclaimed aloud, when a little Chinese boy dragged him out of the long grass."

**ANTEDILUVIANS (RELIGION OF).** Little is known of the minute details of the religions of the world before the Flood; but enough has been revealed in Sacred Scripture to enable us to form not very vague or inaccurate notions on the subject. The Antediluvian period extended through 1,656 years, following the Hebrew computation, and yet, in the course of that long space of time, the want of a written revelation could not possibly be felt, the life of men being so protracted that Methuselah spent 243 years with Adam, the first father of mankind, and 600 years with Noah, the last of the old world. The knowledge of the creation, therefore, as well as of the fall of man and revelation of the remedy, was easily transmitted throughout the generations from Adam to Noah. The Antediluvians, however, were favoured with remarkable manifestations of the Divinity. God appeared at that early period of the world's history, not only to good, but, sometimes at least, even to bad men. It is not improbable that, when it is said, Gen. v. 22, "Enoch walked with God," he may have enjoyed extraordinary revelations from Jehovah himself. The institution of the Sabbath, and the observance of sacrifice, must have gone far to preserve a knowledge of the true religion, in the essential features of it, as embodied in the promise given to our first parents after the fall, Gen. iii. 15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The peculiar privileges, however, of the Antediluvian world did not restrain them from falling into a state of the deepest depravity and corruption. We are expressly informed, Gen. vi. 11, that the old world was corrupt before God, and by corruption, the Jewish doctors allege, is always meant, in Scripture language, impurity or idolatry. Great difference of opinion exists on the point, whether the Antediluvians can be charged with idolatry. Onkelos, Maimonides, and the greater number of the Rabbinical writers, interpret the words relating to the birth of Enos not as we do, "Then began men to call upon the name of the Lord;" but "then there was profanation by invoking the name of the Lord," or as they understand it, "That the most glorious name of God was then given unto creatures." Sanchoniatho, one of the earliest of profane authors, has given a particular account of the sun being worshipped in the second generation from Adam, and pillars or rude stones in the fifth, and statues and eminent persons in the ninth. To such speculations, however, not the slightest credit is to be attached. It is sufficient for our present purpose to refer to the undoubted fact, that the human family had degenerated to such an extent during the period which elapsed between the Creation and the Deluge, that "it repented

God that he had made man upon the earth." Often, doubtless, had righteous men endeavoured to stem the rapidly advancing torrent of impiety and wickedness. Enoch predicted the final destruction of the world at Christ's second coming; and Bochart throws out the idea, that he predicted the coming deluge by the name which he gave to his son Methuselah, which may be interpreted paraphrastically, "when he is dead a deluge of waters shall ensue." This notion, if well founded, was remarkably fulfilled, as, however unlikely to happen when that name was given, his life was protracted till within two years of the Deluge. Noah himself was a preacher of righteousness for one hundred and twenty years before that great catastrophe which brought ruin and desolation upon a sinful world.

The three writers of remote antiquity who have professed to give an account of the Antediluvian world, are Berosus, who wrote the history of the Chaldeans; Sanchoniatho, who compiled that of the Phœnicians; and Manetho, who collected the antiquities of Egypt. Berosus professes to narrate shortly the history of ten kings which reigned in Chaldea before the flood, and these corresponding with the number which Moses mentions. Alorus, the first, is supposed to be Adam; and Xisuthrus, the last, to be Noah. Sanchoniatho speaks with greater minuteness concerning this obscure period of the world's history, and says, that upon the occasion of great droughts, the people worshipped the sun, which they called Beelsamen, which in Phœnician means the Lord of Heaven. Manetho, in his great anxiety to make the Egyptians appear far more ancient than any other nation, gives one of the most absurd legends that has ever been palmed upon the world. He asserts that there were in Egypt thirty dynasties of gods, consisting of 113 generations, and which took up the space of 36,525 years; that when this period had expired, there reigned eight demigods in the space of 217 years; that after them succeeded a race of heroes to the number of fifteen, and their reign took up 413 years. All this he alleges to have been before the flood. The account which Manetho here gives is so extravagant, that it appears to many of the learned to be nothing better than a fiction. Stackhouse, in his History of the Bible, throws some light upon the subject, by referring to the fact that the heavenly luminaries were the earliest gods of the Egyptians, and by an interesting coincidence which seems to explain the whole matter, the duration of the thirty dynasties of gods, which he notes as 36,525 years, is the precise extent of what the Egyptians called an entire mundane revolution, that is, when the several heavenly bodies come round to the same point from which all their courses began.

Some authors have contended that the religion of the Antediluvian world was exclusively natural, founded on the deductions of human reason. No doubt the fundamental principles of all religion have

been implanted by God in the human breast, and therefore the possession of this inheritance from nature might be argued as belonging to the post-diluvian equally with the antediluvian race. But besides the elementary principles to which we refer, mankind before the flood had evidently a positive religion prescribed by God, and which gave rise to the religious observances in which they engaged. Thus the rite of sacrifice was derived from God by a particular revelation given to our first parents. That there was some divine warrant and precept for this institution, appears to be intimated by the author of the epistle to the Hebrews, when he says, that "by faith Abel offered unto God a more excellent sacrifice than Cain." The faith of Abel must have had an object on which it rested, and that could only be found in the promise of God which he believed, that "the seed of the woman should bruise the head of the serpent," and in consequence of this belief he offered such a sacrifice for his sins as God had appointed to be offered, until the promised seed should come. The law of sacrifices then, which existed in the antediluvian world, was partly derived from the natural operation of human reason, and partly from the direct and positive appointment of God himself. In so far as the sacrifice was eucharistic, or an expression of thanksgiving to God for mercies received, it was an observance of mere natural religion, but in so far as it was expiatory and expressive of the principle, that "without shedding of blood there is no remission of sins," it was certainly instituted by God, and the practice founded on a divine command.

That private devotion was observed by our first parents, and those of their descendants who feared God, cannot for a moment be doubted. But the first institution and practice of public worship is generally supposed to be found in the expression which is used in reference to the time of Enos, that then "men began to call upon the name of the Lord," or as the words may be translated, "men began to call themselves by the name of the Lord," or to assume the denomination of "the sons of God," to distinguish themselves from the profane race of Cain. It has often been maintained that the distinction between clean and unclean animals was recognized among the Antediluvians—a supposition which has been thought to be warranted by the account of the animals preserved in the ark. Moses, however, it is possible, in penning the narrative, may have written in language drawn from his own knowledge of the distinction, without intending thereby to convey the impression that such a distinction was known previous to the deluge.

Under the Antediluvian dispensation, the Rabbinic alleges, were given the "six great precepts of Adam," as they are generally called, and to which a seventh was added by Noah in regard to the eating of blood. The six precepts are as follows: 1. Thou shalt have no other gods but the Maker only of heaven and

earth. 2. Thou shalt remember to serve the true God, the Lord of the world, by sanctifying his name in the midst of thee. 3. Thou shalt not shed the blood of man created after the image of God. 4. Thou shalt not defile thy body, that thou mayest be fruitful and multiply, and with a blessing replenish the earth. 5. Thou shalt be content with that which is thine, and what thou wouldst not have done to thyself, that thou shalt not do to another. 6. Thou shalt do right judgment to every one without respect to persons.

The existence of prophets among the Antediluvians is evident from the prophecy of Enoch, which Jude records in his epistle. An entire book, entitled 'The Prophecies of Enoch,' has been received into the sacred canon by the Abyssinian church, which is evidently a spurious work, but founded as to its historical tenor on the Mosaic history of the Antediluvians. Specimens of the book were brought from Abyssinia by Mr. Bruce, and he himself pronounces it a Gnostic work, containing the age of the Emims, Anakims, and Egregores, who were giants, and descended from the sons of God, when they fell in love with the daughters of men. The Eastern people have preserved several traditions of no great probability in reference to Enoch. They believe that he received from God the gift of wisdom and knowledge in an eminent degree, and that God sent him thirty volumes from heaven filled with all the secrets of the most mysterious science. Absurd though such traditions are, it is beyond all doubt that Enoch believed in the promised Messiah, and not only rejoiced in the prospect of his first coming to save the world, but looked forward with solemn anticipation to his second coming to judge the quick and the dead.

ANTELUCAN SERVICE (Lat. *ante lucem*, before day-break). In consequence of the severe persecutions to which the early Christian church was exposed, it came to be necessary, instead of meeting publicly on the Lord's day, to hold their assemblies secretly for divine worship, meeting early in the morning, before day, to avoid the ever watchful eyes of their enemies. Pliny, in his well-known letter to Trajan, describes the Christians as meeting together on a certain day before it was light, and singing a hymn to Christ as to their God. But though these antelucan meetings arose out of necessity at first, the church in after ages thought fit to continue them. Chrysostom accordingly commends the widows and virgins for frequenting the church night and day, and singing psalms in their assemblies. He says also, that men ought to come to the sanctuary in the night, and pour out their prayers there. In another place, speaking of the city of Antioch, he says, "Go into the church, and there see the excellency of the city. Go into the church, and see the poor continuing there from midnight to the morning light." The fullest and most interesting description of this service as it was observed in the early church, is that which is given by Basil. It is as follows:

"The customs which now prevail among us are consonant and agreeable to all the churches of God. For with us the people rising early, while it is night, come to the house of prayer, and there, with much labour and affliction, and contrition and tears, make confession of their sins to God. When this is done, they rise from prayer, and dispose themselves to psalmody: sometimes dividing themselves into two parts, they answer one another in singing, or sing alternately; after this again they permit one alone to begin the psalm, and the rest join in the close of every verse. And thus with this variety of psalmody they carry on through the night, praying in the intervals, or intermingling prayers with their psalms. At last when the day begins to break forth, they all in common, as with one mouth and one heart, offer up to God the psalm of confession, every one making the words of this psalm to be the expression of his repentance." This last psalm, which is here described as "the psalm of confession," is the fifty-first Psalm, which is usually spoken of by the ancients under this name.

Basil, in the passage we have now quoted, makes no mention of the precise number of psalms sung in the Antelucan service. This seems to have differed in different churches; sometimes reaching the number of eighteen and twenty. In the Egyptian churches, some were in favour of singing fifty and even sixty psalms at one service, but upon mature consideration of the matter, the number fixed was twelve both for their morning and evening service, interposing a prayer between each psalm, and adding two lessons, one out of the Old Testament, and the other out of the New; which was their custom every day except Saturday and Sunday, when they repeated them both out of the New Testament, the one out of Paul's epistles, or the Acts of the Apostles, the other out of the Gospels. The manner of singing in the Egyptian churches was also peculiar. Never more than four persons were allowed to repeat the twelve psalms in one assembly, and that by turns, every one singing three in order after one another. If there were only three, then each sung four psalms; if there were no more than two, each sung six psalms.

The Antelucan service in the primitive churches, though it took place at a very early hour in the morning, was frequented not by the clergy and monks only, but by the people also. This is plainly stated in the account already quoted from Basil, and Sidonius mentions that Theodoric, king of the Goths, was a constant attendant on their services. At first they were held only during the night preceding the Lord's day, but afterwards their observance extended to all the other days of the week, and the service, instead of being protracted through several hours, was brought within a very limited compass, so as neither to exhaust the strength of the worshippers, nor to interfere with their ordinary worldly avocations.

ANTEROS, a Pagan deity, the son of Mars and Venus. The Athenians erected an altar and a statue to this god, who is generally taken as the representative of mutual and reciprocal love. Originally, however, Anteros was opposed to Eros, and contending against him; or rather he is an avenging deity, punishing those who do not return the love of others.

ANTEVORTA, one of the *Cumena*, or prophetic nymphs, belonging to the religion of ancient Italy. This is sometimes taken for one of the attributes of the Roman goddess *Carmenta*, indicating her knowledge of what was to come, just as *Postvorta* implied her knowledge of what was past.

ANTHEIA (Gr. *anthos*, a flower), a surname of Hera, as the friend of flowers, under which name she was worshipped at Argos. The same word was employed at Gnossus as a surname of Aphrodite.

ANTHELI (Gr. *Anti Helios*, opposite to the sun), certain gods of antiquity, whose images stood before the doors of houses, and were exposed to the sun.

ANTHEM, a hymn, sung in parts alternately. Anciently all psalms and hymns sung in this manner were termed anthems, but the word is now used in a restricted sense, being applied to passages of Scripture set to music adapted to particular occasions. The Anthem was first introduced in the reformed service of the Church of England in the reign of Queen Elizabeth, and it is now appointed by the rubric in the daily service in the Prayer Book, after the third collect both at morning and evening prayer. Soerates, in his Ecclesiastical History, represents Ignatius as the originator of anthems among the Greeks, and Ambrose among the Latins.

ANTHESPHORIA, a festival celebrated in Sicily in ancient times, in honour of the heathen goddess Proserpine. The name is derived from two Greek words, *anthos* a flower, and *phero* to carry away, because Proserpine was carried off by Pluto while gathering flowers. The festival was in commemoration of the return of Persephone to her mother in the beginning of spring, and therefore it was a flower festival, celebrated by gathering flowers, and turning them into garlands. Festivals of the same kind were held in honour of other deities, particularly Hera, on which occasion maidens walked in procession carrying baskets filled with flowers, whilst a tune called Hierakion was played on the flute.

ANTHESTERIA, a festival celebrated at Athens in honour of Dionysus or Bacchus, on the 11th, 12th, and 13th day of the month Anthesterion, corresponding to the end of our November and beginning of December. It was a season of great rejoicing, and games of various kinds were carried on during the three days of the festival. On the first day, the barrels were tapped, and the wine of the previous year was tasted. On the second day, each man drank out of his own cup or vessel as much as he pleased, and indulged in all kinds of amusement. On the third day, pots with flowers and seeds were

offered to Dionysus and Hermes. The mysteries connected with this festival were held by the women alone at night, in a temple which was shut all the year round, except on this occasion. The ceremonies were conducted by fourteen priestesses. The wife of the second archon offered a mysterious sacrifice for the welfare of the city; and a secret solemnity took place, during which she was betrothed to the god. The animal offered in sacrifice was a sow, and the initiated, who had been admitted only after great preparations by purification, were clothed in skins of fawns, and crowned with myrtle garlands.

ANTHEUS, or ANTHUS (Gr. *anthos*, a flower), a surname of Dionysus at Athens.

ANTHOLOGION, a book containing the chief offices of the Greek church. It contains the offices, divided into twelve months, which are sung on the festivals of our Saviour, the Virgin Mary, and other remarkable saints.

ANTHONY'S DAY (Sr.), a festival of the Romish church, celebrated on the 17th January. The Romish Breviary in the lesson for that day, gives the following account of the saint: "Anthony the Egyptian was born of noble and Christian parents, of whom, when young, he was deprived. When entering the church, he heard the gospel, 'If you would be perfect, go and sell all that you have, and give to the poor.' As if these words had been addressed to him, he felt that he must be obedient to the voice of the Lord Christ; therefore, selling all his goods, he distributed his money to the poor. Being thus delivered from all entanglements, he resolved to cultivate a kind of celestial life on earth. To attain this, we are told, among other means, that he lay on the ground when necessary sleep called him to rest. He so cultivated fasting, that he used only salt to his bread, and quenched his thirst with water; neither did he refresh himself with meat or drink before sunset. Often, also, he abstained two days from food, and very often passed the night in prayer. Not content with this, he betook himself to the most desolate solitude of Egypt, where, daily advancing in Christian perfection, he despised the demons, who were the more eager in attacking him, the stronger he was to resist. He reproached them with imbecility; and often stirred up his disciples to fight against the devil, teaching them by what arms he might be conquered. 'Believe me, brethren,' he said, 'Satan dreads the watchings, prayers, fasts, voluntary poverty, piety, and humility, but especially the glowing love of Christ; paralyzed, he flies before the sign of the most holy cross.' So formidable was he to the demons, that many agitated by them, calling on the name of Anthony, were delivered; and so great was his sanctity, that Constantine the Great, and his sons, by letters requested his prayers. After reaching his 105th year, when he had innumerable imitators of his own institute, having called together the monks, and instructed them in the perfect rule of the Christian life, he departed to heaven, illustrious by sanc-

tity and miracles, on the 16th of the kalends of February."

St. Anthony is generally considered as having been the first who embraced the life of a monk among the early Christians. He was born in Egypt about the middle of the third century. While yet a young man, though possessed of a considerable fortune, he distributed the whole among his neighbours and the poor, and retired to a place of deep seclusion, resolved to lead the life of a hermit. In A. D. 285, he took up his residence in a decayed castle among the mountains of eastern Egypt, where he spent twenty years in solitude. He thus acquired the reputation of great sanctity. At length, yielding to the earnest solicitations of his friends, he returned to the world in A. D. 305, attracting crowds of eager admirers by his preaching and miraculous cures. By the glowing representations which he made of the pleasures and advantages of a life spent away from the snares and temptations of the world, he prevailed upon large numbers to embrace a monastic life. For the accommodation of his disciples, accordingly, he established two monasteries, one in the mountainous district of eastern Egypt, and another near the town of Arsinoe. Naturally enthusiastic and ardent, Anthony was desirous of adding to the reputation which he had already acquired as a monk, the additional reputation of a martyr. When persecution broke out, therefore, against the Christians, A. D. 311, in the reign of the emperor Maximian, he anxiously repaired to Alexandria, courting the opposition of government, but without avail. He returned to his former seclusion, and so high did his fame rise as a monk, that the emperor Constantine invited him to Constantinople. This invitation he respectfully declined. This celebrated monk lived to a very great age, and at length, in the depth of his solitude, he died on the 17th January, A. D. 356.

Anthony is regarded in the Roman Catholic church as the patron saint of horses. To account for his obtaining this distinction, a tradition exists, that a certain king of Egypt, when persecuting the Christians, was exhorted by this saint to permit God's people to live in peace. The king tore the letter in pieces, and resolved to make Anthony his next victim. Five days after when riding out, the king's horse, which had been up to that time remarkably tame, threw him to the ground, and then turning round, bit and tore his thigh so severely that he died in three days. From this, or some other equally credible legend, Anthony has been made the patron saint of horses, and in his honour the practice is observed at Rome of blessing the horses on St. Anthony's day. The scene is a most extraordinary one. On that day the inhabitants of Rome and its vicinity deck their horses, mules, asses, and dogs with ribands, and send them to the church of St. Anthony, which is situated near the church of Santa Maria Maggiore. A priest is stationed at the church-door, dressed in full canonicals, with a large

sprinkling-brush in his hand, and, as each animal is presented to him, he takes off his skull-cap, mutters a few words in Latin, intimating that through the merits of the blessed St. Anthony, the animals are to be preserved for the coming year from sickness and death, famine and danger; then he dips his brush in a huge bucket of holy water that stands by him, and sprinkles them in the name of the Father, and of the Son, and of the Holy Ghost. The priest receives a small fee for sprinkling each animal. "Sometimes the visitor at Rome," says Mr. Dowling, in his 'History of Romanism,' "will see a splendid equipage drive up, attended by outriders in elegant livery, to have the horses thus sprinkled with holy water, all the people remaining uncovered till the absurd and disgusting ceremony is over. On one occasion, a traveller observed a countryman whose beast, having received the holy water, set off from the church-door at a gallop, but had scarcely gone a hundred yards, before the ungainly animal tumbled down with him, and over its head he rolled into the dust. He soon, however, arose, and so did the horse, without either seeming to have sustained much injury. The priest looked on, and, though his blessing had failed, he was not out of countenance; while some of the bystanders said, that but for it, the horse and his rider might have broken their necks."

This custom is continued yearly at Rome on St. Anthony's day. Dr. Middleton, in the preface to his Letter from Rome, gives the following story from Jerome, as the most probable origin of the practice of blessing the horses. "A citizen of Gaza, a Christian, who kept a stable of running horses for the Circassian games, was always beaten by his antagonist, an idolater, the master of the rival stable; for the idolater, by the help of certain charms and diabolical imprecations, constantly damped the spirits of the Christian's horses, and added courage to his own. The Christian, therefore, in despair applied himself to St. Hilarian, and implored his assistance; but the saint was unwilling to enter into an affair so frivolous and profane, till the Christian urged it as a necessary defence against these adversaries of God whose insults were levelled not so much at him as at the church of Christ; and his entreaties being seconded by the monks who were present, the saint ordered his earthen jug, out of which he used to drink, to be filled with water and delivered to the man, who presently sprinkled his stable, his horses, his charioteers, his chariot, and the very boundaries of the course with it. Upon this the whole city was in wondrous expectation. The idolaters derided what the Christian was doing, while the Christians took courage, and assured themselves of victory; till the signal being given for the race, the Christian's horses seemed to fly, while the idolater's were labouring behind, and left quite out of sight; so that the pagans themselves were obliged to cry out that their god Marnas was conquered at last by Christ."

The ceremony of blessing the animals is not

limited to the 17th of January, but continues for eight days, accompanied with a special service in honour of the saint. Mr. Thomson of Banchory, who witnessed the ceremony, mentions having seen the Pope's cavalry ride in a body to the church, and receive the blessing upon their horses. As the owner of an animal which has been blessed leaves the presence of the officiating priest, he is presented with a picture of St. Anthony, and a small copper cross.

ANTHONY (MONKS OF ST.). In the eleventh and twelfth centuries, a fearful disease raged throughout several parts of Europe, which was known by the name of the Sacred or St. Anthony's Fire. This disorder was accompanied with the most painful sufferings, and, besides cutting off great multitudes, left many to wear out the remainder of their days with bodies helpless by distortion or incurable lameness. As medical assistance was, to a great extent, unsuccessful, recourse was had by some superstitious persons in the province of Vienne in France, to the relics of St. Anthony the Egyptian, which, having been brought from Constantinople, were imagined to prove an infallible cure. Among others who attributed their recovery to the mediation of St. Anthony, was one Gaston, descended from a family of the French nobility, who, in gratitude for his own and his son's restoration to health, founded, A. D. 1095, the order of St. Anthony, a monastic institution, the express object of which was to provide nurses for persons sick of that painful disorder which had committed such extensive ravages throughout Europe. The principal seat of this order was at La Motte, where the general of the order was resident. The monks followed the so-called rule of Augustine, and their dress consisted of a cassock, a patience, a plaited cloak, and a black hood. They have a peculiar mark, of a blue colour, on the left side of their clothes.

No sooner was the order of St. Anthony formed, having an object in view so benevolent, and, in the circumstances, called for, than societies of a similar kind, connected with the order, sprung up in all directions. These, under the management of a superior, spent their time in taking care of the sick in hospitals. The ecclesiastics in such societies attended to the religious wants of patients; preached to them, gave them the benefit of their pastoral care, and administered to them the sacraments. The laymen undertook to provide for their bodily relief and comfort, and also to arrange for the decent burial of the dead, according to the usual forms. Female societies having the same object were also formed. Such institutions could not fail, at their first commencement, to be attended with much advantage. They originated in a spirit of charity, and as long as they limited their operations to the benevolent purpose for which they had been formed, they were productive of no small benefit. But after a time societies of this kind began to be abused, and in the thirteenth century we find Jacob of Vitry, who had

described the employment of these monks as "a holy martyrdom," complaining that many who pretended to devote their lives to this nursing of the sick, only used it as a cover under which to exact, by various and deceptive tricks, from the abused sympathies of Christians, large sums of money, of which but a trifling portion was expended on the objects for which it had been bestowed. Pope Innocent II. passed an ordinance against such fraudulent collectors of alms for hospitals. Much did these monks abuse the name of their patron saint, selling pictures of St. Anthony to the peasantry, and persuading them that the mere possession of such a picture in their houses would save them from the plague. Some cardinals and prelates endeavoured to persuade Pope Paul III. to abolish the begging friars of St. Anthony, whom they described as deceiving the simple rustics, and robbing them of their money. His Holiness, however, refused to interfere, and the monks of St. Anthony have been allowed to prosecute their mendicant calling.

**ANTHONY (NUNS OF ST.)** The high reputation which Anthony had obtained in Egypt for sanctity, led to the formation in that country of a monastic society for females of the order of St. Anthony, so early as A. D. 318, under the direction of an abbess named Syncletica; and also to another of the same order in Jerusalem, in A. D. 325, under the abbess Mary. Another society of the same order was instituted in Ethiopia, A. D. 1325, under mother Imata. The nuns of this order wore on their heads a kind of turban made of striped calico, and on their shoulders a small cloak of yellow skins of goats. The rest of their dress was either yellow or white. They obtained their livelihood by exacting a small payment in return for their prayers, and they devoted much of their time to the cure of the poor.

**ANTHONY (ST.) OF PADUA'S DAY**, a festival in the Romish Church, held on the 13th of June, in honour of St. Anthony, who is famed for his sermons and miracles. It is related of him, that when the heretics refused to listen to his preaching, he betook himself to the shore of the Adriatic Sea, and there he summoned the fishes, in the name of God, to listen to his holy word. The fishes immediately obeyed the call, and swimming in large shoals to hear the saint, arranged themselves into a most orderly and attentive congregation. Anthony, struck with the miracle wrought upon the fishes, addressed them in a regular and lengthened discourse. At the close of his eloquent sermon, the fishes bowed their heads in token of their humility and devotion, and moved their bodies up and down in evident approval of the discourse of St. Anthony. The legend adds, that after many heretics who were present at the miracle had been converted by it, the saint gave his benediction to the fish and dismissed them. He is recognized and held in great honour as the patron saint of Padua. "He is there known," says Dr. Wylie in his *Pilgrimage from the Alps to the Tiber*,

"as *Il santo*, the saint, and has a gorgeous temple erected in his honour, crowned with not less than eight cupolas, and illuminated day and night by golden lamps and silver candlesticks, which burn continually before his shrine." The same author informs us that the tablets and bas-reliefs of the church are inscribed with the miracles and great deeds of the saint. The tongue of St. Anthony was found, it is said, thirty-two years after his death, in a quite fresh state, and is preserved still in a most costly case, in his church at Padua. An unbeliever said one day, "If this glass does not break on dashing it against that stone, I will believe in St. Anthony." He dashed it down and it did not break! The miracle was so obvious, that he immediately believed. Such are the absurd and foolish legends with which the life of this saint is filled, as given by Butler in his *Lives of the Saints*.

**ANTHROPOLATRE** (Gr. *anthropos*, *latreuo*, to worship man), an odious name given to orthodox Christians by the Apollinarians, because they maintained that Christ was a perfect man, and had a reasonable soul, and a true body of the same nature with other men; all which was denied by the APOLLINARIANS (which see). Gregory Nazianzen takes notice of this abuse, and sharply replies to it; telling the Apollinarians that they themselves much more deserved the name of flesh-worshippers; for if Christ had no human soul, as they alleged, they must necessarily be viewed as worshipping his flesh only.

**ANTHROPOMORPHITES** (Gr. *anthropos*, man, *morphe*, shape), a class of men who have appeared at various periods in the history of the Christian Church, and whose error lies in supposing that the Divine Being, instead of being purely spiritual and incorporeal, is possessed of a human body, though perhaps more spiritualized and ethereal in its nature. Such an idea haunts the minds of multitudes in every age, arising from the extent to which, as possessed of material bodies, we are necessarily under the influence of our outward senses. In perusing the Sacred Scriptures, we cannot fail to be struck with the uniformity with which the subjection of our minds to the influence of matter is kept in view. If they speak to us of the Divine Being, they represent him as possessed of those attributes and qualities which we ourselves comprehend as being, in some degree, allied to the characteristics of our own nature. Not that God hears, and sees, and handles as men do; but to describe the Supreme Being, it is necessary to use such language as shall convey to us ideas, as nearly as possible correspondent to the reality. The language expressive of such conceptions can at least be no other than analogical, just as we ourselves, in treating of phenomena purely mental, are nevertheless compelled to clothe our thoughts in expressions which, in their primary sense, refer to material objects alone. The transition from the primary to the metaphorical



meaning of words, is, in most cases, simple and easy, and we are in little or no danger, in ordinary cases, of confounding the one with the other. In regard to matters spiritual and divine, however, the transition is accompanied with no small difficulty, and we run considerable hazard of resting contented with notions which are almost wholly material. Hence Anthropomorphism, or the error of attributing to the Divine Being the materialism of our own framework, belongs not to any particular sect, but rather to a vicious habit of mind which requires to be corrected. The first who appears to have openly and avowedly taught the doctrine that God is possessed of a human body after the image of which man has been created, was Audeus in the fourth century. This was only one out of a number of erroneous tenets held by the sect of which he was the origin and head. See AUDÆANS.

In the tenth century, this materialistic view of the Divine nature showed itself in the district of Vicenza in Italy, and was opposed with the utmost vigour and success by RATHERIUS, bishop of Verona. Having been informed that the priests of the see of Vicenza taught anthropomorphic views of God, this excellent and able man took occasion, in one of his sermons, to expose the error, and to set forth the purely spiritual nature of Deity. This gave great offence, and even some of the priests felt as if their God had been taken away from them since they had been accustomed to view him only under a material form. "You were stupidly fabricating idols in your own hearts," replied the faithful prelate, "and forgetting the immensity of God, were picturing, as it were, some great king seated on a golden throne, and the host of angels around, as being winged men, clothed in white garments, such as you see painted on the church walls." The strange superstitious notions, to which RATHERIUS here refers, were fostered and encouraged, in no small degree, by the paintings of God and the angels which everywhere adorned the churches.

Once more, Anthropomorphism was taught in the 17th century by Mr. Joseph Hussey of Cambridge. This learned divine held the pre-existence of the human soul of Christ, as rather of a spiritual and glorious body in which he appeared to Adam, Abraham, and other Old Testament saints; and which he considered to be "the image of God" in which man was made. Thus, from the time of Tertullian, who found it impossible to conceive anything to be real which was not in some way or other corporeal, onwards throughout many centuries, has this materialistic view of the Divine Being been manifesting itself at intervals, thus showing how difficult it is for man to conceive of a purely spiritual being.

One of the grossest forms in which these erroneous conceptions of the nature of the Divine Being appear, is the anthropomorphism taught by the Mormons of our own day. Thus, in one of the last sermons which their great prophet, Joseph Smith, preached before

his death, the following exhibition of their views on this subject is given in words which cannot be mistaken: "God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the great God who holds this world in its orbit, and upholds all things by his power, if you were to see him to-day, you would see him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked, and conversed with him, as one man talks and communes with another." \* \* \* "I am going to tell you how God came to be God. God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did, and I will show it from the Bible. Jesus said, as the Father hath power in himself, even so hath the Son power; to do what? why, what the Father did, that answer is obvious: in a manner to lay down his body and take it up again. Jesus, what are you going to do?—To lay down my life as *my Father did*, and take it up again."

And in another work by one of the Brethren, entitled 'The Voice of Warning,' the same doctrine is plainly taught as the belief of the sect: "We worship a God who hath both body and parts; who has eyes, mouth, and ears, and who speaks when, and to whom he pleases—who is just as good at mechanical inventions as at any other business."

ANTHROPOPATHISTS (Gr. *anthropos*, man, *pathos*, an affection). The class to whom this name is applicable differs somewhat from the Anthropomorphites, consisting, as it does, not in ascribing to the Divine Being the possession of a human body, but the same limitations and defects which are found cleaving to the human spirit. This notion is apparently countenanced by various passages of the Sacred Scriptures, in which the feelings and affections of the human being are attributed to God. They speak of God as loving, hating, being angry, jealous, and so forth, all of which seem to proceed upon the idea that the Absolute Spirit somewhat resembles the limited spirit of man. All such passages, while they are evidently accommodated to our weak capacities, must be interpreted with certain important conditions. 1. That we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity. 2. When human affections are attributed to Jehovah we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive either a pure act of his will, free from all perturbations to which men are liable, or else the effect of such human affections, the antecedent being put for the consequent,—that is, one thing being expressed, while another thing is understood, which is usually its effect, or at least follows it,—a figure of very frequent occurrence in the Sacred Writings.

The influence of the anthropopathic tendency was seen in the case of Tertullian, in his controversy with Marcion. Man being created in the image of God, this writer argued that he has, in common with God, all the attributes and agencies pertaining to the essence of spirit,—only with this difference, that every thing which in man is imperfect, must be conceived in God as perfect. "Proceeding on the assumption," as Neander remarks, "that Christianity aimed at a transfigured spiritualized anthropathism, growing out of the restoration of God's image in man, he insisted that, instead of transferring every quality to the Divine Being in the same imperfection in which it was found existing in man, the endeavours should be rather to transfigure everything in man to the true image of God, to make man truly godlike. He sees in the entire revelation of God a continual condescension and humanization—the end and goal of which is the incarnation of the Son of God." These sentiments were a most effectual corrective of the views of Marcion, who, in his anxiety to avoid anthropopathic opinions, ascribed to God no other attributes than goodness and love.

The philosophical education of the Alexandrian Church teachers led them to try to exclude all material anthropathism from the Christian system of faith; but the danger, in such a case, was, that they should give too subjective a turn to the Divine attributes, and thus exclude them from the region of human sympathies. This was, perhaps, the case with some of the reasonings of Origen. The Gnostics, in their hostility to anthropathism, deprived God of his attribute of justice as incompatible, in their view, with the essential being of an infinitely perfect God. The Alexandrians, on the other hand, while they defended the notion of justice against the Gnostics as an attribute belonging to the Divine perfections, ran into another error, that of merging it in disciplinary love, and thus depriving it of its own self-subsistence. There is, however, a true, in opposition to a false, anthropathism, an ascription of human affections to God, which is thoroughly scriptural, provided always they be understood in accordance with the nature and majesty of God, and so as not to imply the slightest imperfection in the infinitely pure and perfect Jehovah.

**ANTI-ADIAPHORISTS**, those who were opposed to the tenets of the ADIAPHORISTS (which see).

**ANTI-BAPTISTS** (Gr. *anti*, against, *baptizo*, to baptize). This name is applied not to those who object to any peculiar mode of baptism, but to those who object wholly to the administration of the ordinance. Among these the Society of Friends occupy a conspicuous place, who deny the necessity of external ordinances, and resolve the Christianity of the New Testament into an entirely spiritual and inward religion. They allege that water-baptism has long ago been superseded by the baptism of the Holy Spirit, that "one baptism" which alone they admit.

That Christian baptism is not an external rite, they argue from 1 Peter iii. 21, "The like figure, whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." This and various other passages they allege speak of baptism as a moral and spiritual rite; and the baptism with water administered by John, the forerunner of Christ, belonged, as John himself confessed, to an inferior and decaying dispensation. This opposition to the administration of baptism has not been confined to the "Friends." Socinus wrote a tract on the question, "Is it allowable in a Christian man to dispense with water-baptism?" and he determined it in the affirmative. Without forming regular sects, individuals have often been found to entertain objections to the administration of baptism as a Christian ordinance; sometimes on somewhat similar grounds to those of the "Friends," that as an outward ceremonial rite it is inconsistent with the spiritual character of the New Testament dispensation; at other times, on the plea that baptism is a proselyting ordinance, and as such to be applied only to converts to Christianity from other religions, and is not therefore applicable to their descendants, whether infant or adult. This view of the matter is inferred from the words of our Lord's commission to his disciples, "Go ye and teach," or disciple "all nations, baptizing them;" from the practice of the apostles and first Christians, who, so far as can be ascertained, baptized none but converts from Judaism or heathenism, and their families; and from the dispensation of the ordinance not forming any part of the pastoral office, but being peculiar to apostles and evangelists. The reply to all this is plain, that, in the time of the apostles, churches could not possibly be formed of any other than proselytes from Judaism or heathenism, and, therefore, no other than adults, at least, could be baptized; but even in the Acts of the Apostles, we find mention made of the families and households of such individuals being baptized, and it is likely that among these were some who must have been of such an age as to be incapable of having made such a profession of Judaism or heathenism, as to entitle them to be considered as proselytes. See **BAPTISTS**.

**ANTIBURGHIER SYNOD**. See **ASSOCIATE (ANTIBURGHIER) SYNOD**.

**ANTI-CALVINISTS**, a name given to the ARMINIANS (which see), as opposed to the Calvinists or adherents of the doctrines of Calvin.

**ANTICHRIST** (Gr. *against* Christ, or *instead of* Christ). This word is used in Scripture to denote "the man of sin," or that grand apostacy from the faith which was predicted to occur before the second advent of the Lord Jesus Christ. On this subject the Apostle Paul says, 2 Thess. ii. 1—11, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto

him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." The Apostle John also appears to have had the same train of events revealed to him, and he was directed to remind the Christian Church of this great coming enemy under the very remarkable name of "the Antichrist." Thus I John ii. 18, "Ye have heard that the Antichrist cometh." This peculiar term, Mr. Elliott, in his 'Horæ Apocalyptice,' regards as "a name of new formation, expressly compounded, it might seem, by God's Spirit, for the occasion, and as if to express some idea through its etymological force, which no older word could so well express, the name ANTICHRIST: even as if he would appear in some way as a Vice-Christ, in the mystic temple or professing Church; and in that character act out the part of Usurper and Adversary against Christ's true Church and Christ himself." The Antichrist predicted by Paul and John was obviously the very same enemy of Christ and his people which Daniel saw in vision long before, in connection with the Roman Empire, as if he were to be the head or chief over it, not indeed in its present, but in some subsequent and divided form. This is quite in accordance with what Paul alleges, that a certain hindrance required first to be taken out of the way that the Antichrist might be developed—a hindrance which has been understood in the Church from the earliest ages to refer to the Roman Empire as at that time constituted.

In the time of the Apostle Paul, as he himself informs us, the "mystery" had begun to work—the little horn of Daniel had begun to force its way up among the Roman kingdoms. It was to be a power partly temporal, taking to some extent the place of the Roman government, and partly spiritual, "sitting in the temple of God." Like Daniel's little horn, which is said to be a blasphemous and wicked

power, Paul's "Man of sin" and "Mystery of iniquity" is represented as "opposing and exalting itself above all that is called God." The same apostle gives another description of the Antichrist in 1 Tim. iv. 1—4, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here, as Dr. Begg remarks, in his 'Handbook of Popery,' "a number of additional particulars are stated all clearly applicable to the Popish Church. The 'latter times' are evidently those of the Gospel; and it is vain for the adherents of the Church of Rome to allege that the word 'some' cannot apply to them, inasmuch as they are very numerous, for the same word is often used in Scripture to describe nearly a whole people,—as where Paul says, 'some when they heard did provoke,' although he is speaking of nearly the whole congregation of Israel. The apostle's description embraces not only the lying spirit of Popery, which has always been one of its leading features, its prohibition of marriage, in the case of nuns, monks, and priests—a most remarkable feature of the system—its commands to abstain from certain meats, but, as Mede has proved, in a learned treatise on this passage, its restoration of the demon or hero-worship of the Pagans, in the form of an impious devotion offered to the Virgin Mary, and the real or supposed saints."

The apostle John clearly describes the same antichristian power in the Apocalypse. Thus Rev. xiii. 1—8, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The overthrow of this tremendous power is afterwards clearly described in the eighteenth chapter of the same book, where we are told that she trafficked in the "souls of men," and that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

The tyrannical power described by Daniel and Paul, and afterwards by John, is both by ancients and moderns generally denominated Antichrist, the enemy of Christ, or the Vicar of Christ. The fathers speak of Antichrist and the Man of Sin as one and the same person; and whether from tradition or by inference from the statements of Scripture, many of them believed that what retarded the revelation of Antichrist was the Pagan Roman empire, but when that empire should be broken in pieces, then he should appear in the Christian church, and rule principally in the Church of Rome. Even Gregory the Great, one of the Popes of Rome, who sat in the pontifical chair towards the end of the sixth century, confidently affirmed that "whosoever should call himself, or desired to be called, universal bishop, he is the forerunner of Antichrist." The language is strong and significant. And it is not a little remarkable that the immediate successor of Gregory received, in A. D. 606, from the Greek Emperor Phocas, the title of Universal Bishop. From this date accordingly, is generally calculated the rise of the Antichristian power, which according to Daniel was to continue 1,260 years, thus making the termination of his reign upon the earth fall in the year A. D. 1866.

That the Antichrist is to be understood of the Papal see, Mr. Elliott concludes from the following rapid induction of particulars. "As to this Antichrist,—it seems to me that when regarded in their history, character, pretensions, local site, and relation to the too generally apostatized church and priesthood in Christendom, there was that in *the see and the bishops of Rome* which might well have appeared to the reflecting Christian, as wearing to that awful phantasm of prophecy a most suspicious likeness. Considering that, while the apostacy was progressing, those bishops had been too uniformly its promoters and inculcators, and that now, when it was all but brought to maturity, Pope Gregory had most zealously (though not altogether consistently) identified himself and his see with its whole system,—alike with its infusions of Judaism and of Heathenism, its enforced clerical celibacy and its monasticism, its confessional and its purgatory, its saint, relic, and image worship, its pilgrimages, and its lying miracles, considering that the seat of the episcopate thus heading the Apostacy was *Rome*, the fated seven-hilled city, the seat of the Beast in apocalyptic prophecy, and the place to which all the Fathers had looked as that of Antichrist's supremacy.—Rome so singularly freed, by means of the very wrecking of

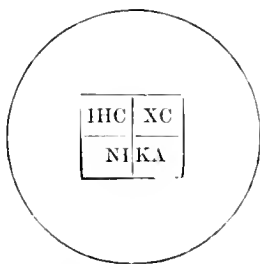
its empire, from the "let" long time controlling it of the overlooking Roman *imperial* power, and then, by Belisarius' and Narses' conquests, from the subsequent but short-lived "let" of Italian *Gothic* princes, similarly near and controlling,—considering that the *power of the keys* was now believed in the West to attach individually to but one bishop, viz. to St. Peter's episcopal successor and representative, (not, as of old supposed, to the body of priests or bishops,) and that the fact of St. Peter's having visited, and been martyred and buried at *Rome*, had determined that representative to be the *Roman* bishop,—considering that, in consequence, the bishop of the now revived Imperial city was indicating pretensions, enduring evidently as the world itself, to a spiritual empire over Christendom immeasurably loftier than that of old Pagan Rome, and had not merely accepted and assumed the title of *Universal Bishop*, given by the Emperor, but accepted and assumed the yet loftier title, distinctively ascribed to him a little earlier by the Italian bishops and priesthood in council, of *Christ's Vicar*, or *God's Vicar*, on earth,—the very characteristic predicated of the *Man of Sin* by St. Paul, and identical title, only Latinized, with St. John's term *Antichrist*,—considering that, besides the priesthood thus taking part to elevate him, the people also of the western part of the apostatizing church acquiesced in it, (like Augustine's multiplied "*ficti et mali*," to aid in Antichrist's development,) and specially the kings of the new-formed Gothic kingdoms, thus adding power throughout the west to his name and office,—considering all these resemblances, I say, in respect of place, time, titles, station, character, might not the thought have well occurred to the reflecting Christian of the day, that the bishops of Rome, regarded in their *succession and line*, might very possibly be the identical *Antichrist* predicted:—he whose incoming was to be with lying miracles; he who was to sum up in himself as their head, to use Irenæus' expression, all the particulars of the long progressing apostacy; and to be in short, as Justin Martyr had called him, 'the Man of the Apostacy,' as well as, in St. Paul's language, 'the Man of Sin?'

While Protestant writers are all but unanimous in regarding Antichrist as denoting Rome Papal, Romish writers as generally explain it of Rome Pagan. The latter opinion has been ably advocated by Bossuet; while the Albigenses, Waldenses, and the first Reformers strenuously maintained the former view. Grotius wrote a learned treatise, with the view of proving that the Antichrist or Man of Sin was Caius Caligula, the Roman Emperor. Dr. Hammond views it as descriptive of Simon Magus and the Gnostics. Some writers apply the prophecy to the unbelieving Jews before the destruction of Jerusalem; others to the Jews who revolted from the Romans; others to Mohammed the prophet of Arabia; and others still, chiefly of the Romish divines, regard the Antichrist as designed to predict

the Protestants who disown the Pope as the visible head of the church on earth.

**ANTIDICA-MARIANTES** (Gr. opposed to Mary), a sect which arose in the fourth century, who denied the prevailing Romish doctrine of the time, that Mary was ever-Virgin, and adopting the more natural interpretation of Mat. i. 25. and xiii. 55, 56, contended that she had afterwards lived in a state of honourable matrimony with her husband, and that she had borne other children. Those who held this opinion were enumerated among the heretics of the time. They were also called *Antiautarians*, against Mary, and *Helvidians* from Helvidius, one of the leaders of the sect, who lived under Theodosius the Great, B. C. 355. Epiphanius says they were most numerous in Arabia and the adjacent countries.

**ANTIDORON** (Gr. one gift instead of another), a name given by the Greek church to the remainder of the consecrated bread after the celebration of the Lord's Supper. The bread which is used in the Eucharist is round, but has commonly in the centre a square projection called the "Holy Lamb," or the "Holy Bread," on which is a motto or device. The usual stamp consists of letters standing for the words, "Jesus Christ conquers," thus:



When the central portion of the bread in which alone the consecration is believed to reside, has been taken away by the priest, the surrounding and unstamped portion is called **ANTIDORON**, and is distributed among the people. The Greek church alleges that the custom of distributing the blest bread among the congregation derives its origin from the apostles themselves. They interpret all the texts of scripture, in which mention is made of breaking of bread, as so many incontestable proofs of such distribution of consecrated bread. They convey it to the sick and infirm, who may have been unable to be present at the communion. It must be eaten fasting, and to ensure this it is often laid aside till early next morning. They ascribe to it the virtue of expiating the guilt of all venial sins. They hold the **Antidoron** in great veneration and regard, because they consider it as an emblem or representation of the blessed Virgin.

**ANTIMENSIVUM**, the consecrated cloth in the Greek church which covers the altar. It must be consecrated by a bishop, and have "in its web par-

ticles of a martyr's remains." This **Antimensium** supplies the place of a portable altar. The ceremony of its consecration is thus performed. In the first place, they sprinkle it three times, singing the anthem, *Thou shalt wash me with hyssop, &c.*, which they repeat thrice. The patriarch or his assistant then adds the benediction, after which he takes the incense-pot and makes the sign of the cross three times with it upon the **Antimensium**, the first in the middle, and the other two on each side, and after that sings another anthem. Then follow different thurifications, prayers, and ejaculations. The relics are now produced, and the patriarch pours the chrism upon them, and deposits them in a shrine which is placed behind the **Antimensium**. The ceremony concludes with a prayer.

**ANTINOMIANS** (Gr. *anti, nomos*, against law), a name which has been applied to those who hold that the law of God has been abrogated by the gospel, and hence that there is no obligation resting upon the believer to maintain good works. The first who seems to have openly inculcated such dangerous doctrines, was John Agricola, a native of Aisleben, and an eminent doctor of the Lutheran church, who, though at first a disciple of Luther, afterwards became a violent opponent of the great Reformer. The same doctrines, carried even still further, were taught in England by some of the Puritans in the time of Cromwell, in the seventeenth century. The fundamental tenet of the system, which for convenience is called **Antinomian**, though no such name has ever been adopted by any sect, consists in the denial of the obligation of believers to obey the precepts of Christ, founded on the idea that the Redeemer hath obtained for his people exemption not only from the curse of the law, but from all responsibility to the law itself. Hence, to use the language of the Rev. Robert Hall, "So far as they—believers—are concerned, the moral government of the Deity is annihilated—that they have ceased to be accountable creatures. But this involves the total subversion of religion: for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity—of its demanding more or less, or of its enforcing its injunctions by penalties more or less formidable; but to form a conception of a system deserving the name of religion which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility." "On this account," continues Mr. Hall, "it appears to me improper to speak of Antinomianism as a *religious error*; religion, whether true or false, has nothing to do with it; it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation its disciples are a privileged class, who dwell in a secluded region of unshaken security and lawless liberty

while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence, whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt or hatred of the most devout and enlightened Christians out of their own pale, seems one of the most essential elements of their being; nor were the ancient Pharisees ever more notorious for 'trusting in themselves that they were righteous and despising others.'

The attempts which have been made to defend the principles of Antinomianism, rest on a number of isolated and detached passages of Scripture, wrested forcibly from the context. The doctrines of free grace are held forth not in their sober and real signification, but in a form the most exaggerated and distorted. The express declaration of Christ himself, "I am not come to destroy the law and the prophets, but to fulfil," is distinctly reversed. Such a doctrine is at utter variance with both reason and Scripture. The law of God is, and must be, of perpetual obligation. It must be eternally and unchangeably binding on every intelligent creature whom God hath made. It asserts, and will ever assert, its claims upon every one, either to obedience or to punishment with unflinching strictness, and though to the believer it has ceased to be a covenant of works on the ground of which he can expect to enter into life, it still remains in all its original integrity as a rule of life. In no possible way, by no possible means, can it be relaxed in its obligations or mitigated in its demands. As long as the infinitely great, and holy, and just God exists, or wields the sceptre of the universe, this law must ever retain its original purity, unsullied as the Lawgiver himself. True, the law hath exhausted its demands upon Christ our surety, and therefore it no longer possesses the power of communicating life or death to the believer. They who are in Christ are no longer under the law as a covenant promising life or threatening death, but they are one with him who hath fulfilled the whole law, that they might be accepted as righteous in the sight of God, and who hath died for them that they might never perish but might have everlasting life. The law cannot relax in its demands, either of perfect obedience to its precepts, or satisfaction due to the violation of it; but all such demands have already been fulfilled by the Christian, not in himself but in his Surety; and if the sentence of condemnation be cancelled against Christ the surety, it is equally so against his people. The righteousness of the law is fulfilled in them, and consistently with the principles of the divine government, no further claims can be urged against them. They are complete in Christ, being justified in the sight of God; their persons are accepted and their natures renewed. They are no longer strangers and foreigners, but fellow-citizens of the saints, and of the household of God.

But while thus justified by faith without deeds of law, it is nevertheless true, that just in virtue of this justification the law of God is the highest object of the believer's regard. "O how love I thy law," is the exclamation of the true child of God, "it is my meditation all the day;" and such is the jealousy which he feels for the honour of God and of his law, that his eyes run down with tears because men keep not that law. The believer is an unwearied apostle of the law. He teaches it by his lips and by his life; and instead of wishing in the slightest degree to lower the standard of Jehovah's law, he holds forth the fulfilment of it in the obedience and sufferings of Christ, as the most powerful evidence that it is unchangeably holy, inflexibly just, and inexpressibly good. No doubt he has learned that by the deeds of the law no flesh can be justified, and therefore he rejoices that he is no longer under the law, but under grace. And yet the very thought of losing sight of the law of God as still binding on him, he repels with the utmost indignation. "Shall we sin because we are not under the law but under grace? Do we make void the law through faith? God forbid! Yea, we establish the law." Entertaining such views of the law of God, he enjoys true spiritual peace, for "great peace have they who love thy law; nothing shall offend them." Such persons "delight in the law of God after the inward man," and though they often feel to their sad experience that they have "a law in their members warring against the law of their minds," they long for complete deliverance from the dominion of sin, that they may be holy as God is holy. It is this admiration and love of God's law, this growing desire after conformity to its pure and righteous precepts, which constitutes the very essence of religion in the soul. There may be an appearance of sanctity in the outward demeanour of a man who is nevertheless not a true sincere Christian; but it is the prevailing influence and power of God's law in the heart, which entitles a man to the appellation of a true child of God.

The Antinomian endeavours to persuade himself and others, that in taking upon himself the office of Redeemer, Christ hath laid aside the authority of a legislator. But did not Jesus while on earth urge it upon his followers as a sure and unvarying test of love to him, that they keep his commandments. And now that he hath ascended on high, it is as a Prince as well as a Saviour; that he may subdue his people unto himself, making them a willing people in the day of his power. If Jesus died that his people might not perish, is it not equally true that he died to redeem them from all iniquity, to purify unto himself a peculiar people zealous of good works? In the New Testament all doctrinal statement is made subservient to the inculcation of a holy obedience.

Antinomians have never formed themselves into a distinct and separate sect, but their pernicious doctrines have been embraced by many professing Christians. The name seems to have originated with

Luther, who used it in opposing the doctrines of Agricola. They have also been termed *Solifidians*, because they held that holiness had no connection whatever with justifying faith. Antinomian opinions appear to have crept at a very early period into the Christian church, as is quite apparent from the whole language of the apostle James, in his epistle, when speaking of the invariable connection of faith and good works. From that period down to the present day, the sentiments of the Antinomians have been entertained by numbers in every age of the church. "Such doctrine," as Mr. Fuller remarks, "has a bewitching influence upon minds of a certain cast. It is a species of religious flattery which feeds their vanity and soothes their selfishness; yet they call it the food of their souls." Like intoxicating liquor to a drunkard, its tendency is to destroy; but yet it seems necessary to their existence: so much so, that for the sake of it they despise the bread of life." It is lamentable that the pure doctrines of the gospel should be so perverted, and that the grace of God should be turned into lasciviousness. To check the progress of such fatal errors, it is of the utmost importance that faithful ministers of Christ should preach, not only the privileges of the Christian, but the precepts of Christ, pointing out the intimate and indissoluble connection between faith and holiness, between justification and sanctification, pardon and purity, grace in the heart and godliness in the life. "The grace of God which bringeth salvation teacheth us to deny ourselves to all ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present evil world." If such be the design, the object, and end of the gospel of the grace of God, Antinomianism must be no less at variance with the word of God than with the best interests of man.

**ANTI-P.EDOBAPTISTS.** *Gr. and pallor, baptizo*, against baptism of children, a name given to those who deny the validity and Scriptural warrant of infant baptism. They are most generally known by the name of BAPTISTS, which see.

**ANTIPHONAR**, the book which contains the verses, collects, and whatever else is sung in the choir of Episcopal churches.

**ANTIPHONY** *Gr. a n t i p h o n e*, voice answering to voice, a word used to describe alternate singing in opposition to *symphony*, or united singing. Alternate singing seems to have been practised in the service of the ancient Jewish temple. Many of the psalms are evidently composed of alternate verses, and therefore intended for antiphony, or as it was sometimes called, *responsoria*, the singing by responsals. Augustine frequently mentions this mode of singing, and traces its origin in the Western Church to Ambrose of Milan, who introduced it in imitation of the Eastern churches. It is difficult to discover its origin in the East. Theodoret says that Flavian and Diodorus first brought in the practice of singing David's Psalms alternately, or by antiphony, into the church of Antioch in the reign of Constan-

tine. But Socrates carries it as far back as the time of Ignatius. Whatever be its origin, the practice soon spread through all the churches. Chrysostom encouraged it in the vigils at Constantinople, in opposition to the Arians. Basil speaks of it in his time as the received custom of all the East. This custom of alternate singing was resorted to not only in public, but occasionally also in private. Thus Socrates mentions that the emperor Theodosius the Younger and his sisters were accustomed to sing alternate hymns together every morning in the royal palace.

**ANTI-POPE**, one who has been elected to the papedom in opposition to, or as the rival of, the existing Pope of Rome. Rival popes have existed at different periods in the history of the Romish Church, although that church has always made it her peculiar boast that she has preserved from apostolic times an undivided unity. Geddes gives the history of no fewer than twenty-four schisms in the Roman church caused by anti-popes. It may be sufficient for our purpose to refer to the great Western schism in the fourteenth century, originating in rival popes, elected by the French and Italian factions respectively at Avignon and Rome. The first of this series of anti-popes, who took the name of Clement VII., passed the whole nine years of his reign in France, without once visiting Rome. Instigated by Phillip, the king of France, whose champion he was, Clement revoked the bull *Unus Sanctus*, and other decrees of Pope Boniface VIII., against France, created several French cardinals, and condemned and suppressed the order of the Knights Templar, in a council held at Vienne in 1309. The Avignon series of anti-popes who succeeded Clement, were John XXIII., elected in 1316; Benedict XII., in 1334; Clement VI., in 1342; Innocent VI., in 1362; Urban V., in 1369, who returned to Rome in 1367, but probably at the persuasions of the French cardinals, returned to Avignon in 1370, where he died; and Gregory XI., who removed his court to Rome in 1374, where he died in 1378.

The death of Gregory was followed, in the first instance, by the election of an Italian Pope, who took the name of Urban VI., and afterwards the very same college of cardinals, in the same year, elected another Pope, who assumed the name of Clement VII., and was installed with the customary ceremonies. This double election gave rise to the great Western Schism which divided the church for about 40 years. It is disputed to this day, and even Popish historians are unable to decide the point, whether Urban or Clement is to be regarded as the lawful Pope and true successor of Peter. Urban remained at Rome; Clement went to Avignon in France. The whole Catholic world were completely divided in their allegiance. France and Spain, Scotland, Sicily, and Cyprus acknowledged Clement, while all the rest of Europe recognized Urban as the real earthly head of the Church. For forty years the utmost confu-

sion prevailed. Two or three different Popes were reigning at the same time, each of them thundering out his anathemas against the others.

At length it was resolved to put an end to this disgraceful schism, by calling a general council in reference to the point in dispute. The council, accordingly, assembled at Pisa on the 25th of March 1409; but instead of healing the divisions, it gave rise to new and still keener contests. Both the rival Popes, Gregory XII. at Rome, and Benedict XII. at Avignon, were declared excommunicated, and one pontiff was elected in their place, who is known by the name of Alexander V. The decrees of this famous council, however, were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges, and to exercise the authority of the popedom. Though deposed, they protested against the proceedings of the council of Pisa, and denied to it the name and authority of an œcumenical council, each of them calling a council of his own for the purpose of maintaining his pretensions against all gainsayers. "Thus was the *holy Catholic Church*," says Dowling, "which boasts so much of its unity, split up into three contending and hostile factions under three pretended successors of St. Peter, who loaded each other with reciprocal calumnies and excommunications, and even to the present day the problem remains undecided which of the three is to be regarded as the genuine link in the chain of apostolical succession." This conflict of Popes and Anti-Popes was only terminated by the council of Constance in 1414, which deposed John XXIII., and also Benedict XIII., the Avignon Pope, while the Italian pontiff, Gregory XII., voluntarily resigned his office, thus making way for the unanimous election of Cardinal Otto de Colonna, in whom, under the name of Martin V., terminated this long protracted and disgraceful schism.

ANTISABBATARIANS, a name applied to those who reject both the Jewish and Christian Sabbaths. The chief arguments which they employ to prove the non-obligation of the Sabbath are, that the Jewish Sabbath was a ceremonial, not a moral institution, and was, therefore, entirely abrogated by the coming of Christ, and that no other Sabbath having been instituted by Christ or his apostles, they are bound to observe not any particular day, but every day as holy unto the Lord. Now, in opposition to this, it is enough to notice, that the Sabbath was instituted not as a part of the ceremonial law, but even anterior to the fall of man, while Adam was yet in a state of innocence, and, therefore, obviously intended to survive all the changes which sin might introduce. Thus the Sabbath was made for man as man, not under peculiar circumstances, but in all circumstances, and in all situations. See SABBATH.

ANTISTES (*President*), a title given by some of the ancient Christian writers to presbyters in the early Church. Hilarius Sardus, speaking of presbyters against whom a bishop is not to receive

an accusation, calls them *antistes Dei*. The title is given to bishops and presbyters indiscriminately. Hence an argument is sometimes drawn by Presbyterians in favour of both being one and the same order.—This name was also applied to the superior, or rather head of the ecclesiastical senate among the Bohemian Brethren before the Reformation. The person chosen to this high and honourable office was usually a man of advanced years, distinguished talents, and irreproachable character. He was elected in the most solemn manner, by the free votes of all the ministers. He held office for life. Comenius says there were two of them in Bohemia, two of them in Moravia, and always one, but sometimes two, in Poland. The duty of an Antistes was to examine into the orthodoxy and strict discipline maintained in the Church, to select out of the students those young men who were best qualified for the ministry, to appoint acolytes, deacons, elders, and other office-bearers, to visit his diocese every year, to watch over the general concerns of the churches, doing his utmost to ward off persecution, and to correct any errors which might have been introduced. In discharging his responsible office, however, the Antistes was bound to consult his colleagues and assistants; and an appeal from his judgment lay to the General Synod. In many respects the office of an Antistes resembled that of a bishop. There was a president or principal, who was his superior in office, but who had no power to convene the consistory without the consent and approval of his Brethren, the Antistes. In the ordination of the ministers belonging to the Bohemian Brethren, the Antistes laid his hands upon the head of the candidate, and prayed over him, after which the congregation sung the hymn, "Veni, Spiritus Sancte," "Come, thou Holy Spirit." At the close of the service the Brethren gave him the right hand of fellowship. The election of an Antistes was peculiarly solemn. When one of them died, and his office thus became vacant, a General Synod was called, and the meeting was opened with a day set apart for fasting and prayer. After that a sermon was preached on the duties of an Antistes, and then they proceeded to the election, which was conducted by ballot, and the vacant place filled up by a plurality of votes. The day following, the people were informed that the election was closed, and the individual upon whom the choice had fallen was called upon to appear before a public meeting or assembly of the Church. He was solemnly asked whether he believed his calling to be from God, and whether he was ready to promise, that he would discharge the sacred duties of his office with fidelity and conscientiousness. On returning satisfactory answers to the questions proposed, the ordination was proceeded with, as in the case of an ordinary pastor, by prayer and imposition of hands.

ANTISUPERNATURALISTS, a term used to denote those who endeavour to subtract from the character of Christ and Christianity all that is mira-



culous and supernatural, thus reducing every thing within the limits of mere human reason, and what is accorlant with the ordinary operations of nature. See RATIONALISTS.

**ANTITACTES** (Gr. *antitaktain*, to oppose), a class of licentious Antinomians, who arose about A. D. 170, and who derived their name either from opposing the commands of God, practising the very reverse, or because they opposed one god to another. They taught that the good and gracious God created all things good. But one of his own offspring rebelled against him. This was the Demiurge, the god of the Jews, who gave rise to the principle of evil, by which may, perhaps, be meant, as Neander thinks, "the material body, constituting at once the prison-house and the fountain of all sin to the souls banished from above." Thus he has brought us into a state of enmity with the Father, and we in turn set ourselves at enmity with him. To avenge the Father on him, we do directly the reverse of what he wills and commands. Some go so far as to allege, that the Antitactes held the opinion, that sin deserved reward rather than punishment, and, consequently, they abandoned themselves to all kinds of vices and enormities. They appear to have been a sect of the Gnostics (which see).

**ANTI-TALMUDISTS.** Among the modern Jews there is a large class who have cast off their adherence to the Talmud or traditions of the Rabbis; some of them trying to find a resting-place in the Old Testament, but, rejecting the New Testament which alone can rightly explain the Old, they are utterly destitute of any sure footing. Another and a far more numerous body of the Anti-Talmudists have rejected both the Talmudical traditions and the Old Testament, and sunk down into avowed infidelity. All who have gone thus far, however, are not in exactly the same position. With many their infidelity is a mere negation. They have renounced authority, and can receive nothing without evidence. Still they are open to conviction. Another and an increasing party place themselves in direct and active antagonism to all systems of belief, which they regard as fettering the understanding and unnecessarily restraining the inclination. On the Continent particularly, Rabbinism is now a tottering fabric, and a licentious freedom of thought has become prevalent among the Jews, which has led not, in too many cases, to the embracing of Christianity, but to a wide-spread infidelity. It is to the writings of Moses Mendelsohn that, in a great measure, this change is to be attributed. He has infused into the minds of his countrymen in Germany a spirit of reckless speculation, which refuses to yield an implicit submission to the Sacred Oracles, once the glory and the guide of their fathers. Rationalism has taken the place of Judaism. The writings of Mendelsohn occupy, in the estimation of multitudes of Jews in Germany, Poland, and the other continental countries, a higher place than the writings even of their ancient law-

giver. This eminent thinker has been undoubtedly the author and the instrumental cause of a great change, both intellectual and civil, in the Jewish nation. He led the way to a neglect, and, in many instances, to an entire dis-use of the mass of absurd and inconsistent traditions forming the Talmud. Since the death of Mendelsohn, which happened in 1785, the Antitalmudists have been every year growing in numbers both on the Continent and in Great Britain. A sect of the modern Jews, who are to the full extent Antitalmudists, has long existed under the name of CARAITES (which see). The Rabbinists pretend that the Schism, as they term it, of the Caraites, cannot be traced beyond 750 A. D. They themselves, on the contrary, maintain, that before the destruction of the first temple, they existed as a distinct sect under the name of "The Company of the Son of Judah." Be this as it may, the Caraites possess many strange peculiarities, both of doctrine and practice, which must ever separate them from the Antitalmudists or Reformed Jews which have arisen in more modern times, and whose principle of adherence to Scripture alone may yet, by the Divine blessing, lead to the recognition of Jesus of Nazareth as the true Messiah of whom Moses in the law and the prophets did speak. The rejection of the Talmud is undoubtedly an important step towards the adoption of the Christian system, and may lead, in God's good time, to the grafting of Israel into her own olive tree, and to her partaking of the root and fatness thereof.

**ANTI-TRINITARIANS,** the general name of all those who deny the doctrine of the Trinity, but particularly applied to the ARIANS and SOCRINIANS (which see). Other sects may also be comprehended under this comprehensive term; such as the *Sabelians* and *Samosatenians*, who denied the distinctions of persons in the Godhead; the *Macedonians*, who denied the divinity of the Holy Spirit; and the *Humanitarians*, who contended that the Lord Jesus is a man only, like ourselves, fallible and peccable, and entitled to no higher honour than that of a good man, a moral philosopher, and a prophet.

**ANTOSIANDRIANS,** a term applied to Melancthon and the other Lutherans who opposed the doctrines taught by Osiander, a German divine of the sixteenth century. It would appear that the chief heresy into which Osiander fell regarded the ground of a believer's justification in the sight of God, which he attributed not to the mediatorial righteousness wrought out by Christ, and imputed to the sinner, but to the essential divine righteousness of the Redeemer, which he failed to perceive must, from its very nature as a divine attribute, be incommunicable. See OSIANDRIANS.

**ANUBIS,** an ancient Egyptian deity, usually represented in the form of a dog, or of a man with a dog's head. Some writers have alleged the worship of this god to be of very great antiquity, and that Moses alludes to it in Deut. xxiii. 18, "Thou shalt

not bring the price of a dog into the house of the Lord." But nowhere do we find any mention of Anubis before the time of Augustus, and yet after that period it occurs frequently both in Greek and Roman writers. If we may credit Diodorus Siculus, Anubis was the son of Osiris, and was wont to accompany his father on his expeditions, covered with the skin of a dog. Hence he was represented as a human being with a dog's head. Plutarch explains the figure as a myth, descriptive of the physical character of Egypt, Anubis being the son of the Nile, which by its inundation fertilizes the most distant parts of the country. The same writer represents Anubis as the horizon, and his being in the shape of a dog arises from the circumstance that this animal sees by night as well as by day. The Greeks regarded the Egyptian Anubis as identical with their own HERMES (which see). The worship of Anubis was introduced at Rome towards the close of the republic, and during the Empire his worship was widely disseminated both among the Greeks and Romans.

ANUVRATA, the first rank of ascetics among the JAINS (which see), a Hindu sect found in considerable numbers, particularly in the south of India. This degree of asceticism can be attained only by him who forsakes his family, entirely cuts off his hair, holds always in his hand a bundle of peacock's feathers and an earthen pot, and wears only clothes of a tawny colour.

ANNUR, an Italian divinity, who derived his name from Anxur, a city of the Volsci, where he had a temple and was worshipped. He is spoken of by Virgil as Jupiter Anxur; and on a medal he is represented as a beardless young man, with a radiated crown upon his head. In worship, he was associated with Feronia, who was regarded as Juno.

AEDE (Gr. *Singing*), the name among the ancient Greeks of one of the fabulous divinities called Muses, who were regarded by some writers as three in number,—Mneme, Aede, and Melete,—though the most ancient authors, particularly Homer and Hesiod, reckon nine. See MUSES.

APANCHOMENE (Gr. *Strangled*), a surname of Artemis, derived from a circumstance recorded by Pausanias, as having happened at Condylea in Arcadia, where there was a grove sacred to Artemis Condyleatis. Some boys, it is said, when amusing themselves threw a cord round the statue of the goddess, playfully pretending to strangle Artemis. Some of the inhabitants of the neighbouring town of Caphyæ finding the boys thus employed, stoned them to death. To punish this rash and cruel act of the people of Caphyæ, the women of that town, as Pausanias alleges, had premature births, and the children born were all of them dead. This continued until the murdered boys were buried, and a yearly sacrifice to their manes appointed. From that time Apanchomene was substituted as a surname of Artemis for Condyleatis.

APATURIA (Gr. *apate*, deceit), a surname given to Athena by Æthra, daughter of Pittheus king of Troezen. This princess dedicated a temple to Athena Apaturia, in the island of Sphæria, and taught the maidens of Troezen to dedicate their girdles to the same goddess on the day of their marriage.—A surname also of Aphrodite, derived from the deceitful way in which she killed giants, by whom she was attacked, delivering them over to Heracles, who had concealed himself in a cave for that purpose.—Apaturia was the name of a festival celebrated by the Athenians annually in October. It continued for four days, during which young people of both sexes engaged in sports and rejoicings of various kinds. The first day was dedicated to Bacchus, the second to Jupiter and Pallas, the third was spent in admitting the young men and women into their tribes; what was done on the fourth day is uncertain.

APELLEANS, or APOLLITES, a branch of the Gnostics, which derived its name from Apelles, who flourished about A. D. 188. He was a disciple of Marcion, but differed from his teacher in some points. Tertullian charges him with immorality, but Rhodon, who was a contemporary and a personal opponent of Apelles, speaks in high terms of the purity of his life. The individual to whom he was chiefly indebted for his heretical opinions, was a woman named Philumene, who imagined herself a prophetess, and whose foolish fancies he thought it worth while to expound in a work, which he entitled "Revelations." The opinions of Apelles which were adopted by his followers, partook of a similar character with those of Marcion, but modified not a little by his residence for a long period in Alexandria. The Old Testament, he alleged, came from different authors, partly from the inspirations of the Soter, partly from those of the Demiurge, and partly from those of the Evil Spirit, who corrupted the revelations of divine things. Denying, therefore, the entire inspiration of this part of the Sacred Volume, he endeavoured, in a work of great extent bearing the name of "Syllogisms," to point out the contradictions, as he supposed, which are to be found in the Old Testament, at the same time declaring that he used these ancient Scriptures, gathering from them what is profitable, while he found in them fables wholly destitute of truth. He believed in one Supreme Eternal God, the author of all existence, while he professed himself utterly unable scientifically to demonstrate how all existence could be traced back to one original principle. He held that the Supreme God had created an inferior god, whose nature was evil, and who created this world. He denied the incarnation of Jesus Christ, in so far as real flesh is concerned, but asserted that he took an elementary body, and conversed on earth in appearance only; that in his ascension he left behind him that body, making his entrance into heaven, only in his spirit. He denied the resurrection of the human body. Apolles lived to a very advanced age, and in his late years he appears to have

lost all taste for controversy, declaring, "Let every man stand fast by his faith; for all that put their trust in Christ crucified shall attain salvation, if they only prove their faith by their works." See MARCIONITES.

**APEMIUS**, a surname of Zeus, under which he was worshipped on Mount Parnes in Attica.

**APESANTIUS**, a surname of Zeus, under which he was worshipped on Mount Apesas near Nemea.

**APE-WORSHIP**. Apes, from their resemblance to the human race, seem even in remote ages to have been viewed with veneration. The Babylonians, and also the Egyptians, are said to have held them as sacred. In India, at this day, apes are in many places adored, though not resident in temples. In Western Africa, more especially at Fishtow, on the Grain Coast, as has been already noticed under article **ANIMAL-WORSHIP**, certain monkeys found in the wood about the grave-yard are regarded as sacred, because it is thought they are animated by the spirits of their departed friends. Among various heathen nations these animals are viewed with peculiar interest, but nowhere more so than in Japan, where they are actually worshipped, and in that island there is a large temple dedicated entirely to Ape-worship. In the middle stands the statue of an ape erected on a pedestal which rests upon an altar, large enough not only to contain both, but likewise the oblations of the devotees, together with a brass vessel on which a bonze or priest beats as on a drum, in order by this solemn sound to stir up the devotions of the people, and remind them of their religious duties. Under the vaulted roofs and in the walls of the pagoda, there are numbers of apes of all kinds in various attitudes, and in still deeper niches there are several pedestals like that on the altar, with their respective apes upon them. Opposite to these pedestals there are other apes with the oblations of their devotees before them. As some palliation of this strange species of idolatry, it has been alleged that the Japanese regard the bodies of apes as animated by the souls of the grandees and princes of the empire.

Several Indian nations imagine that an ape is a human being, though in a savage state; others hold that formerly they were men as perfect as themselves; but that for the punishment of their vices God transformed them into such ugly creatures. An Ape-god, called Hanuman, is held in great veneration in Hindostan, a pompous homage is paid him, and the pagodas in which he is worshipped are adorned with the utmost magnificence. When the Portuguese, in 1554, made a descent upon the island of Ceylon, they plundered the temple of the Ape's Footh, made themselves masters of immense riches, carried off this precious relic, the object of the religious worship of the inhabitants of Ceylon, Pegu, Malabar, Bengal, and other districts. The shrine in which this relic was deposited was covered with jewels, and accordingly it was reckoned a valuable

prize. An Indian prince offered the Viceroy of Goa seven hundred thousand ducats of gold to redeem this sacred tooth, but his proposal was rejected. Herbert mentions a pagoda at Calicut dedicated to an ape.

**APEX**, a stitched cap, somewhat resembling a helmet, with the addition of a little stick fixed on the top, and wound about with white wool, properly belonging to the ancient **FLAMEN** (which see).—The same word *Ape* is used by Jerome to express a small hair-stroke, with which the Jews embellish the top of some of the Hebrew characters, placing it over them in the shape of a crown. These they make use of in those books which are read in their synagogues and in their **MEZUZZIM** (which see). It is thought that our blessed Lord referred to these *Apices* when he said, Mat. v. 18. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

**APHACITIS**, a surname of *Aphrodite*, derived from the town of Aphace in Cule-Syria, where there was a temple consecrated to the goddess which was destroyed by Constantine the Roman Emperor.

**APHNELIUS**, a surname of *Ares*, under which he was worshipped on Mount Cnesius, near Tegea in Areadia. This name, giver of food, was derived from the wonderful circumstance that *Ares* caused his son *Aëropus* to draw nourishment from the breast of his dead mother *Aërope*.

**APHRODISIA**, several festivals in honour of *Aphrodite* or *Venus*, which were celebrated at various places, but particularly at Cyprus. On these occasions mysterious rites were performed to which only the initiated were admitted who offered a piece of money to the goddess.

**APHRODITE**, called *Venus* among the Romans, was one of the great deities of the ancient mythology—the goddess of love. She is fabled to have sprung from the foam of the sea (*Gr. aphros*). Homer speaks of her as the daughter of Zeus and Dione. She was famed for her beauty and the handsomeness of her person. She rendered effective assistance to the Trojans in the course of the Trojan war. She was represented as being in possession of a girdle, which inspired love for those who wore it. Various flowers, as the myrtle, rose, and poppy, were sacred to her, and also various birds, as the sparrow, the swan, the swallow, and the dove. Several surnames were applied to her, all of them derived from places where she was worshipped, or from peculiar qualities which she was conceived to possess. Temples were built in honour of this goddess in many Grecian cities, such as Athens, Sparta, Corinth, Abydos, but the chief places of her worship were Mount Ida in Troas, and the islands of Cyprus and Cythera. Her votaries brought incense and garlands of flowers, but in some places sacrifices of animals were offered to her. The worship of this female deity is thought to have had its origin in the East, and *Aphrodite* has often been

considered as identical with ASTARTE or ASHTORETH (which see).

APHTHARTODOCITES (Gr. *aphthartos*, incorruptible, and *dokein*, to judge), the name given to a party of the MONOPHYTES (which see) in the sixth century, which held, as a necessary consequence from the union of the Deity and humanity in one nature in Christ, the dogma that the body of Christ, even during his earthly life, was not subjected by any necessity of nature to the ordinary affections, infirmities, and wants of our bodily frame, such as hunger, thirst, and pain; but that, by a free determination of his own will, he subjected himself to these things for the salvation of man. The body of Christ, then, according to this view, was not necessarily and naturally corruptible, but derived this quality from the will of Christ himself. This doctrine was embraced by the emperor Justinian, who, along with many others, thought that he thereby honoured Christ, by depriving him of all human affections. By an imperial edict, accordingly, Aphthartodocetism was made a law. Eutychius, patriarch of Constantinople, had already been deposed and banished for contradicting this dogma, and a similar fate was impending over Anastasius, patriarch of Antioch, while the oriental church was about to be involved in the most painful and distracting quarrels, when, by the death of the emperor in A. D. 565, peace and order were restored.

APIS, an ancient deity worshipped by the Egyptians under the form of a bull. The soul of Osiris was supposed to have transmigrated into the great bull which was worshipped at Memphis, in Upper Egypt, under the name of Apis, and at Heliopolis in Lower Egypt, under the name of Mnevis. Osiris was the name by which the Egyptians deified the founder of their country and nation; and the selection of an ox as the animal into which the soul of Osiris was supposed to have passed, is accounted for by Diodorus Siculus on the ground that the ox was particularly useful in husbandry. The animal selected for worship was held in great veneration while alive, and deeply lamented and mourned for when dead. The characters of Apis, or the sacred bull, are thus given by Herodotus. "The Apis," he says, "is the calf of a cow past bearing, but who, according to the Egyptians, is impregnated by lightning, whence she has the Apis. The marks which distinguish it from all others are these: Its body is black, except one square of white on the forehead; the figure of an eagle on its back; two kinds of hair on its tail, and a scarabæus or beetle under its tongue." On the announcement being made that an animal possessing all these marks had been found, some sacred persons resorted to the place, and built a house facing the rising sun. In this house Apis was kept for four months, being carefully fed with milk; and after this, about the time of the new moon, he was conveyed in a vessel built for the purpose, to Memphis. Here a hundred priests and crowds of people received him with great rejoicings,

leading him to the temple of Osiris. Strabo and Plutarch tell us, that when an animal possessing the requisite marks could not be found, they paid adoration to a golden image of it, which they set up in their temples. The living ox, when found, was kept in the temple of Osiris, and worshipped as a representative of that god as long as it lived. In the temple were two thalami, or bed-chambers, and, according as the sacred ox entered the one or the other, it was regarded as a lucky or an unlucky omen. Oxen of a yellow or red colour were sacrificed to this god, more especially on his birth-day, which was celebrated every year with great pomp and solemnity.

Some authors allege that Apis was permitted to live no longer than twenty-five years, and, accordingly, if he had not died before that time, he was killed, and his body was buried in a sacred well, the place of which was carefully concealed from all except the initiated. If, however, he died a natural death, he was buried in the temple of Serapis at Memphis, and all Egypt was plunged into grief and mourning, which lasted, however, only till another sacred bull was found, when their mourning was turned into joy. Apis was consecrated to the sun and moon. Allian regards the twenty-nine marks on the body of the sacred bull as forming a complete system of astronomy.

The worship of the golden calf by the Israelites in the wilderness is generally supposed to have been derived from the worship of Apis in Egypt. Accordingly it is said of them, Psal. cvi. 20, "Thus they changed their glory into the similitude of an ox that eateth grass." They were not so ignorant as to imagine that the image which they made was really God, but they seem to have supposed that the divine virtue resided in it, and that it was such a sign or symbol of the Divinity as the Apis was of the Egyptian Osiris. The calves which Jeroboam set up in Dan and Bethel had probably the same origin. And, accordingly, both Aaron's and Jeroboam's calves were made of gold, the same metal with which the Egyptians made the statues or images of their gods. Aaron, also, we are told, "fashioned it with a graving tool after he had made it a molten calf;" that is, he gave it all those particular marks which were the distinguishing characteristics of the Egyptian Apis. A further resemblance may be traced in Exod. xxxii. 5, 6: "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play." This was precisely what took place in Egypt on the appearance of the sacred bull. Sacrifices were offered in its honour, a feast was celebrated, and mirth and revelry prevailed throughout the land. Following the same practice, Jeroboam had no sooner constructed his golden calves, than he proclaimed a feast of rejoicing in honour of the new

gods. It may be observed, besides, that Jeroboam did not set up his calves in Shechem, the capital of his kingdom, but, as the Egyptians worshipped one bull at Memphis and another at Heliopolis, so he set the one calf in Bethel, the other in Dan, the two extremities of his kingdom. The Greeks and Romans seem to have sanctioned to some extent the worship of Apis. Several of the Roman emperors visited and adored the sacred bull. Alexander the Great, also, pleased the Egyptians by paying homage to Apis, as well as to their other gods. See COW-WORSHIP.

APOCARITÆ, a small Christian sect which arose in the third century, being an offshoot from the MANICHEANS (which see). The peculiar doctrine which they held was, that the soul of man partook of the substance of divinity, an oriental idea which is not unfrequently to be found in a certain class of heathen systems of religion.

APOCRISARIUS (Gr. *apokrino*, to answer), the representative at the imperial court of a foreign church or bishop, whose office was to negotiate in all ecclesiastical causes in which their principles might be concerned. The institution of this office appears to have been in the time of the emperor Constantine, or not long after, when, the emperors having become Christian, foreign churches had more occasion to promote their suits at the imperial court than formerly. Whatever may have been the date of its origin, we find the office established by law, in the time of Justinian. From the statements of various ecclesiastical writers, it would appear that those who held this office were clergymen. In imitation of the *apocrisarius* in the church, almost every monastery had a similar officer, whose business was not to reside in the royal city, as in the case of the *apocrisarius* already noticed, but to act as proctor for the monastery, or any member of it, when they had occasion to give any appearance at law before the bishop under whose jurisdiction they were. These were also sometimes of the clergy. In process of time the emperors gave the name of *Apocrisarius* to their own ambassadors, and it became the common title of every legate whatsoever. The title of *Apocrisarius* became at length appropriated to the Pope's agent or Nuncio, as he is now called, who, in the days of the Greek emperors, resided at Constantinople, to receive the Pope's despatches and the emperor's answers.

APOCRYPHA (Gr. *apokrupto*, to conceal), those ancient writings which have not been admitted into the canon of Scripture, not being recognized as divinely inspired, but rejected as spurious. The reason of the name *apocrypha* being applied to such writings, is far from being fully ascertained. Augustine alleges that the reason is to be found in the circumstance that the origin of the works so called was unknown to the Fathers of the first ages of the Church. Jerome denotes those writings apocryphal which do not belong to the authors whose names they bear, and which contain dangerous forgeries. Some writers say that the name Apocrypha was

given them, because they were concealed and not usually read in public; others, that they deserve to be concealed or buried in oblivion. Epiphanius alleges that they were hid or not deposited in the ark of the covenant, by which he probably meant the ark or chest in which the Jewish records were kept in the ancient temple, no such depository, if we may credit Josephus, being found in the second temple. The writings in question then, according to some authors, may be said to be apocryphal, or concealed, because they were not contained in the chest in which the sacred books were carefully deposited.

The Apocryphal books mentioned in the sixth article of the Church of England as to be read "for example of life and instruction of manners," while "it doth not apply to them to establish any doctrine," are as follows:

- The Third book of Esdras.
- The Fourth book of Esdras.
- The book of Tobias.
- The book of Judith.
- The rest of the book of Esther.
- The book of Wisdom.
- Jesus the Son of Sirach.
- Baruch the Prophet.
- The Song of the Three Children.
- The History of Susanna.
- The History of Bel and the Dragon.
- The Prayer of Manasses.
- The First book of Maccabees.
- The Second book of Maccabees.

These books appear to have been written by Jews, at a somewhat remote period, but there is no authority, either external or internal, for admitting them into the sacred canon. In the early ages of Christianity they were read in some churches, but not in all. That they were forbidden to be used in the church of Jerusalem, is plain from Cyril's catechisms, where he directs the catechumens to read no Apocryphal books, but only such books as were read in the church, specifying all those which are still recognized as canonical, with the exception of the book of Revelation. The council of Laodicea forbids all but canonical books to be read in the church, mentioning by name the very books recognized at this day, except the Apocalypse. The author of the Constitutions, also, mentioning what books should be read in the church, takes no notice whatever of the Apocrypha. Jerome alleges that in some churches they were read merely as books of piety and moral instruction, but in no sense as canonical, or with a view of confirming articles of faith. Rufinus, presbyter of Aquileia, mentions the same as being the practice of that church. Athanasius also ranks these books, not among the canonical, but among those that might at least be read to or by the catechumens. There were some churches, however, which used these books on the same footing as the regular canonical Scriptures. Thus the third council of Carthage ordered that nothing but the canonical writings should be read in

the church, under the name of the Divine Scriptures, among which canonical writings are included by name several Apocryphal books. Augustine, also, in his book of Christian doctrine, calls all the apocryphal books canonical, but he does not allow them so great authority as the rest, because they were not generally received as such by the churches. In the Eastern church, the canonical authority of the Apocryphal books was always denied, and also in many of the Western churches. Gregory the Great having occasion to quote a text from Maccabees, apologizes for making a citation from a book which was not canonical, but only published for the edification of the church.

By the Council of Trent, however, in the sixteenth century, the Apocryphal books were, for the first time, placed entirely on a level with the inspired Scriptures. What could have led to the promulgation of such a decree under the penalty of anathema, it is difficult to comprehend, unless it may have arisen from a consciousness, that from no other quarter could they obtain evidence in proof of their unscriptural doctrines and practices. Notwithstanding the Tridentine decree, however, the Apocryphal books can lay no valid claim to inspiration or canonical authority. None of them are to be found in the Hebrew language, or have ever been recognized by the Jews. The whole of them are written in Greek, and appear to have been composed by Alexandrian Jews, except the Fourth Book of Esdras, which is in Latin. They bear evident marks of having been written posterior to the time of Malachi, with whom the spirit of prophecy is universally admitted to have ceased. They contain no prophecy, or any other mark of inspiration, and not one of them claims to be inspired. Not a single quotation from any one of them was ever made by Christ or his apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are silent in regard to them. These Apocryphal books are not to be found in the lists of inspired writings drawn up by various individuals during the first four centuries of the Christian Church. They were never read in the Christian Church until the fourth century, and even then, as we have already seen, on the testimony of Jerome, not as canonical or authoritative, but simply for edification. Never, indeed, until the fourth session of the last Council of Trent were these books ranked as canonical or inspired writings. The only Apocryphal books omitted in the decree are the prayer of Manasseh and the Third and Fourth Books of Esdras.

When from external we turn to the internal evidence furnished by the writings themselves, we can have no hesitation in rejecting the Apocrypha as utterly uncanonical and uninspired. In proof of this we may refer to some prominent instances in which false and unscriptural doctrines are taught. Thus, Ecclus. iii. 3, "Alms doth deliver from death, and shall purge away all sins." And, again, to the same

effect, Ecclus. xxxv. 3, "Alms maketh atonement for sins." The book of Maccabees teaches the Popish practice of praying for the dead, which is nowhere sanctioned in the Word of God. Thus 2 Macc. xii. 43, 44, "And when he had made a gathering throughout the company, to the sum of 2,000 drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly; for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." The Apocryphal books not only teach erroneous doctrines, but inculcate and commend immoral practices. Thus the Book of Maccabees (2 Macc. xiv. 41) represents as noble and virtuous the act of Razis in falling upon his sword, rather than allow himself to be taken by his enemies. The treacherous assassination of the Shechemites, which is strongly condemned in the Bible, is highly commended in Judith ix. 2. Magical incantations, which the Bible often forbids, are stated in a ridiculous story found in Tobit vi. 1—8, to have been sanctioned and even commanded by God himself. It is unnecessary to do more than refer to the silly fable of Bel and the Dragon, the immoral tale of Susanna, the absurd story of Judith, and numberless contradictions and follies with which these writings everywhere abound.

By the rubric of the Church of England, the Apocrypha is appointed to be read in the churches; but it may be mentioned that all the books are not read. Thus the Church excepts both books of Esdras, the books of the Maccabees, the rest of the book of Esther, the Song of the Three Children, and the Prayer of Manasseh. The Puritans were much opposed to the reading of the Apocrypha in churches. The Reformers, however, made a selection from it for certain holy days, and for the first lessons in October and November.

A controversy arose both in England and Scotland in 1830, on the subject of the Apocrypha. The British and Foreign Bible Society had, for some time previous, been issuing Bibles containing not merely the Canonical, but also the Apocryphal Books, in violation of one of its fundamental conditions, which expressly declared, that the object of the Society was to circulate the pure Bible without note or comment. The directors, animated by a desire to extend the circulation of the Word of God among Roman Catholics in Continental countries, yielded to views of expediency in the matter, and thus gave rise to a very keen, and even bitter contention, more especially on the north side of the Tweed. For several years the controversy raged, during which the claims of the Apocrypha were fully discussed, and its unscriptural and uncanonical character clearly exposed.

Apocryphal or spurious writings have not only been classed with the Old Testament, but also with the New. Not long after the ascension of Christ, various pretended histories of his life and doctrines, full of inpositions and fables, were given forth to the

world; and afterwards several spurious writings appeared inscribed with the names of the apostles. A number of these apocryphal productions have perished by the lapse of time. Those that still remain have been carefully collected by Fabricius, in his '*Codex Apocryphus Novi Testamenti*,' 2 vols. 12mo. Hamburg, 1719. These books appear to have been written by well-meaning persons, not with a design to injure, but to advance the cause of Christianity. No church or body of Christians, however, have ever claimed for them a place in the Sacred canon, or regarded them as entitled to rank among inspired writings.

**APODIPHO** (Gr. *apo*, from, *deipnon*, supper), an office recited by the *Calogers* or monks of the Greek Church every night after supper.

**APOLLINARES LUDI**, games celebrated annually by the ancient Romans in honour of *Apollo*. They were instituted during the second Punic war in B. C. 212. The prætor presided at these games, and ten men were appointed to see that the sacrifices were performed after the manner of the Greeks. For a few years the day for the celebration of these games was fixed at the discretion of the prætor; but U. C. 545, they were appointed to be held regularly about the nones of July.

**APOLLINARIANS**, a heretical Christian sect which arose about the middle of the fourth century, headed by Apollinaris, bishop of Laodicea. This distinguished person was one of the ablest and most learned men of his time, and at first looked upon by all, particularly by Epiphanius and Athanasius, as one of the great champions of the orthodox faith. Such was his zeal, indeed, in behalf of the truth, that he was excommunicated by the Arian party and driven into exile. He was remarkable for his intimate acquaintance with the Scriptures, which he publicly expounded at Antioch, where Jerome became one of his numerous hearers. He was also a man of great general learning, and famed as a poet. The tragedy entitled '*Christ's Sufferings*,' which is to be found among the works of Gregory Nazianzen, is generally attributed to the versatile genius of Apollinaris. The only entire work of his that has reached our times is a Paraphrase in hexameter verse on the Psalms. In consequence of his eminent talents and extensive learning, he was raised in A. D. 362 to the bishopric of Laodicea in Syria, the city of his birth, and where he had spent the greater part of his life. The most celebrated of his controversial works was one which he wrote in thirty books against Porphyry.

In arguing against the Arians, Apollinaris was anxious to establish on a firm footing the doctrine of the union of the Divine Logos solely with the human body, and to refute the theory introduced by Origen, according to which a human spirit only was represented as the organ of the Divine manifestation. Being a man of a strongly speculative mind, he set himself to show how the doctrine of the God-

man ought to be viewed. The line of argument which he pursued is thus beautifully stated by Neander: "Two beings persisting in their completeness, he conceived, could not be united into one whole. Out of the union of the *perfect* human nature with the Deity one person never could proceed; and more particularly, the rational soul of the man could not be assumed into union with the divine Logos so as to form *one* person. This was the negative side of the doctrine of Apollinaris; but, as to its positive side, this was closely connected with his peculiar views of human nature. He supposed, with many others of his time, that human nature consisted of three parts,—the rational soul, which constitutes the essence of man's nature; the animal soul, which is the principle of animal life; and the body, between which and the spirit, that soul is the intermediate principle. The body, by itself considered, has no faculty of desire; but this soul, which is united with it, is the source and fountain of the desires that struggle against reason. This soul Apollinaris believed he found described also by the apostle Paul, in the passage where he speaks of the flesh striving against the spirit. The human, mutable spirit was too weak to subject to itself this resisting soul; hence the domination of the sinful desires. In order, therefore, to the redemption of mankind from the dominion of sin, it was necessary that an immutable Divine Spirit, the Logos himself, should enter into union with these two parts of human nature. It does not pertain to the essence of that lower soul, as it does to the essence of the higher soul, that it should determine itself; but, on the contrary, that it should be determined and ruled by a higher principle; but the human spirit was too weak for this; the end and destination of human nature, therefore, is realized when the Logos, as an immutable Divine Spirit, rules over this lower soul, and thus restores the harmony between the lower and the higher principles in man's nature."

By such a train of reasoning as this did Apollinaris flatter himself that he had demonstrated how the divine and human natures in Christ must be conceived to be united into personal unity. In his view humanity consisted of three parts, spirit, soul, and body. In the case of Christ's humanity, however, the weak and mutable human spirit gave place to an immutable Divine Spirit; and on this account is Christ the God-man. Apollinaris was partial to the use of certain expressions which began about this time to become current. "God died." "God was born." By way of doing honour to Christ, his humanity was, in a manner, lost in his divinity. The whole being of the Logos was regarded as constituting the animating soul in the human nature of Jesus. By this mode of explanation, Apollinaris imagined that he established the perfect sinlessness of Christ's human nature; forgetting all the while that he was labouring under the erroneous idea entertained by the Manicheans, that sin was an essential quality of



human nature. Athanasius wrote an able work in refutation of his friend Apollinaris, and the controversy was carried on by the publication of several works, among which the most prominent, in opposition to the Apollinarian heresy, was a treatise manifesting great acuteness and polemic power by Theodore of Mopsuestia. The doctrine of Apollinaris was embraced by many in nearly all the Eastern provinces, and, although it was condemned by a council at Alexandria in A. D. 362, and afterwards, in a more formal manner, by a council at Rome in A. D. 375, and by another council in A. D. 378, which deposed Apollinaris from his bishopric, the sect still continued in considerable numbers till towards the middle of the fifth century. Apollinaris survived his deposition for some years, and in A. D. 392, he died maintaining to the last his peculiar doctrines in regard to the person of Christ. His followers were also called **VITALIANS** and **DIMORITES**.

**APOLLO**, one of the principal deities of ancient Greece. He is represented by Homer and Hesiod as the son of Zeus and Leto or Latona, while his sister was Artemis or Diana. He is generally supposed to have been born in the island of Delos. The number seven was sacred to this divinity, and on the seventh of every month sacrifices were offered to him, and his festivals celebrated. His name has sometimes been said to be derived from the Greek word *apollaiō*, to destroy, because he was regarded as the destroyer of the wicked, and is, therefore, represented as armed with a bow and arrows. He was imagined to have the power both of sending and removing plagues and epidemic diseases. He was the god of prophecy, and also of music, the protector of cattle, and the founder of cities. He is said to have been identical with the sun, and he was undoubtedly the chief object of worship among the Greeks. Temples were reared to him in many places, but the principal seat of this god was at Delphi, in Bœotia. The Romans, in the early part of their history, seem to have been altogether unacquainted with the worship of Apollo. The first temple built to him at Rome was in the year B. C. 430, in order to avert a plague which had broken out in the city and surrounding country. A second temple was built to him in B. C. 350. It was not, however, till the time of Augustus that the Romans actively engaged in the worship of this god, when after the battle of Actium the emperor dedicated the spoils to Apollo, appointed games in his honour, and built a temple to him on the Palatine Hill. The Etrurians worshipped Apollo on Mount Soracte, to which Pliny refers in these words: "Not far from the city of Rome, in the country of the Falisci, there are a few families who, in an annual sacrifice which is held to Apollo on Mount Soracte, walk over a heap of burning wood without being injured, and are, therefore, by a perpetual decree of the senate, exempted from serving in the wars, or being burdened with any duty." These remarks would seem to imply, that

the Etrurians had practised some ceremony similar to that which was observed among the ancient Canaanites, of passing through the fire. The laurel was sacred to Apollo. He is said to have resided along with the Muses on Mount Parnassus, and to have taught them the arts of poetry and music. He is often represented as a beardless youth of singular beauty and elegance, with flowing hair, crowned with laurel, holding a bow and arrows in his right hand, and a harp in his left. When he appears as the sun, he rides in a chariot drawn by four horses. The animals used in sacrifice to Apollo were chiefly bulls and oxen.

**APOLLONIA**, a festival sacred to Apollo at Ægiale, observed annually in honour of the return of that god with his sister Artemis, after having been driven to Crete on the conquest of Python. On the day set apart for this festival, seven young men, and as many young women, were selected to go, as it were, in search of the god and goddess.

**APOLOGY** (Gr. *apologia*, a defence), the term used to denote the defences of Christianity which were produced in the early ages of the Christian Church. These apologies were of two different forms, and written with two different objects. One class of them were expositions of Christian doctrine intended for the use of enlightened pagans generally; the other class were more official in their character, being meant to advocate the cause of the Christians before emperors, or before the proconsuls or presidents of provinces. Not being able to obtain a hearing in person, they were under the necessity of producing their defence in writing. The first Apology was presented to the Emperor Adrian, by Quadratus, A. D. 126, a fragment of which is preserved by Eusebius; but a second presented to the same emperor soon after by Aristides, a converted Athenian philosopher, is lost. The rest of the ancient Apologists for Christianity were Justin Martyr, Tatian, Athenagoras, Theophilus, Melito, Claudius Apollinaris, Hippolytus, Clemens Alexandrinus, Tertullian, Minucius Felix, Origen, Cyprian, Lactantius, and Arnobius. The Apologists come next in order after the Apostolic Fathers, and their writings, as far as they have been preserved, are peculiarly valuable, as showing the arguments adduced by the heathen against Christianity, and the manner in which these arguments were met by the early Christian writers.

**APOMYIUS** (Gr. *apo*, from, *myios*, a fly), a surname of Zeus at Olympia, as being a driver away of flies, under which name he was worshipped by the Eleans.

**APOPIS**, a deity of the ancient Egyptians, a brother of the Sun, and mentioned by Plutarch as having made war against Jove.

**APOPOMPÆ**, certain days on which the Greeks offered sacrifices to the gods called *Pompaiōi*, or conductors by the way. Who these were is not properly ascertained, unless it refers to Mercury,



whose employment it was to conduct the souls of deceased persons to the shades below.

APOSTASY (Gr. *apostasis*, a departure), a renunciation or abandonment of our religion, either by an open declaration in words, or by a virtual declaration of it by our works. In the early Christian Church this sin subjected those who were guilty of it to the severest ecclesiastical censures. There were usually reckoned at that time three different kinds or degrees of Apostasy. Some entirely renounced the Christian religion, and passed over to the Jews; others mingled a partial observance of Jewish ceremonies, and a partial adoption of Jewish doctrines with the profession of the Christian faith; and others complied with them so far as to join in many of their unlawful practices, though they made no formal profession of an adherence to the Jewish religion. Though the imperial laws allowed those that were original Jews the complete freedom of their religion, and the enjoyment of many privileges for a long time under the reigns of Christian emperors, yet they strictly prohibited any Christian going over to them, and exposed all such apostates to very heavy penalties. Constantine left it to the discretion of the Jews to punish them with death or any other condign punishment. His son, Constantius, subjected them to confiscation of goods. And Valentinian, the younger, deprived them of the power of disposing of their estates by will. In compliance with these laws of the states, the Church not only pronounced a solemn anathema against all such apostates, but prevented them from being recognized as credible witnesses in any of her courts of judicature.

Those apostates also, who sought to form to themselves a new religion, by an incongruous mixture of the Jewish and the Christian systems, were condemned by the church as heretics, and excluded from her communion; while those who endeavoured to compromise matters by conforming to the Jews in some of their rites and ceremonial practices, were visited with church censures corresponding to the extent of their sin. The council of Laodicea forbids Christians to Judaize, by resting on the Sabbath, under pain of anathema; it likewise prohibits keeping Jewish feasts, and accepting festival presents sent from them; and also receiving unleavened bread from them, which is accounted a partaking with them in their impiety. Among the apostolical canons, there is one which forbids fasting or feasting with the Jews, or receiving any of their festival presents or unleavened bread, under the penalty of deposition to a clergyman, and excommunication to a layman. According to another of the same canons, to carry oil to a Jewish synagogue, or set up lights on their festivals, was regarded as a crime equally great with the performance of the same service for a heathen temple or festival, and both were alike punished with excommunication. A bishop, priest, or deacon, also, who celebrated the Easter

festival before the vernal equinox with the Jews, was considered as thereby incurring the sentence of deposition. The council of Eliberis forbids Christians to have recourse to the Jews for blessing the fruits of the earth, and that under the penalty of excommunication. The same council forbids both clergy and laity to eat with the Jews upon pain of being cast out of the communion of the church. The council of Clermont makes it excommunication for a Christian to marry a Jew. And the third council of Orleans prohibits it under the same penalty, together with separation of the parties.

Another sort of apostates were such as fell away voluntarily into heathenism after they had for some time made profession of Christianity. The imperial laws, at least from the time of Theodosius, denied apostates of this kind the common privilege of Roman subjects, depriving them of the power of disposing of their estates by will. Valentinian the younger, not only denied them the power of making their own wills, but of receiving any benefit from others by will: no man might make them his heirs, nor could they succeed to any inheritance. They were prohibited from having intercourse with others; their testimony was not to be taken in a court of law; they were to be accounted infamous, and of no credit among men. The council of Eliberis denies communion to the last to all such apostates, because they doubled their crime, not only in absenting themselves from church ordinances, but in defiling themselves with idolatry. Those apostates who only left off attendance on religious assemblies for a long time, but did not fall into idolatry, should they afterwards return to the church, might be admitted to communion after ten years' probation. Cyprian says, that many of his predecessors in Africa denied communion to the very last, to all such as were guilty of the three great crimes, apostasy, adultery, and murder. Siricius, bishop of Rome, says apostates were to do penance as long as they lived, and only to have the grace of reconciliation at the point of death.

The ordinary way in which in early times apostates to heathenism renounced the Christian faith, was by denying Christ and blaspheming his name. That this was the common mode of avowing their apostasy, appears from the demand which the proconsul made to Polycarp, and the aged Christian's reply to it. The proconsul called upon him to revile Christ, but Polycarp replied, "These eighty-six years I have served Him, and he never did me any harm; how then can I blaspheme my King and Saviour!" Justin Martyr says, that when Barchochebas, the ringleader of the Jewish rebellion under Adrian, persecuted the Christians, he threatened to inflict terrible punishments on all who would not deny Christ, and blaspheme his name. All blasphemers of this kind accordingly were punished with the highest degree of ecclesiastical censure. All apostates, who were either in debt, or under prosecution as criminals, were denied the privilege of tak-

ing sanctuary in the church. And by a law of Theodosius, the slave of an apostate master who fled from him, and took sanctuary in the church, was not only to be protected, but to receive his freedom.

Apostasy from Judaism to Christianity is regarded by the Jews as a sin of the deepest dye, and all who are guilty of it are believed to be excluded from all share of future happiness, unless they repent, and return to the bosom of the synagogue. The Rabbis, however, allow such persons no time for consideration or repentance; apostasy is deemed to require immediate extermination, they pronounce it to be the duty of all faithful Israelites not to suffer an apostate to die a natural death, but to hurry him away, either by public execution, or private assassination, into those torments which await him in another state. One of the most common terms of reproach, which the Jews apply to one of their brethren who has embraced Christianity is *Meshummad*, which signifies a person ruined and destroyed, and the imprecation which generally follows is, "Let his name and memory be blotted out."

Among the Mohammedans apostasy is considered as calling for the instant death of the man who shall dare to renounce the faith of Islam. Almost all false systems of religion indeed consider the abandonment of their creed and modes of worship as a capital crime.

APOSTLE (Gr. *apostello*, to send), a name given to the twelve disciples whom Jesus Christ set apart to be the first preachers of his gospel. Before making the selection of his apostles, our blessed Redeemer had been engaged for a considerable time in the prosecution of his public ministry. He had laid down, with great clearness and force, the nature and design of that kingdom which he had come to establish upon the earth. The attention of the Jewish people had been aroused by his discourses and miracles, and matters were now in such a state as called for the appointment of a number of qualified men, who would not only assist in extending the gospel while Christ was upon the earth, but would carry forward the great work after he had gone to the Father. Jesus, accordingly, resolved to select and send forth twelve men from among his followers, to be his apostles or ambassadors to a guilty world. In proceeding to their choice and appointment, Jesus seems to have felt deeply the solemnity of the work, for Luke informs us, that on the day previous, "he retired to a mountain to pray, and continued all night in prayer to God." He did not send them forth immediately after they became disciples, nor even immediately after they were appointed to the apostleship, but to fit them all the better for their arduous and important work, they continued for some time to enjoy his instructions both in private and public.

The word *apostle* signifies one sent, a messenger. It is equivalent in meaning to the angel of the church in the book of Revelation, and Jesus himself is styled the Messenger of the Covenant, and also

the Apostle and High Priest of our profession. The apostles were twelve in number, probably that the Christian church might correspond with the Jewish, which was composed of twelve tribes, and to this John alludes in his vision of the New Jerusalem, which "had twelve gates, and at the gates twelve angels, and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

The apostles were the first select ministers of Christ, distinguished from all others who should ever hold office in the church of Christ. And accordingly the apostle Paul, when in Eph. iv. 11. he enumerates the various authorized officers in the Christian church, places apostles in the very foreground. "He gave some apostles," and then as different from, and inferior to these, he mentions "prophets, evangelists, pastors and teachers." Who then were the men whom Jesus chose to be his apostles? We might have supposed that for an office so important, so difficult, so responsible, he would have selected men of high talents, extensive learning, polished manners, distinguished for their wealth and influence in society. Far different were the men whom Jesus called to be his faithful messengers;—humble, plain, unlettered men, remarkable neither for their natural nor their acquired endowments. What then was the secret of the marked success which attended the labours of such men? "The treasure was put in earthen vessels, that the excellency of the power might clearly appear to be of God, and not of men." They were endowed with miraculous gifts, such as heaven alone could bestow. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." These were the credentials of their mission, clearly showing that they had received power and authority from on high. When they went forth, therefore, into the world, proclaiming the salvation of the gospel, their testimony was confirmed by "signs and wonders, and divers miracles and gifts of the Holy Ghost."

The names of the twelve apostles are thus given by the Evangelist Matthew:—"The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." Though Matthew records the mission of the apostles, immediately after their nomination to the office, it would appear from the other Evangelists, that a considerable period elapsed after their appointment to the apostleship before they were sent out to preach the gospel. With the view of qualifying and preparing them for their great work, Jesus took them under special instruction, for Mark tells us, that "he ordained them that they should be with him." Having sat for some time at the feet of Jesus, and learned

the law at his mouth, the apostles were sent forth, and in the first instance the extent of their mission was limited. They were not to go as yet into the way of the Gentiles, nor to enter into any city of the Samaritans. The personal ministry of Christ, and the early labours of the apostles, were confined to the Jews. And even after the resurrection of Christ, when the extended commission was given to the apostles, that repentance and remission of sins should be preached among all nations, Jesus added, "beginning at Jerusalem." By his own direct authority, without the agency or interposition of any other, he gives his instructions to the apostles to whom they are to go, "to the lost sheep of the house of Israel;" in what employment they are to be engaged, they are to "preach;" and what is to be the subject of their preaching, "the kingdom of God is at hand." The name of apostle was not confined to the twelve, but is sometimes applied in the New Testament to those who assisted the apostles in their labours. Thus Barnabas is so called in Acts xiv. 4 and 14, and Epaphroditus in Phil. ii. 25. In the exercise of their office the apostles planted churches in various places, and visited and superintended the churches they had founded. Many writers, both ancient and modern, allege that all bishops were at first called apostles.

Among the Jews, at a later period, after the destruction of Jerusalem, there was a class of officers who bore the name of apostles. These were envoys or legates of the Jewish Patriarch, who passed from one province to another, to regulate in his name the differences that arose betwixt private persons or in the synagogues. They had also a commission to levy the impost that was paid annually to the Patriarch, and, besides aiding him with their counsel, they reported the state of the churches. This office was abolished by the Christian emperors.

Apostle in the Greek Liturgy is a name used to denote a book containing the Epistles of Paul, printed in the order in which they are to be read in churches in the course of the year.

APOSTLES' CREED, a formula or summary of the Christian faith, drawn up, according to Rufinus, by the apostles during their stay at Jerusalem. Baronius and some other writers conjecture that they did not compose it till the second year of the reign of Claudius, shortly before their dispersion. But there is no evidence that any formal creed whatever was drawn up by the apostles. Had it been so, we would undoubtedly have found in their writings some notice of such a formula having been published by them. The modern Tractarians, indeed, adduce a few passages, in which they allege that Paul quotes from the Creed. The first passage runs thus, "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures." Now compare this passage with one just preceding it, in the eleventh chapter, "For I have received of the Lord that which also I delivered unto you, That

the Lord Jesus the same night in which he was betrayed took bread." The expressions in both verses are all but identical; and surely, therefore, the obvious mode of interpreting the passage in the fifteenth, is by that in the eleventh chapter, where there is evidently no quotation from the creed. Instead of receiving his faith from the creed, the apostle expressly discountenances every such idea in Gal. i. 11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The next passage adduced by the Tractarians in favour of the Apostles' Creed being referred to by the Apostle Paul, is to be found in 2 Tim. i. 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Now from the construction of these words in the original, it is plain that the apostle does not say that Timothy had heard from him an outline of sound words, but that he had heard from him sound words, of which he was to hold fast the outline, that is, the leading features. If there was such a form of sound words, where is it? The form called by us "The Apostles' Creed," cannot be traced higher than the fourth century. And the forms given in the early writers vary much, both from this and among themselves. Irenaeus and Tertullian, both of whom flourished in the second century, give creeds or formulae of faith, which differ in various respects from one another. Had there been such a form as is alleged left by the apostles, there can be no doubt that it would have been referred to by these or some other of the early writers. But for the first three centuries and more, there is not the slightest indication given us that the apostles left such a form. Each person who has occasion to give a summary of the chief articles of the Christian faith, gives it in different words, and, if more than once, does not himself give always the same form. Not the slightest reference, besides, is made to such a form by the Nicene council, in A. D. 325.

It is not till the close of the fourth century that we meet with the report of the Creed having been composed by the apostles. We do not find even the name "The Apostles' Creed," earlier than a letter of Ambrose, written about the year A. D. 389. The first assertion of its having been composed by the apostles, is found in Rufinus, who, in his 'Exposition of the Creed,' written about the year A. D. 390, tells us that it was said to be written by them, though in a subsequent part of the same treatise, he speaks as if he himself had some doubts on the point. Jerome also speaks of the Creed as having been delivered by the apostles, and similar language is used respecting it by several writers of the fifth and sixth centuries. Thus the opinion gained ground that the Creed was in reality composed by the apostles.

What is called "The Apostles' Creed," attained its present form not all at once, but gradually. In

its earliest form it consisted simply of a confession of the Trinity. Erasmus and Vossius were of opinion that for more than three centuries the Creed did not extend further than that. It appears from the early creeds which still exist, that, even in the part relating to the Trinity, the article relating to Christ's descent into hell formed no part of the primitive summary of the articles of the faith. The first creed in which it appears was one published by the Arians at the council of Ariminum, A. D. 359, which had also been previously exhibited by them at the council of Sirmium. It is also to be found in the creed of the church of Aquileia, given by Rullinus towards the close of this century, who, however, also tells us that this addition was not to be found in the creed of the Roman church, nor in the churches of the East. This article, therefore, was not introduced into the creed of the Roman and oriental churches, until after the fourth century. In the article relating to the church, the most ancient creeds, both of the Greek and Roman churches, have only the words "holy church," the word "catholic" having been afterwards added by the Greeks. The article of the "communion of saints," also, is not to be found in any creed or baptismal confession of the first four centuries, nor in many of those of a subsequent date.

The obvious conclusion from all that has been said is, that the formula which is familiarly known by the name of "The Apostles' Creed," has no claim whatever to be regarded as the genuine production of the apostles, but is a composition of a much later date. It was no part of the public liturgy in the earlier ages of the church. Tullo, bishop of Antioch, seems to have been the first who introduced the "Creed" into the daily service of the Greek church about A. D. 471, and it was not adopted by the church of Constantinople till A. D. 511. The Roman church did not embody it as a part of their liturgy before A. D. 1014. Bishop Burnet gives, as the ground for retaining the "Creed" in the liturgy of the Church of England, that the doctrine which it contains is to be found in the Scriptures. See CREED.

**APOSTOLEUM**, the term by which, in the early ages of Christianity, a church was described which had been built in honour of an apostle. Thus Sozomen speaks of the *apostoleum* of Peter in Rome, and again, of the *apostoleum* of Peter and Paul at Quercus, in the suburbs of Chalcedon.

**APOSTOLIC**, something that relates to the apostles. Thus we speak of the apostolic age, the apostolic doctrine, traditions, &c.

**APOSTOLIC CATHOLIC CHURCH**. This name has been assumed by a body of Christians who have sometimes been termed Irvingites, from the circumstance that their rise as a distinct and separate communion is to be traced to the Rev. Edward Irving, an able and pious, though somewhat eccentric Presbyterian minister in London. Mr. Irving delivered, in 1829-30, a series of doctrines on the extraordinary gifts of the Spirit, which he maintained

were not limited in their communication to the times of the apostles and their immediate successors, but were designed to continue throughout every age of the church. He argued, also, that the absence of these spiritual gifts was solely due to the low state of the church's faith and holiness. These discourses attracted great attention, and made a deep impression upon the minds of many. While they were in the course of delivery, a report was spread throughout the country that a manifestation of extraordinary gifts had taken place at Port-Glasgow, in the West of Scotland, and that a pious female named Isabella Campbell had been suddenly and miraculously cured of a severe and lingering illness. The occurrence of such an event at the very time when the minds of many members of Mr. Irving's congregation had been thrown by his discourses into a state of great excitement, was likely to work upon susceptible minds, leading them into extravagance and enthusiasm. The news from Port-Glasgow was hailed by not a few as a remarkable fulfilment and confirmation of Mr. Irving's views. Numbers hurried to the scene to witness these marvellous operations of the Spirit, and the "gifted" in the little community were looked upon with veneration and awe. They spoke on some occasions in "an unknown tongue," and though utterly unintelligible and therefore unedifying to those who heard it, still the gift was concluded by not a few to be directly from above. Among the firmest and most unhesitating believers in these manifestations, was Mr. Irving himself, who, naturally anxious that his people should witness such a marked display of the Spirit's power, invited a highly "gifted" female from Port-Glasgow to visit London, and exhibit before his congregation the extraordinary power she had received. The invitation was complied with, and the result was that the same gift of speaking in "unknown tongues" came to be enjoyed by various members of Mr. Irving's flock, who, first in private meetings for prayer, and afterwards in the public congregation, broke forth into strange utterances, which were readily and without reserve acknowledged, both by the pastor and many of his people, as messages sent from God. Some of these revelations were interpreted, and others not, but the church in Regent Square was now the scene of much "prophesying" and "speaking in tongues." The prophesying was plain and easily understood by all, but the "tongues" were generally such as no one could possibly comprehend, and the only explanation which could be given of the matter was, that perhaps they might be meant as signs simply of the Spirit's presence and power. They were regarded, besides, by some of the believers in their reality, as sure prognostications that the end of all things was at hand.

Mr. Irving, the virtual originator of the body whose history and tenets we are now considering, had been teaching, for some time in Regent Square church, doctrines which were regarded as decidedly

heretical, particularly in regard to the human nature of Christ, which he declared not to be sinless in the sense in which it is viewed by the great body of Christians of all denominations, that is, he held it to be peccable though not peccant. His errors at length attracted the attention of the Church of Scotland, with which both he and his congregation in London were connected. With the sanction and full authority of the General Assembly accordingly, Mr. Irving was deposed by the Presbytery of Annan from the office of the ministry, and he was thus compelled to cease his connection with the Regent Square church. His adherents and followers thereupon erected for him a new place of worship in Newman Street. The order of "prophets" was regarded by them as having been now revived in the church, and soon after, one of the so-called prophets having pointed out an individual as an "apostle," that office also was considered to be restored. The ministry was now held to be fourfold, consisting of apostles, prophets, evangelists, and pastors, and that the proper mode of ordination was by the imposition of the apostles' hands on those who had been previously designated by the word of the prophet to the sacred office of the ministry. The first ordination, accordingly, in connection with the Apostolic Catholic Church took place on Christmas day 1832, when an angel, or chief pastor, was ordained over the church at Albury. This individual, who had previously been an "evangelist," was nominated to the apostolic office by the word of a prophet, and he was ordained to that office by the laying on of the hands of an apostle. After Mr. Irving's deposition the "gifted" of his congregation had forbidden him to administer the sacraments or perform any priestly function. For some time, therefore, he had ceased to exercise his usual duties, as the pastor of a congregation, in obedience to what he viewed as a command from heaven, and had confined himself to the work of a preacher or deacon. In the spring of 1833 this prohibition was removed by the word of a "prophet," and he was ordained accordingly as angel of the church in Newman Street. The "prophetic word" now called for the appointment of elders and deacons, the former being invested with a priestly character. Revelations were also given by the "prophets" as to other equally necessary parts of church organization.

The church in Newman Street formed the nucleus as well as the model of the churches which began to spring up holding the same principles and adopting the same church arrangements. In 1835 the number of "apostles," which had hitherto been limited to five, was completed, other seven having been ordained to make up the full apostolic college. This apostolic band having been set apart to their high office, retired to Albury, where they spent upwards of a year in the study of the Scriptures and in mutual conference. The result of this long protracted season of meditation and weighty deliberation was, that a council was established on the mo-

del of the Jewish tabernacle, "so arranged," to use their own words, "as to present a definite form calculated to give an idea of the true relation and adjustment of the machinery of the universal church." This was regarded by the body as an important step, and it was immediately followed up by the production of a "Testimony" addressed to the rulers of both church and state. The document, which had been carefully prepared by the senior apostle from notes drawn out by each of the members of the apostolic college, was sent to the archbishop of Canterbury, most of the bishops, a large number of the London clergy, and most of the ministers of the localities in which churches on the apostolic model had been raised. The other document addressed to the rulers of the state, which was prepared by a single apostle, was also in 1836 delivered to the king in person, and afterwards to as many privy counsellors as could be found, or would receive it. "In 1837," to avail ourselves of an admirable summary of the operations of the body drawn up in connection with the publication of the last census in 1851, "a Catholic Testimony, being a combination of the two documents already noticed, was addressed to the patriarchs, bishops, and sovereigns of Christendom, and was subsequently delivered to Cardinal Acton for the Pope,—to Prince Metternich for the Emperor of Austria—and to various others among the bishops and kings of Europe. In 1838 the apostles, in obedience to another prophecy, departed for the continent, and visited for two years most of the European countries, with the object of remarking closely the condition of the general Church, and gleaning from each portion its peculiar inheritance of truth. From this perambulation they, in 1840, were recalled to settle some disputes which had arisen in their absence, with respect to the comparative authority of the apostles and the council above referred to. The apostles stilled these symptoms of dissension by asserting their supremacy; and the meetings of the council were suspended, and have not yet been revived. These measures led, however, to the secession of one of the apostles, whose successor has not yet been named. Seven of the remaining eleven, in 1844, again dispersed themselves, in foreign parts, to be again recalled in 1845, in order to determine what liturgical formalities should be observed. This settled, they once more proceeded to their work abroad—the senior apostle, who remained at Albury, having charge of all the London churches (now reduced to six).—The principal work of recent years has been the gradual completion of the ritual of the Church. In 1842 a liturgy had been framed, 'combining the excellencies of all preceding liturgies.' In this a certain portion of the service was allotted to each of the four ministers already mentioned; the communion (which before had been received by the people in their seats) was now received by them before the altar, kneeling; and the consecrated elements, before their distribution, were offered as an

oblation before the Lord. Simultaneously, appropriate vestments were prescribed—the alb and girdle, stole and chasuble, for services connected with the altar, and a surplice and rochette and mosette for preaching and other offices. In 1847 considerable additions to the liturgy were made, and the use of consecrated oil was permitted in visitation of the sick. In 1850 it was ordered that a certain portion of the consecrated bread and wine should be kept in an appropriate ark or tabernacle placed upon the altar, to be taken by the angel, at the morning and evening services, and ‘proposed’ as a symbol before the Lord. The latest ceremonial additions were adopted in 1852, when lights—two on, and seven before, the altar—were prescribed, and incense was commanded to be burnt while prayers were being offered.”

It is only right to state, that in assuming the name of the Apostolic Catholic Church, the body are not to be understood as claiming an exclusive right to such an appellation. They disclaim the name of Irvingites, as following no earthly leader. They deny that they are schismatics, or sectaries, or separatists of any kind, but that they are members of the one church, baptized into Christ, which has existed from the days of the apostles, and that their great mission is to reunite the scattered members of the one body of Christ. The only standards of faith which they recognize are the Apostles’, the Nicene, and the Athanasian Creeds. The distinctive peculiarities of their belief are the holding what they consider an important revived doctrine, that apostles, prophets, evangelists, and pastors are the abiding ministers of the church in all ages of its history, designed, along with the power and gifts of the Holy Ghost, to prepare Christ’s people for his second coming; that the church ought to be governed by twelve apostles, whose duty and right it is to exercise supreme rule, and that these apostles are to derive their appointment not from man, but immediately from God.

In regard to the organization of their churches, their congregations are placed under the pastoral rule of angels or bishops, with whom are associated priests and deacons. The holy eucharist is celebrated and the communion administered every Lord’s day, and more or less frequently during the week, according to the number of priests connected with the congregation. Where the congregation is large, there is divine worship in public at the first and last hours of the day, which is reckoned after the Jewish fashion, as beginning at six morning and ending at six evening, and if the number of ministers be sufficient, prayers are held daily, at nine and three, the very hours of the morning and evening sacrifice among the Jews. Besides free-will offerings, the tenth of their increase, which is to be understood as including income of every description, is dedicated to the Lord, and apportioned among those who are separated to the work of the ministry.

The Apostolic Catholic Church believe in the transubstantiation of the elements in the eucharist into the real body and blood of Christ, and that the ordinance is not only a feast of communion, but also of sacrifice and oblation. They hold that the consecrated elements should be used not only for purposes of communion, but for worship, prayer and intercession, and hence, that the elements ought always to be present on the altar when the church is engaged in these exercises. In accordance with this view, consecrated bread and wine are kept constantly in a receptacle on the altar, and both ministers and people turn towards them, and reverently bow both on entering and leaving the church.

In the outward arrangements of their worship, the Apostolic Catholic Church attach much importance to the use of symbolical representations. Thus of late two lights have been placed on the altar to indicate the presence of divine light in the institution of apostle and prophet; seven lights are arranged before the altar to indicate the divine light communicated through the sevenfold eldership; and incense is burnt during prayer to indicate the ascent of his people’s prayers as a sweet perfume before God. They hold the doctrine of development, in so far as ritualism is concerned, and hold out to their people the expectation that as the church advances in the perfecting of its outward ordinances, new rites and ceremonies will be proposed through the modern apostles and prophets. Both in their doctrine and ritual, this body of Christians approaches nearer to Romanism than to any form or denomination of Protestantism.

It is calculated that in England there are somewhere about thirty congregations belonging to this body, comprising nearly six thousand communicants; and the number is said to be on the increase. From 1846 to 1851 the members increased by a third; while great additions have been made to the body on the Continent, and in America. There are also congregations in Scotland and Ireland. Conversions have not been unfrequent from other bodies of Christians to this church, and this is all the more to be lamented, as, while it professes to abide by the written Word, it yields itself up to the guidance of prophetic utterances given forth by frail and fallible men.

APOSTOLIC CLERKS, a Romish order, instituted in the year 1367, by John Colombinus, a nobleman of Siena. They were afterwards called Jesuates, because they pronounced so very frequently the name of Jesus. This order was confirmed by Urban V. in A. D. 1368, but it was abolished by Clement IX. in the year 1668. Its members followed the rule of St. Augustine, but they were not in holy orders, and only gave themselves to prayer, to pious exercises, and relieving the poor, though themselves without property. They also prepared medicines, and administered them gratuitously among the needy. But these regulations had been nearly abandoned

when Clement dissolved the order. They were obliged to recite one hundred and sixty-five times every day the Lord's Prayer, and the same number of Ave Marias, instead of the canonical office, abstaining from saying mass. Their habit was white, over which they wore a dark cloak, a white hood, and a large leathern girdle with sandals.

**APOSTOLIC FATHERS**, an appellation usually given to the Christian writers of the first century, Barnabas, Hermas, Clement, Ignatius, and Polycarp. The epistles and other writings of these cotemporaries of the apostles are still extant, and are justly valued from their nearness to the source of inspiration. A collection of these writings has been given in two volumes, by Cotelerius, and, after him, Le Clerc. Archbishop Wake has also published a translation of the genuine epistles of the apostolic fathers, and a still better translation has been given by the Rev. Temple Chevallier, formerly Hulsean lecturer in the university of Cambridge. An excellent critical edition of the *Apostolical Fathers*, with notes, indices, &c., was published at Oxford in Greek and Latin, in two volumes octavo, by Dr. Jacobson, of which a second edition appeared in 1840. "All these writers of this first age of the church," says Mosheim, "possessed little learning, genius, or eloquence; but in their simple and unpolished manner, they express elevated piety. And this is honourable rather than reproachful to the Christian cause. For that a large part of the human race should have been converted to Christ by illiterate and untalented men, shows that the propagation of Christianity must be ascribed, not to human abilities and eloquence, but to a divine power." Neander remarks on this subject with great force and judgment: "A phenomenon, singular in its kind, is the striking difference between the writings of the apostles and the writings of the apostolic fathers, who were so nearly their cotemporaries. In other cases, transitions are wont to be gradual, but in this instance we observe a sudden change. There are here no gentle gradations, but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the apostles."

**APOSTOLICAL BRIEFS**, letters despatched by the Pope to princes and magistrates on public matters.

**APOSTOLICAL CANONS**, a collection of rules and regulations for the government of the Christian church, supposed by some to have been drawn up by the apostles themselves. Early writers attribute them to Clement of Rome, who was said to have received them from the mouth of the apostles, and to have committed them to writing for the benefit of the Christian church in future ages. Baronius and Belarmine admit only the first fifty of the canons to be genuine, and reject the rest as apocryphal. Various references to the canons are found in the writers of the third and fourth centuries, but the first distinct

allusion to the entire collection by name, occurs in the acts of the council of Constantinople, A. D. 394. The canons are eighty-five in number, all of them regarded as genuine in the East, but only fifty of them in the West. That these canons were not the production of the apostles is plain, from the circumstance that they contain several arrangements which never could have been made by the apostles. Their antiquity, however, cannot be denied, as they are quoted by the council of Nice, A. D. 325, under the very name of Apostolical Canons. The probability is, that they were composed at different times, and at length collected into one book. The Greek church has always held them in high respect, but the Latin church has viewed them as of more doubtful authority, and Pope Gelasius went the length of pronouncing them apocryphal, because there are some canons among them which seem to favour the views of Cyprian in reference to the baptism of heretics. The so-called apostolical canons have been embodied in the *Corpus Juris Canonici*, or body of canon law, and must be considered as documents of some value, respecting the order and discipline of the church in the third century.

**APOSTOLICAL CHAMBER**, the treasury of the Pope or the council to which is intrusted all the Pope's demesnes, from which the revenues of the Holy See are derived. It meets in the Pope's palace twice a-week, and consists, besides the Cardinal Great Chamberlain, of the governor of the Rota, who is the vice-chamberlain, of the treasurer-general, an auditor, a president, who is controller-general, an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber, of whom one is the prefect of grain, a second prefect of provisions, a third prefect of prisons, a fourth prefect of streets, while the remaining eight are deputed to take cognizance of various causes, each privately in his chamber. The office of a clerk of the apostolical chamber is purchased at a very high price, it being a very lucrative post, and therefore eagerly contended for. The members of the chamber assemble in the apostolical palace on the eve of St. Peter, to receive the tribute of the several feudatories of the church.

**APOSTOLICAL CONSTITUTIONS**, a collection, in eight books, of rules and regulations concerning the duties of Christians in general, the constitutions of the church, the office and duties of ministers, and the celebration of divine worship. The apostles are frequently introduced in the course of them as speakers, but the production can scarcely be considered as of earlier date than the fourth century, Epiphanius being the first author who speaks of the *apostolical constitutions* by name. They are supposed, unlike the canons, to have been the work of one writer, who appears to have belonged to the Eastern or Greek church. The injunctions contained in them are often minute and detailed. Thus Christians are enjoined to assemble twice every day for prayer and praise, to observe fasts and festivals, and to keep



both the Jewish and the Christian Sabbaths. The *constitutions* are of considerable use in pointing out the actual practice of the church, both in discipline and worship, during the third, fourth, and fifth centuries.

**APOSTOLICAL SEE**, a title applied in ancient times to every Christian bishop or pastor's see or district. It was no peculiar title of the bishop of Rome, but given to all bishops as deriving their origin from the apostles. "The Catholic church," says Augustine, "is propagated and diffused over all the world by apostolical sees and the succession of bishops in them." Sidonius Apollinaris uses the same expression in speaking of a private French bishop who sat forty-five years, he says, in his apostolical see. Roman Catholic writers apply the expression exclusively to the Pope.

**APOSTOLICAL SUCCESSION**. It has been uniformly recognized as a favourite doctrine in the Romish Church, that Christ committed to his apostles the power of appointing bishops as their successors; that in virtue of this delegated authority and power, they actually did appoint certain officers, invested precisely with the same functions which they themselves exercised, and that these successors of the apostles appointed others in turn to succeed them, and that thus the line of descent hath continued unbroken to the present time. This doctrine has of late years assumed a peculiar prominence, being dwelt upon with great force by a large and influential party in the Church of England as a fundamental tenet of their theology. "Our ordinations," says Dr. Hook, "descend in an unbroken line from Peter and Paul, the apostles of the circumcision and the Gentiles;" and again, "there is not a bishop, priest, or deacon among us, who may not, if he please, trace his spiritual descent from Peter and Paul." The erroneous and unscriptural character of this doctrine might be shown in a variety of ways. Suffice it to say, that it is altogether inconsistent with the true nature of the apostolic office, which was such as to preclude the possibility of successors. There was a peculiar office. They had seen Christ face to face, and had received their commission from himself personally. They were endowed with peculiar qualifications, having been baptized with the Holy Ghost and endued with power from on high, in virtue of which they were enabled to work miracles. That such men could have successors, in the sense in which Romish and Anglo-Catholic writers use the term, is plainly impossible. Their privileges, their qualifications, their endowments, could never be handed down to others who might come after them. They were inspired men, who possessed the gift of tongues, and "spoke as they were moved by the Holy Ghost." The bishops of no church posterior to the days of the apostles, could lay claim to the possession of qualifications, or the exercise of authority, which could be considered as essentially apostolic. They never saw the Lord Jesus, nor did they receive their commis-

sion from Christ in the sense in which the apostles received it. They are neither inspired nor miracle-working men. They themselves can give us no new revelation, neither can they found a church which has not been already founded, "being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The natural consequence of the arrogant assumption of the Anglo-Catholics of the present day is, that they regard all Protestant dissenters and Presbyterians as excluded from the Catholic church, not having a commission from Christ to exercise the ministerial office. "Every link in the chain," says the writer of one of the "Tracts for the Times," "is known, from St. Peter to our present metropolitan." It is remarkable, however, that the New Testament does not say a single word about any such regular line of descent, and even the Roman bishops themselves did not make the claim to be descended from Peter, until several centuries after the apostolic age. And it is most unfortunate that the very first link which is alleged to connect the whole chain with the apostles is hid in obscurity and the most perplexing uncertainty. Who was the immediate successor of the apostles in the bishopric of Rome? This question has been answered in a variety of ways by Christian writers, even of the early ages. Some assert that Clement, others Linus, others Cletus, others Anacletus, was the immediate successor of Peter. The next link has also given rise to considerable difference of opinion. Amidst such perplexity and confusion, what confidence can be placed in the pretensions to apostolical succession, whether made by Roman Catholics or Anglo-Catholics? Well, therefore, might Archbishop Whately remark, in speaking on this subject, "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." And, accordingly, this distinguished prelate goes on to say, "The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this, again, on apostolical succession, must be involved, in proportion as he reads, and inquires, and reflects, and reasons on the subject, in the most distressing doubt and perplexity. It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, deery appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament an age of too much light, and wish to involve religion in a solemn and awful gloom! It is not without cause that, having removed the Christian's confidence from a rock to base it on sand, they forbid all prying curiosity to examine their foundation."

**APOSTOLICAL VISITATION** (THE CONGREGATION OF THE). The Pope, besides being univer



sel bishop, according to the Romish system, has also a special spiritual superintendence over the city of Rome, and, accordingly, he is bound to make the pastoral visitation of six bishoprics. But being invested with the care of all the churches throughout the world, and, therefore, unable to pay the requisite attention to his own immediate diocese, he instituted this congregation of the Apostolical Visitation, which nominates commissioners to visit churches and monasteries of both sexes, in the city of Rome and surrounding country; and these visitors, on their return, give in a written report to the congregation, which is authorized to remedy any irregularities which they may discover within the jurisdiction of the patriarchal archbishopric of Rome. The congregation is composed of eight cardinals and a number of monks.

APOSTOLICALS, a Christian sect which sprung up towards the end of the thirteenth century, having as their professed object the revival of the apostolical mode of life. Its founder, Gerhard Sagarellus of Parma, enjoined his followers to travel up and down the world like the apostles, clad in white, with their heads bare, their beards and hair long, and attended by women whom they called sisters. They were allowed to possess no property, but to live upon the voluntary gifts of the pious. They were ordered to preach repentance to the people in public, but in their private meetings to announce the downfall of the corrupt church of Rome, and the rise of a new, purer, and holier church. Sagarellus was burned at the stake A. D. 1300. He was succeeded in his office as leader of the sect by Dolcino of Novara, a man of a bold and intrepid spirit, who openly denounced Boniface VIII., and all the worthless priests and monks of the time, and declared that they would be slain by the emperor Frederick III., the son of Peter, king of Aragon, and that a new and most holy pontiff would be placed over the church. Not contented with preaching against the Roman pontiff, Dolcino collected an armed force, and, being opposed by Raynerius, bishop of Vercelli, a fierce war ensued, which continued for more than two years. At length, after several battles, Dolcino was taken prisoner, and executed at Vercelli A. D. 1307, along with Margaretha, whom he had chosen as a sister, according to the practice of his sect.

The following clear view of the points of difference between the Apostolicals and the mendicant monks, whom in some points they resembled, is given by Neander. "The mode of life among the Apostolical brethren differs from that of the mendicant orders of monks in two respects. First, the latter have monasteries, to which they carry what they have gained by begging. The Apostolical brethren have no houses, and take nothing with them, hoard nothing up; they live from hand to mouth on the pittance bestowed on them at the moment by the charity of the pious. Secondly, the Apostolicals, in distinction

from the other orders of monks, do not bind themselves to their mode of life by any outward and formal vows; they are not bound by any outward rule of obedience to a particular class of superiors, but, with them all the members are held together by the free spirit of love; no other bond exists but the inner one of the Holy Spirit. Thus Dolcino set up against the legal condition that of gospel liberty. Though the Apostolicals recognized men called of God as the founders and guides of their society, yet they were not subject to them by an outward vow of obedience. The monkish virtue of obedience must wholly cease, according to the principles of the Apostolicals, who admitted no form of obedience whatever but that of free obedience to God. Dolcino, in his letters to the different communities of the Apostolicals, describes them as brethren mutually subordinate and bound to each other by ties of affection, without the bond of outward obedience. As Dolcino uniformly opposed the inward power and desecularization of religion, to its externalization and conformity to the world in the corrupt church, so he undervalued the importance attached to consecrated places of worship. 'A church,' he is reported to have said, 'is no better for prayer to God than a stable or a sty. Christ may be worshipped as well, or even better, in groves than in churches.' It is clear that the above principle and tendency must have led him to depart in a great many other ways from the church doctrine than his unsettled life and prevailing practical bent allowed him liberty to express with consciousness; unless it be the fault of the records which we follow, that we have but a very imperfect knowledge of Dolcino's principles in their logical coherence."

The Apostolicals continued for a long time to propagate their peculiar tenets in France, Germany, and other countries, down, indeed, to the days of Boniface IX. In the year 1402, an apostle named William was burned at Lubeck. See JOACHIMITES.

APOSTOLICI, a Christian sect which arose in the twelfth century, and were violently opposed by St. Bernard. They bore this name, as did the Apostolicals of the thirteenth century, because they wished to exemplify the apostolic mode of living. They were for the most part rustics and weavers, but they had numerous supporters drawn from all ranks. They have generally been regarded by ecclesiastical historians as people of blameless character. But the tenets which they held were in some respects peculiar. They deemed it unlawful to take an oath. They allowed their hair and beards to grow long. They preferred celibacy to marriage, and called themselves the chaste brethren and sisters. A similar class of people, who wished to imitate the apostles, appeared in the neighbourhood of Perigord, in Guienne. But these went still farther than those Apostolici just mentioned. They abhorred images and the mass, and had priests, monks, and nuns in their community. Their leader was named Lucius, and

among their adherents they could reckon some of the nobility. They held themselves to be the only true church. The name *Apostolici* was also applied to the sect called *APOTACTICS* (which see).

**APOSTOLINS**, a Romish order which claims to have originated in the preaching of St. Barnabas at Milan, and to have been fully established by St. Ambrose, who was a bishop in the same city. Hence they derived names from both these eminent saints. At Ancona and Genoa they were called *Apostolini*, and in Lombardy, on account of their apparent sanctity, they were called *Santarelli*. They were at one time united with the order of *St. Ambrose in the Wood*. Their dress was a scapulary sewed together, a leather girdle of a dark colour, and in winter a narrow cloak of the same colour. The order at length degenerated to such an extent that it was dissolved by a bull of Urban VIII.

**APOSTOOLIANS**, a sect of the Mennonites which arose in Holland in the seventeenth century. It derived its name from Samuel Apostool, its leader, who was a minister of the Church of the Flemings at Amsterdam. His colleague in the ministry was Galenus Abrahams de Haan, who became the leader of the Galenists. The division in the church took place in 1664. The Apostoolians not only held the doctrine generally maintained among the Mennonites concerning the divinity of Christ and the fruits of his death, but also believed in the ancient idea of a visible and glorious church of Christ upon earth. Hence they admitted to their communion those only who professed to believe all the points of doctrine which are contained in their public Confession of Faith. See **MENNONITES**.

**APOTACTICS** (Gr. *apotassomai*, to abandon), a Christian sect of the second century, who derived their name from professing to abandon or renounce the world. They were chiefly found in Cilicia and Pamphylia. They were men of irreproachable character, and chargeable with no heresy, but sought to imitate the apostles by having possessions in common. Hence, they were also called *Apostolics*, and may be considered as holding the same opinions as those which were afterwards revived in the thirteenth century, by the sect which then bore the name of **APOSTOLICALS** (which see).

**APOTELESMATA**, little figures and images of wax made by magical art among the ancients to receive the influence of the stars, and used as helps in divination. Accordingly, judicial astrology was sometimes called the Apotelesmatical art. Early Christian writers tell us that all divination of this kind was looked upon as idolatry and paganism, as owing its original to wicked spirits, and as subjecting human actions to absolute fate and necessity, thus destroying the freedom of man's will, and making God the author of sin. For the practice of this art Eusebius Emisenus was condemned, as engaging in an art unworthy the character of a Christian bishop.

**APOTHEOSIS** (Gr. *apo*, from, *theos*, a god), deifi-

cation or the ceremony by which the ancient pagans converted kings, heroes, and other distinguished men into gods. The Roman emperors, Julius Caesar and Augustus, were deified after their deaths. Eusebius, Tertullian, and Chrysostom inform us, that the Emperor Tiberius proposed to the Roman senate the apotheosis of Jesus Christ. From the minute account which Herodian gives of the apotheosis of the Emperor Severus, a very lively conception may be formed of the ceremonies observed on such occasions. "After the body of the deceased emperor," he says, "had been buried with the usual solemnities, they placed an image of wax exactly resembling him on an ivory couch, covered with cloth of gold, at the entrance to the palace. The senate in mourning sat during great part of the day on the left side of the bed; the ladies of the highest quality dressed in white robes being ranged on the right side. This lasted seven days; after which the young senators and Roman knights bore the bed of state through the *Via Sacra* to the Forum; where they set it down between two amphitheatres filled with the young men and maidens of the first families in Rome, singing hymns in praise of the deceased. Afterwards the bed was carried out of the city to the *Campus Martius*, in the middle of which was erected a kind of square pavilion, filled with combustible matters, and hung round with cloth of gold. Over this edifice were several others, each diminishing and growing smaller towards the top. On the second of these was placed the bed of state amidst a great quantity of aromatics, perfumes, and odoriferous fruits and herbs; after which the knights went in procession round the pile; several chariots also ran round it, their drivers being richly dressed and bearing the images of the greatest Roman emperors and generals. This ceremony being ended, the new emperor approached the pile, with a torch in his hand, and set fire to it, the spices and other combustibles kindling at once. At the same time they let fly from the top of the building an eagle which, mounting into the air with a firebrand, was supposed to convey the soul of the deceased emperor to heaven, and from that time forward he was ranked among the gods." The apotheoses of emperors are often found represented on medals. In Rome a decree of the senate was sufficient to raise any man to a place among the gods; but in Greece such an honour could only be conferred in obedience to the oracle of some god. Alexander the Great deified Hephæstion in consequence of a command from an oracle of Jupiter Ammon.

**APOTROPÆI** (Gr. *apotropaioi*, averters), certain deities by whose aid the ancient Greeks believed that they could avert calamity of any kind. There were similar gods among the Romans called *Dii averrunci*.

**APOTROPHIA** (Gr. *the expeller*), a surname of Aphrodite, under which she was worshipped at Thebes as the expeller of evil desires and inclinations from the hearts of men.

**APPARITORS** (Lat. *apparco*, to appear), officers employed to execute the orders of ecclesiastical courts in England. Their principal business is to attend in court and obey the commands of the presiding judge, to summon parties to appear, and secure the attendance of witnesses.

**APPEAL**, a legal term expressing a wish to transfer a cause from one judge to another, or from an inferior to a superior tribunal. We learn from Deut. xvii. 8, 12, that such appeals were made among the Jews in cases of very great importance. In Psalms cxxii. 5, it would appear, from the language there employed, that there is an allusion to superior courts of judicature as having been established in Jerusalem in the time of David; but there is no mention of a supreme tribunal in that city until the days of Jehoshaphat, 2 Chron. xix. 8—11. Josephus speaks of a court of last resort as having been instituted in the age of the Maccabees under Hyrcanus II. In virtue of his rights as a Roman citizen, under the Sempronian law, we find Paul declaring, at the tribunal of Festus, "I appeal unto Cæsar."

In the early ages of the Christian Church, if any clergyman thought himself aggrieved by the decision of his ecclesiastical superiors, he had liberty to appeal either to the metropolitan or a provincial synod, which the Nicene council, and many others, appoint to be held once or twice a-year for the express purpose of hearing such appeals. From the metropolitans and the provincial synods an appeal lay to the patriarch or exarch of the diocese. This right was recognized not only by ecclesiastical law, but it was adopted into the civil law, and confirmed by imperial edicts. From the judgment of the patriarch there was no appeal. Gradually, through the ambition of the bishop of Rome, that dignitary rose in influence and authority until he became invested with the title of prince of the patriarchs. In the fourth century, we may perceive the gradual rise of that monstrous system of ecclesiastical power and despotism. Thus, by a decree of the council of Sardis, in A. D. 347, it was enacted, "that in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the Bishop of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church, to assist at the rehearing." This decree was not long in leading to great abuse, for in the following century, Zosimus, bishop of Rome, presumed to restore to communion Apiarius, an African presbyter, who had been deposed for immorality by an African council. Founding on the decree just referred to of the council of Sardis, Zosimus sent legates into Africa to the bishops there, demanding a rehearing of the cause of Apiarius. The African bishops, however, refused to acknowledge the authority of the decree of Sardis, and, after a protracted controversy, sent a final letter to

the Bishop of Rome, asserting the independence of their own, and all other churches, and denying the pretended right of hearing appeals claimed by the Bishop of Rome; and further exhorting him not to receive into communion persons who had been excommunicated by their own bishops, and not to interfere in any way with the privileges of other churches. This stringent letter from the African churches to Pope Celestine, for both Zosimus and his immediate successor, Boniface, had died while the controversy was pending, shows very strikingly that the right of ultimate appeal claimed by the bishops of Rome was at that period denied by the African churches. It has also been shown by ecclesiastical historians, that for eight hundred years the Gallican churches refused to allow of any appeals from their synods to the Pope, and they always ordained their own metropolitans. The British churches, too, for six hundred years never allowed any appeal to Rome, or acknowledged any dependence upon the Roman See. The first who introduced into the English churches the practice of appealing to Rome, was Henry de Blois, bishop of Winchester, the pope's legate. But though King Stephen yielded on this point, his successor, Henry II., refused to allow appeals beyond the realm. Appeals to Rome, however, still continued amid much opposition until the reign of King Henry VIII., when they were finally abolished at the Reformation. In Presbyterian churches appeals are made from inferior courts, commencing with the kirk-session to superior courts, as presbyteries and synods, until they reach the ultimate court of appeal, the General Assembly, or entire body of the Church, as represented by its ministers and elders, where the case finally takes end. Independent churches, however, viewing each congregation as entitled exclusively to manage its own affairs, admit of no appeal to any other body for any purpose beyond mere advice.

**APPELLANT**, one who appeals from an inferior to a superior court. The name was particularly applied to those pastors of the Gallican Church who appealed against the bull *Unigenitus* issued by Pope Clement in 1713, either to a more enlightened Pope or to a General Council.

**APPIADES**, five pagan deities of antiquity which were adored under this general name—Venus, Pallas, Vesta, Concordia, and Pax. The same number of statues of nymphs have been found near where the Appian well once existed, that is, in the forum of Julius Cæsar at Rome. These have been thought to be statues of the Appiades.

**APPROPRIATION**, a term used in *Canon Law* for the annexation of an ecclesiastical benefice to the proper and perpetual use of a spiritual corporation. The question is still undecided, whether appropriations were first made by princes or popes; but the oldest of which we have any account were made by princes.

**APSIS**, a word used evidently in various mean-

ings in ancient ecclesiastical writers. Sometimes it is applied to the cross wings and outer building of the church, and at other times the *ambo* or reading-desk, perhaps from its orbicular form. In one of the canons of the third council of Carthage, it is decreed that notorious criminals shall do penance before the *apsis*. This is understood by some to refer to the reading-desk, and by others to the porch of the church. The word *apsis* properly denotes any arched or spherical building, like the canopy of heaven, which Jerome speaks of by the name *apsis*. Accordingly, at the upper end of the chancel of primitive churches, there was generally a semicircular building, which, from the figure and position of it, is by some authors called *apsis*, and *crebra*, and *conchula benatis*. In this part of the church was placed the bishop's throne, with the thrones of his presbyters on each side of it in a semicircle above the altar. The name *apsis* was also given to a reliquary, or case in which relics were anciently kept, and which was arched at the top. It was usually placed upon the altar, and was constructed sometimes of wood, and at other times of gold or silver.

APTEROS (Gr. *the wingless*), a surname under which *Nike*, the goddess of victory, was worshipped at Athens. The statues of Victory generally had wings, but at Athens her statue was represented with none, to denote that victory would never leave that city.

AQUAMINARIUM (Lat. *aqua*, water), or AMULA, says Montfaucon, was a vase of holy water, placed by the heathens at the entrance of their temples, that the worshippers might sprinkle themselves. The same vessel was called by the Greeks *perirrhanterion*. Two of these vases, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi; and the custom of sprinkling themselves was so necessary a part of their religious offices, that their method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. Virgil, in his sixth *Æneid*, alludes to this practice of the pagans, and the Jesuit, La Cerde, in a note upon the passage, candidly admits, that "hence was derived the custom of holy Church to provide purifying or holy water, at the entrance of the churches."

AQUARIANS (Lat. *aqua*, water), a Christian sect in the early ages of the Church, who consecrated water in the Lord's Supper instead of wine, because they regarded it as unlawful either to eat flesh or drink wine. Epiphanius calls them *Eneratites*, from their abstinence; Augustine, *Aquarians*, from their use of water in the eucharist; and Theodoret, *Hydroparastate*, because they offered water instead of wine. Besides these, there was another sect of *Aquarians* who did not reject the use of wine as unlawful; for they administered the eucharist in wine at the evening service; but, in their morning service they used water, lest the smell of wine should discover them to the heathen. Cyprian, who describes the

Aquarians at great length in one of his Epistles tells us it was the custom of the Church to use water mixed with wine. This fact is, indeed, expressly stated by Justin Martyr and Irenæus; but Cyprian assigns as the reason, that the water represents the people, and the wine represents the blood of Christ; and when both are mixed together in the cup, then Christ and his people are united. The council of Carthage confirmed this practice; and Gennadius assigns two reasons for it; first, because it is according to the example of Christ; and, secondly, because, when our Saviour's side was pierced with the spear, there issued forth water and blood. One of the most plausible reasons for the custom is given by the author of the Commentaries on Mark, under the name of Jerome, who says, that it is grounded on the great truth, that by water, representing the cleansing influences of the Holy Spirit, we are purged from sin, and by the wine, representing the blood or atonement of Christ, we are redeemed from punishment. Suffice it to say in reply to all that has been alleged, in vindication of mixing water with the eucharistic wine, that such a practice has not the slightest countenance from the Word of God. Yet the practice has been revived in our own days by some churches, particularly in America, on the principles of total abstinence from all spirituous liquors, not of mixing water with the sacramental wine, but of consecrating and administering water alone in the Lord's Supper.

AQUEI (Lat. *aqua*, water), a Christian sect which arose in the second century, who allege that water was not created, but was co-eternal with God. They are thought to have derived this notion from Hermogenes, a celebrated painter at Carthage, against whom Tertullian wrote with much bitterness. The same notion was promulgated by Thales, the founder of the Ionic school of Greek philosophy, who flourished B. C. 640, and whose fundamental tenet was, that water was the primary principle of the world. Plutarch states some of the reasons why Thales entertained this belief, viz., That natural seed, the principle of all living things, is moist, and, therefore, it is highly probable that moisture is the principle of all other things; that all kinds of plants are nourished by moisture, without which they wither and decay; and that fire, even the sun and the stars, are nourished and supported by vapours proceeding from water, and consequently the whole world consists of the same. There has been considerable discussion among the learned, whether this principle of water, according to the theory of Thales, was a purely passive principle or agent, or an active and creative one. As neither Thales, nor any of his successors in the Ionic school, have left any written records of their doctrines, it must ever be difficult, if not impossible, to ascertain what they really held. The probability, however, is, that by asserting water to be the first principle from which all things were created, Thales meant nothing more than that the rude materials or

chaos from which creation arose, consisted of a humid or watery mass. The *Aquei* in the second century, may have derived from the speculations of Hermogenes their favourite notion, that the humid or watery mass of which chaos originally consisted, was eternal like the Deity himself. They appeared, indeed, like the Gnostics generally, to stumble at the idea of a creation out of nothing, on the ground that if the world had no other cause than the will of God, it must have corresponded to the essence of a perfect and holy Being, and must, therefore, have been a perfect and holy world. This not being the case, the Grecian doctrine of the *Hyle* or matter as an evil principle, was alleged to constitute an essential and original element in creation. And the watery element being in their view essential to the chaos, they arrived at the same conclusion as Thales and the ancient Ionic school, not, however, like them on material, but on moral grounds.

AQUILICIANA (Lat. *ab aqua elicenda*, from bringing forth water), heathen festivals celebrated at Rome, during a great drought, with the view of obtaining rain from the gods.

AQUILO, the north wind, an inferior deity among the ancient Romans.

ARA MAXIMA, an altar which stood in front of a statue in the temple of Hercules Victor, or Hercules Triumphalis in Rome, on which, when the Romans had obtained a victory, they were accustomed to place the tenth of the spoils for distribution among the citizens. The Romans used to repair to the Ara Maxima, in order to confirm, by a solemn oath, their promises and contracts.

ARABICI, or ARABIANS, a small sect which arose in the third century, deriving their name from the country (Arabia) where they originated in the reign of the Roman Emperor Severus. Eusebius is the only writer who gives an account of their peculiar doctrines. They seem to have denied the immortality of the soul in a certain sense; but Christian writers are somewhat divided in opinion as to the real nature of their heresy. Eusebius says that they describe the soul as dying and being dissolved with the body, language which contradicts the notion of some authors, that they held the soul to be immaterial, and yet to sleep while the body is in the grave. It appears far more probable, as others suppose, that they were Christian materialists, who regarded the soul as being a part of the body, and, therefore, dying along with it. It is alleged also by Eusebius, that a council was held in Arabia, for the full consideration of the heretical opinions of this sect, and that Origen being sent for from Egypt, so successfully exposed their errors that they renounced them on the spot.

ARACANI, priests among a Negro tribe on the West Coast of Africa. Their standard or banner which they carry in processions is a white scarf, on which are painted dead men's bones and ears of rice.

ARAF, or ARAFAH, an intermediate place be-

tween the heaven and hell of the Mohammedans. The Koran, in the chapter headed *Sourat el Araf*, thus speaks of it: "Between the happy and the damned there is a veil or separation; and upon the *Araf* there are men, or angels in the shape of men, who know every one that is in that place by the names they bear." What is called *Araf* or a veil in this verse, is in another chapter called a strong wall. Hence some of the Mohammedan doctors understand the separation to be thin like a veil; while others suppose it to be like a strong wall. The men, or angels in the shape of men, who are said to be on the *Araf*, are differently explained by the Mohammedans. Some allege them to be the patriarchs and prophets; others the saints and martyrs. Several of the doctors, however, affirm that the *Araf* is an intermediate place, like the Romish purgatory, where those among the faithful are sent whose good and bad deeds are so equally balanced that they have not merit enough to carry them to heaven, nor demerit enough to condemn them to the place of torment. In this intermediate place they can see at a distance the glory of heaven, in which, however, to their great distress, they cannot meanwhile participate; but at the last day they shall prostrate themselves before the face of God and worship, in consequence of which meritorious act, their good works shall acquire a complete preponderance over their bad works, and, therefore, they shall be admitted into paradise. See MOHAMMEDANS.

ARAFAT (STATION ON). It is laid down as one of the most important practices to be observed by the Mohammedans, who go on pilgrimage to Mecca, that on the ninth day of the last month of the Arabian year, called *Dhu' l-hajja*, the pilgrims must resort to Mount Arafat, in the vicinity of Mecca, to perform their devotions. On the appointed day, accordingly, after morning prayers, the pilgrims leave the valley of Mina, at which they had arrived the day before, and proceed in the greatest confusion and haste to Arafat, where they continue to perform their devotions till sunset; then they repair to Mozdalifa, an oratory between Arafat and Mina, where they spend the night in prayer and reading the Koran. The Mohammedans have a curious tradition connected with Mount Arafat, which renders it sacred in their eyes. They believe that Adam and Eve, after they were turned out of Paradise, were separated from one another for 120 years, and that at last, as they were in search of each other, they met on the top of this mountain, and recognized one another to their mutual delight and happiness. See MECCA (PILGRIMAGE TO).

ARATEIA, two festivals observed every year at Sicyon, in honour of Aratus, the celebrated general, who asserted the independence of the Grecian states against the dangers with which they were threatened from Macedonia and Rome. Plutarch, in his life of Aratus, gives an account of the *Arateia*, which were appointed to be held by command of an oracle.

ARATI, a Hindu ceremony which consists in placing upon a plate of copper a lamp made of paste of rice flour. When it has been supplied with oil and lighted, the women take hold of the plate with both hands, and raising it as high as the head of the person for whom the ceremony is performed, describe a number of circles in the air with the plate and the burning lamp. The intention of the *Arati* is to avert the effect of evil glances, the Hindus being superstitious in the extreme, and more afraid of evil spirits or demons than of the gods themselves.

ARBAIN (Arab. *forty*), a word applied by the Mohammedans to denote the *forty traditions*. Mohammed on one occasion promised that whosoever should teach the faithful to understand this number of traditions, to instruct them in the way to heaven, should be exalted to the highest place in paradise. The consequence has been, that Mohammedan doctors have collected an immense number of traditions in reference to the Mohammedan religion, which in their aggregate form bear the name of *Arbain*.

ARBITRATORS (Lat. *arbiter*, a judge). At an early period in the history of the Christian church, bishops came to be invested by custom and the laws of the state, with the office of hearing and determining secular causes submitted to them by their people. From the natural respect with which the pastors were regarded, they were considered to be the best *arbitrators* and the most impartial judges of the common disputes which occurred in their neighbourhood. Ambrose of Milan informs us, that he was often called upon to perform such duties; and Augustine speaks of being so busily employed in hearing and deciding causes, that he could find little time for other business, as not only Christians, but men of all religious opinions, referred their disputes to his arbitration. This respected Father endeavours to vindicate the practice, by alleging that the apostle Paul, in prohibiting men to go to law before the unbelievers, was virtually laying an obligation upon them to go before a Christian tribunal, or in other words, before the pastors of the church, who were best qualified by their wisdom and integrity to act as arbitrators even in secular causes. This office, thus assigned by custom to the bishops or pastors of the church, was afterwards confirmed and established by law, when the Emperors became Christians. Eusebius says, in his Life of Constantine, that a law was passed by that Emperor confirming such decision of the bishops in their consistories, and that no secular judges should have any power to reverse or disannul them, inasmuch as the priests of God were to be preferred before all other judges. By the Justinian Code, the arbitration of bishops was restricted to causes purely civil, not criminal, and, besides, it was decreed that bishops should only have power to judge when both parties agreed by consent to refer their causes to their arbitration. In criminal causes, the clergy were prohibited from acting as judges,

both by the canons of the church and the laws of the state. Accordingly, no criminal causes were allowed to be submitted to the bishops except such as incurred ecclesiastical censures. Sometimes the causes brought before them were so numerous, that they found it necessary to call in the assistance of one of their clergy, a presbyter, or a principal deacon. Accordingly the council of Taragona mentions, not only presbyters, but deacons also, who were deputed to hear secular causes. The office of arbitrator was sometimes committed by the bishops to intelligent and trustworthy laymen, and from this practice the office of lay CHANCELLORS (which see) may have had its origin.

ARBIUS, a surname of Zeus, derived from Mount Arbius in Crete, where he was worshipped.

ARBOROLATRY (Lat. *arbor*, a tree, Gr. *la-tria*, worship). Few species of worship have been more common than the worship of trees. Those who are acquainted with the mythology of the Greeks and of the Romans, know that nearly every deity had some particular tree, which he specially patronized, and that nearly every tree was dedicated to some particular god. Thus the oak was consecrated to Jupiter, and the laurel to Apollo. The ancient inhabitants of Canaan appear to have cherished a great veneration for the sacred groves in which they were accustomed to worship, and hence the Israelites were commanded by Jehovah to destroy them. Many passages of Scripture might be adduced which show these groves to have proved a snare to the chosen people of God. The people of Syria, Samos, Athens, Dodona, Arcadia, Germany, and other places, had their arborescent shrines, and the gigantic palm tree in the isle of Delos was believed to be the favourite production of the goddess Latona. Among the ancient Scandinavians a temple was sometimes called *Hag*, a grove. It is said that holy trees still exist among the northern Finlanders. Trees were venerated by the ancient Hessians. An enormous oak, called Thor's oak, was cut down by order of Winifred the apostle of the Germans. Among the ancient Prussians the ground on which the oak and the linden stood was holy ground, and called *Romowe*. It was under the oak that the ancient Druids performed their most sacred rites, worshipping the Supreme Being whom they termed *Æsus* (which see), under the form of an oak. Hence the name of Druids, which is evidently derived from *drus*, the Greek word for an oak. This tree was also consecrated to Baal, the chief god of the ancient Eastern nations. This superstition extended from the East to the West, the oak being in all places looked upon as a sacred tree, and chiefly amongst the Gauls, of whom Maximus Tyrius says, that they worshipped Jupiter under a great oak, and without any statue. As an instance of the veneration in which trees have sometimes been held, we might refer to the high place which the YGGDRASIL (which see), or sacred ash, holds in the Scandinavian

mythology. Finn Magnusen, in his *Mythological Lexicon*, considers it as the symbol of universal nature. In the Buddhist religion, the BO-TREE (which see), is venerated as being the tree under which Gotama Budha received the supreme Budhaship, and its worship is regarded as of very ancient origin. As the Bo-tree was dedicated to Gotama, the banian (ficus Indica) was dedicated to his predecessor, and other Budhas had also their appropriate tree. The Parsees in Hindostan also worship, among numberless other objects, trees, their trunks, lofty branches, and fruit.

ARCANI DISCIPLINA (Lat. *Discipline of the Secret*), a term used to describe a practice which early crept into the Christian church, of concealing from the knowledge of the catechumens or candidates for admission into the church, what were termed the sacred mysteries. During a certain portion of religious worship, all were allowed indiscriminately to attend; and when this ordinary part of the service was closed, and the holy sacrament was about to be administered, the catechumens and uninitiated of every description were dismissed by one of the deacons, who said, "*Ite missa est*," "Go, the assembly is dismissed." From this custom, the religious service which had just been concluded was called *missa catechumenorum*, and the sacramental service which followed was called the *missa fidelium*, the service of the faithful or believers. Hence, as is generally supposed, the origin of the word mass, being a corruption of missa. Not only were catechumens excluded from the eucharist, but believers were strictly forbidden to explain the manner in which the ordinance was administered, to mention the words used in the solemnity, or even to describe the simple elements of which it consisted. The catechumens were carefully kept in ignorance of all that regarded the sacred ordinance until they were considered to have reached that stage of advancement when it was deemed safe to make them acquainted with it. The ministers in their sermons made only distant allusions to these mysteries, reserving the full unfolding of them for those occasions when the faithful alone were present. The origin of this studied reserve on the subject of the higher and more solemn ordinances of the church, is probably to be traced to a natural desire on the part of the early Christians, to accommodate themselves so far to the previous habits of the converts from heathenism who had been accustomed to the observance of rites, such as the Eleusinian mysteries, in which the whole was wrapped in impenetrable darkness. All nations of antiquity, indeed, sought to conceal certain parts of their religious worship from the eyes of the multitude, in order to render them the more venerable. But from whatever motives the ceremonies of the early church may have been hid from those who were only partially acquainted with Christian truth, this practice, in so far as the Lord's Supper was concerned, led, in process of time, to gross superstition and idolatry;

transubstantiation and the worship of the host taking the place of those simple and Scriptural views and practices which characterized the sacramental ordinance as instituted by our Lord and observed by the apostolic church.

ARCAS, the son of Zeus by Callisto, and ancestor of the Arcadians, from whom they derived their name. Statues were dedicated to him at Delphi by the inhabitants of Tegea.—*Arcas* was also a surname of Hermes.

ARCHANGEL (Gr. *archo*, to rule, *angelos*, an angel), one occupying the highest place among the ANGELS (which see). It has been the subject of considerable difference of opinion among theologians, whether the title archangel is to be understood as descriptive of a created angel, or is simply a designation of our Lord Jesus Christ, who is the Lord or ruler of angels, principalities and powers being made subject unto him. Many expositors of the Apocalypse allege, that in Rev. xii. 7, when Michael and his angels are said to have fought with the dragon and his angels, by Michael is meant Jesus Christ. And the same explanation is given of Dan. xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." In the epistle of Jude, Michael is called the Archangel. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." This passage, however, seems to militate against the supposition that the archangel was the Son of God, because it represents him, long before his incarnation as under the authority of law, and refraining from the employment of reproachful language through reverence for God. The Jewish Rabbis ascribe many wonderful things to Michael, assigning to him the chief rule and authority among the angels; and they attribute the Old Testament appearances of the Messiah to this angel. They suppose that there are four angels who are constantly stationed round the throne of God in the heavens, and who never descend to this lower world. These are Michael, who stands on the right hand of the throne; Gabriel, on the left; Uriel, before the throne; and Raphael behind. That the archangel is to be distinguished from our Saviour is plain from 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Besides, Michael, who is called in the epistle of Jude "the archangel," is termed in Daniel "one of the chief princes," which evidently supposes him to be an angel, and not the Lord of angels. If the latter phrase is to be understood as referring to angels, it leads us to think of a hierarchy of angels, a doctrine which



was taught by some of the early Christian writers, more especially by Dionysius the Areopagite, who ranged the angels into three classes, the supreme, the middle, and the last: the supreme comprehending cherubim, seraphim, and thrones; the middle comprehending dominions, virtues, and powers; and the last comprehending principalities, archangels, and angels. Each of these classes is subdivided into three, so that, upon the whole, there are nine orders. Such a classification of the angelic hosts meets with not the slightest countenance from the Word of God; although a subordination among the angels appears to be obscurely indicated in a few passages. It is remarkable that the word archangel, when employed in Scripture, is uniformly used in the singular number. It is difficult to determine with anything approaching to certainty its precise signification.

ARCHARI, the name given to novices in the monasteries of the Greek church. See CALOYERS—MONASTERIES—NOVICE.

ARCHBISHOP, the chief or metropolitan bishop in Episcopal churches, who has several suffragans under him. He is chief of the clergy in a whole province, whom he is bound carefully to superintend, and has authority to censure or deprive them on sufficient grounds. While, however, it is his duty to inspect the whole bishops and clergy of his province, he exercises episcopal jurisdiction in his own diocese. On receiving the sovereign's writ, he is empowered to summon the bishops and clergy to meet in convocation. An appeal lies from the bishops of his province to him as archbishop, and from the consistory courts to his archiepiscopal court. When any vacancy takes place in a bishopric under him, the Episcopal jurisdiction and rights are vested in him until the see is again filled up. He is entitled to present by lapse to all the ecclesiastical livings within the disposal of his diocesan bishops, if not filled within six months. He is said to be enthroned when instituted in the archbishopric; while bishops are said to be installed.

Considerable difference of opinion exists among the learned as to the time when the office of archbishop first arose in the church. Salmassius dates it from the second century; Dr. Cave from the age immediately succeeding that of the apostles, and Dr. Usher traces it, as he imagines, to apostolic times. Some keen Episcopal writers allege that Timothy and Titus were vested with archiepiscopal authority. Bingham, in his 'Ecclesiastical Antiquities,' supposes that the bishops of larger cities, such as Alexandria, Rome, Constantinople, and Antioch, may have gained an ascendancy in the fourth and fifth centuries over the bishops and metropolitans of smaller towns, and assumed the name of archbishops to denote this superiority. The title was first given to the bishop of Alexandria, and adopted as an official title A. D. 431. In course of time, the Jewish title of patriarch came to be substituted for that of archbishop. The apostolical canons mention a chief

bishop in every province, and in the eighth century, most of these assumed the title of archbishops. The first bishop of any diocese was sometimes styled archbishop, a name which was readily yielded by the Church of Rome, to prevent them from exercising the rights of metropolitans. That church even bestowed the title upon such as had no diocese under their jurisdiction.

The first establishment of archbishoprics in England is alleged, on the testimony of Bede, to have been in the time of Lucius, who is affirmed to have been the first Christian king of England. The legend of Lucius states that the Pagan Flamens of Britain were changed into three Christian archbishops and twenty-eight bishops, the seats of the archbishops being at York, London, and Caerleon in Glamorganshire, all well endowed. Giraldus Cambrensis adds, that in each of the five Pagan provinces was a metropolitan, having twelve suffragans under him. The truth of such statements may well be doubted, when we consider that there is no positive notice of bishops in Britain until the council of Arles in Gaul, A. D. 314, at which we find three ecclesiastical dignitaries from Britain—Eborus, bishop of York, Restitutus of London, and Adelphius of Colonia Londinensina, whatever that place may be. The oldest metropolitan see is undoubtedly that of York, which is said to have been founded by King Lucius about A. D. 180, but London was considered the principal by the British churches. This latter was existing, as we have seen, A. D. 314, and was intended by Gregory I. to have been the metropolitan see of England. In the Episcopal establishment of the Anglo-Saxons, the hierarchy seems to have consisted of an archbishop and his bishops, though subject to their own national as well as to general councils; and, in some instances, to the Wittenagemote, and, in their temporal concerns, to the king. So late as the Norman invasion, in A. D. 1066, Thomas, archbishop of York, contended for precedence with Lanfranc, archbishop of Canterbury. The former ecclesiastie maintained that York, having been founded by Scottish bishops, was independent of Canterbury, quoting venerable Bede as his authority; but the latter pleaded custom, and thus established his claim when the cause was disputed before the king in council.

In the Romish Church an archbishop derives his authority and title directly from the Pope, and in token of this he receives the pallium or consecrated cloak from Rome, which conveys the plenitude of the Pontifical office. No one, though formally elected to the office, has any right to assume the title of archbishop until he has received the pallium; and it is not allowed to him before that time to consecrate bishops, call a council, make the chrism, dedicate churches or ordain clergy. If he has been translated from one archbishopric to another, he must petition for a new pallium, and can exercise no archiepiscopal duties until it arrives. He can, however, commit such duties to another, provided he has not delayed to peti-



tion for the pallium. The archbishop-elect cannot carry the cross before him until he is invested with the pallium. He cannot wear the pallium except in his own province, and that, too, not at all times, but only in the churches during the solemnities of mass on special feast-days; not however in processions nor masses for the dead. The pallium cannot be lent to another, nor left to any one at death; but the archbishop must be buried with it on him. Innocent III. decreed that it conveyed the plenitude of apostolic power; and that neither the functions nor the title of archbishop could be assumed without it; and that, too, even after translation from one province to another.

The following ceremony of clothing an archbishop-elect with the pallium may interest our readers:—"When the pallium is sent from the apostolic see, the Pontiff, to whom the delivering of it is committed, meets in his own church, or in some church of his own diocese or province, the elect, on an appointed day. And there the pallium is spread on the altar, covered with the silk in which it was carried from Rome. Then solemn mass being celebrated, the Pontiff, sitting on a faldstool before the altar in his mitre, administers to the elect, kneeling before him in his pontificals, but unmitred and without gloves, the oath of fealty to the apostolic see, prescribed in the apostolic commission:

"After the oath has been sworn, the Pontiff rises in his mitre, takes the pallium from the altar, and puts it over the shoulders of the elect on his knees, saying:

"To the honour of Almighty God, and the blessed Mary ever Virgin, and of the blessed apostles, Peter and Paul, of our Lord N., Pope N., and the holy Roman Church, and also of the Church of N. committed to thee; we deliver to thee *the pallium taken from the body of the blessed Peter*, in the which (pallium) is the plenitude of the Pontifical office, together with the name and title of patriarch. (or archbishop, as the case may be); which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the apostolic see. In the name of the Fa+ther, and the + Son, and the Holy+Ghost. R. Amen.

"This done, the Pontiff withdraws to the Gospel corner of the altar; and the *archbishop* [being now so called] rises in the pallium, and ascending to the altar, his cross displayed before him, if in his own church or other church of his diocese or province, solemnly blesses the people with his head uncovered."

It has been already mentioned, that, in the fourth century, there were two archbishoprics in England, York and London; and one in Wales, at Caerleon. In the time of the Anglo-Saxons, the archbishopric of London was transferred to Canterbury, where it has continued ever since. The Archbishop of Canterbury bears the title of Primate of all England and Metropolitan, and the Archbishop of York is called Primate of England. They are commonly addressed

by the title of Your Grace, and Most Reverend Father in God. The Archbishop of Canterbury has the precedency of all the other clergy, is the first peer of England, and, next to the royal family, having precedency of all dukes and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly he issues special licenses to marry, to hold two livings, &c.; and he exercises the right of conferring degrees. The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury does in his. He has precedence of all dukes not of the royal blood, and of all officers of state except the Lord High Chancellor. He has also in certain parts the rights of a count-palatine. He had formerly jurisdiction over all the bishops of Scotland; but in the year 1470 Pope Sixtus IV. created the Bishop of St. Andrews, archbishop and metropolitan of all Scotland. The archbishops of Canterbury had anciently the primacy not only over all England, but over Ireland also, all the bishops of that country being consecrated by him. He was styled by Pope Urban II. *alterius orbis Papa*, and the perpetual power of a Papal legate was annexed to his archbishopric. He had also in former times some privileges of royalty, such as the power of coining money. Cramer was the last Archbishop of Canterbury who received his appointment directly from Rome, for, in the session of Parliament immediately following his entrance on office, an act was passed, A. D. 1534, providing that bishops elected by their chapters on a royal recommendation should be consecrated, and archbishops receive the pall without soliciting for the Pope's bulls. All dispensations and licenses hitherto granted by Rome were set aside by another statute, and transferred in all lawful cases to the Archbishop of Canterbury. During the time that Episcopacy was the established religion of Scotland there were two archbishoprics, those of Glasgow and St. Andrews, the latter being Primate. Ireland has two archbishops and twelve bishops.

ARCHBISHOPRIC, the province assigned to an archbishop, and within which he exercises archiepiscopal jurisdiction. See preceding article.

ARCHDEACON, an ecclesiastical officer in the Church of England and most other Episcopal churches. Baronius and some other Romish writers allege, on the authority of Jerome, that this office existed in the Apostolic Church, Stephen the martyr being, as they think, an archdeacon, seeing he is mentioned by Luke first in order in the list of the deacons which he gives in the Acts of the Apostles. Baronius cites in support of this idea Father Augustine, founding on a false quotation from that cele

brated writer, who is made to call Stephen the first of deacons, whereas his expression is first of martyrs. The precise date of the appointment of archdeacons is obscure. They seem to have had their origin in a practice which early arose in the Church, that, during Divine service, the bishop or pastor was attended by one of the deacons, who stood by his side at the altar, and who, from his conspicuous position, received the name of the first or chief deacon. But it is not until the fourth century that we find archdeacons expressly mentioned as forming a superior order of clergy being employed by the bishops as their vicars or representatives, and intrusted with the delegated exercise of their Episcopal authority. Hence probably originated the practice of appointing them as permanent vicars or delegates in fixed districts. In the seventh century there seems to have been only one archdeacon in each diocese; and the division of dioceses into several archdeaconries did not in all likelihood take place until early in the reign of Charlemagne, when we find Heddo, bishop of Strasburg, dividing his large diocese into seven archdeaconries, and appointing the archdeacons as permanent officers, incapable of being removed unless for canonical offences.

The employment of archdeacons led in process of time to considerable abuse; the bishops leaving the business of their dioceses entirely in the hands of these officers, who began gradually to rise into no small importance, and even, in many cases, to out-rival in dignity and influence the bishops themselves. Casting aside their subordinate position, they too often acted independently and without the slightest regard to the will of their superiors. At length every archdeacon became an almost absolute ruler in his own district; and such was the influence and power attached to the office, that even laymen sought and obtained, in many instances, the lucrative post. Charlemagne, however, corrected this abuse, passing a decree A. D. 805, prohibiting any layman from assuming the office of an archdeacon. Notwithstanding this check, however, the archdeacons continued to grow in authority. From the eleventh to the thirteenth centuries, the bishops were engaged in fruitlessly endeavouring to curtail the grasping ambition of these functionaries, who contrived, by allying themselves with the secular power, to subject the bishops to their own control. And their usurpation was favoured at Rome as an effectual means of weakening the hands of the bishops, and extending the influence of the Romish see. In the thirteenth century the archbishops succeeded in putting a check upon the immoderate ambition of the archdeacons, by obtaining a decree in council which prohibited the archdeacon from employing any substitute whatever, or from passing any judicial sentence for grave offences without the permission of the bishop. But it was not till A. D. 1250 that a fatal blow was levelled at the now intolerable ambition of these ecclesiastical officers, by a decree of Innocent IV., which

introduced a new class of functionaries, who should be entirely distinct from the archdeacons. These were called *vicarii*, vicars and vicar-generals, and also *officiales* or officials, who were intrusted with judicial authority, and adjudicated in the name of the bishop. This measure had the desired effect of reducing the power of the archdeacon within proper limits. In the East the office became extinct as early as the eighth century.

The original office of the archdeacon was to act as the bishop's constant attendant and assistant. The author of the Apostolic Constitutions calls him the deacon that stood by the bishop, and proclaimed when the communion service began, Let no one approach in wrath against his brother, let no one come in hypocrisy. It was his peculiar duty to administer the wine to the communicants after the bishop had administered the bread. It was his business to arrange the duties of the inferior clergy, and the part which each was to take in the services of the church. He assisted the bishop in administering the temporal revenues of the church; hence Paulinus terms him the keeper of the chest. The duties of the archdeacon, however, were not limited to mere secular matters. He was also employed in assisting the bishop in the duty of preaching, and in the ordination of the inferior clergy, and other ecclesiastical officers. He was invested with the power of censuring the other deacons and the inferior clergy. It is disputed, however, whether archdeacons had power over presbyters. Salsmasius says, that even the arch-presbyter himself in the Roman church was subject to him. At the first creation of the office, the archdeacon was chosen from among the deacons, but in the ninth century they seem to have been, some of them at least, chosen from the order of presbyters. From the effective assistance which these functionaries rendered to the bishops, they are sometimes called by ancient authors, as well as in the Decretals, and by the council of Trent, "the bishop's eye," and another name of the same description is said to have been given them, "the bishop's heart," or *corepiscopi*.

In the Church of Rome, the archdeacon is superior to all the deacons and sub-deacons; his office is to examine the candidates for holy orders, and to present them to the bishop, and by virtue of this office the archdeacon is superior to a priest, although the order itself is inferior to that of the priesthood. Since the twelfth century he has never held control over the temporal revenues of the church, these being committed to a cardinal, who bears the title of Great Chamberlain, assisted by several clerks of the chamber.

In the Church of England, each diocese is divided into several archdeaconries, over each of which an archdeacon presides. He is uniformly chosen from the order of priests, and bears the title of Venerable. The bishop of the diocese collates to the office. Some of the archdeacons in England are possessed of pecu-

liar powers, which do not belong to the others. Thus the archdeacon of Richmond can claim the power of instituting to benefices, and the archdeacon of Cornwall has a jurisdiction to grant probates of wills. These special jurisdictions are founded upon ancient customs, but still subordinate to the bishop. The archdeacon in the Church of England has no cure of souls, but he has authority to perform ministerial acts, such as to suspend, excommunicate, absolve, &c., and, accordingly, by ecclesiastical law, he is obliged to residence. He keeps a court, which is called the court of the archdeacon, or his commissary, and which he may hold in any place within his archdeaconry. In that court he determines spiritual causes, not finally however, there being an appeal from his sentence to the bishop of the diocese. There is an officer belonging to this court, called the registrar, whose office concerns the administration of justice.

ARCHDEACONRY, the district over which the authority of an archdeacon extends. Of these there are a number in every diocese proportioned to its extent. See preceding article.

ARCH-DRUID, the chief of the order of Druids, who were the priests or ministers of religion among the ancient Celtæ or Gauls, the Britons and the Germans. The order in every nation where their religion prevailed, had a chief priest or Arch-Druid, who possessed absolute authority over the rest. There were two in Britain residing in the islands of Anglesey and Man. Out of the most eminent members of the order was nominated the Arch-Druid, especially if one could be found of remarkable learning and sanctity; though when there were several candidates of equal merit, an election took place, which was sometimes put to the decision of arms. The Druids rose to their principal dignity through six different gradations, distinguished by their costume. The Arch-Druids constituted the sixth or highest of these orders, and appear to have been completely covered by a long mantle and flowing robes, wearing an oaken crown, and carrying a sceptre. It was the office of this ecclesiastical functionary on the occasion of the famous ceremony of cutting the mistletoe, to ascend the oak, clothed in white, and to cut off the mistletoe with a golden sickle, receiving it into a white sagan or cloak laid over his hand. This most august ceremony was always performed on the sixth day of the moon. See DRUIDS.

ARCHEGETES, a surname of the Pagan god Apollo, under which he was worshipped at Naxos in Sicily, and at Megara. It was also a surname of another Pagan deity, Asclepius, worshipped in Phocis.

ARCHES (COURT OF), the chief, as well as the most ancient, court connected with the archbishopric of Canterbury. It derives its name from St. Mary le Bow (*sancta Maria de Arcubus*), the church where it was formerly held, although this and all spiritual

courts are now held in Doctor's Commons. This court, which existed at all events so far back as the reign of Henry II., was constituted for the purpose of hearing and deciding all appeals from bishops or their chancellors, or commissaries, deans and chapters, archdeacons and others. There is an appeal from this court to the king in chancery. See next article.

ARCHES (DEAN OF), the judge who presides in the Court of Arches. He has jurisdiction in all ecclesiastical causes, except those which belong to the prerogative court. He has also a peculiar jurisdiction over thirteen parishes in London, called a deanery, which are exempt from the authority of the bishop of London, and of which the parish of St. Mary le Bow is the principal.

ARCH-FLAMEN. The ancient Britons having adopted to some extent the Pagan worship of the Romans, gave the name of Flamens to the priests of their heathen gods; while the chief of these priests were denominated Arch-flamens. Foxe, in his 'Book of Martyrs,' states, that when Christianity was first introduced into Britain, towards the end of the second century, "there were twenty-eight head priests whom they called flamines; and three arch-priests who were called arch-flamines, having the oversight of their manners, and as judges over the rest. These twenty-eight flamines they turned to twenty-eight bishops, and the three arch-flamines to three archbishops." This story is founded on a very improbable legend, but at all events the existence of the flamens and arch-flamens in Britain at an early period cannot be disputed. See FLAMEN.

ARCH-FRATERNITIES, those religious orders in the Roman Catholic church which have given origin to others, or have authority over them. They convey to those which are subject to them their laws and statutes, their mode of dress, and their peculiar privileges.

ARCHICANTOR, the name of the prior or principal of a school of sacred music, who was generally a man of great consideration and influence. These schools were established as early as the sixth century, and became common in various parts of Europe, particularly in France and Germany. They were much patronized by Gregory the Great, under whom they obtained great celebrity. From them originated the famous Gregorian Chant. The title of the head-officer of these schools at Rome, was *Archicantor Ecclesie Romanae*, and his post was highly respectable and lucrative. See MUSIC (SACRED).

ARCHICAPPELLANUS, the arch-chaplain, a name assigned to the head or chief of those clergymen whom the Frankish princes used to select to accompany the court, and perform the service of the church. This dignity, and his body of clergy, by their constant and close intercourse with the prince, exercised an important influence upon the affairs of the church.

ARCHIMAGUS, the sovereign pontiff of the

Magi amongst the ancient Persians. He was the head of the whole religious system. He resided in the principal fire temple, or sacred place chiefly consecrated to the worship of Fire, a building which was held in equal veneration by the Persians, as the temple of Mecca among the Mohammedans, to which every one of that sect thought themselves obliged to make a pilgrimage once in their lives. Zoroaster first settled the grand fire-temple at Balch, between the Persian frontiers and Hindostan, where he himself, as the Archimagus, had his usual residence. But after the Mohammedans had overrun Persia in the seventh century, the Archimagus was under the necessity of removing into Kerman, a province in Persia, lying on the coast of the Southern ocean towards India. This temple of the Archimagus, as well as the other fire-temples, were endowed with large revenues in lands. When the Archimagus approached the consecrated fire, he was washed from head to foot, perfumed, and dressed in a vestment as white as snow. He bowed to the ground before the flaming altar, and then assuming the erect posture, he offered up the appointed prayers with bitter sighs and groans. The prayers which he recited were extracted from the *ABESTA* (which see), or Zend-Avesta, the Sacred Book of the ancient Persians. When engaged in the worship of the sacred fire, he held in one hand a book of devotion, and in the other hand a bunch of small white rods, very slender, and about a span in length. He read the prayers in a low voice, while the devotees muttered their prayers prostrate on the ground. At the close of their devotions, each of the worshippers advancing threw his freewill-offerings into the fire, consisting of aromatic oils, perfumes, or costly pearls. The poorer classes contented themselves with offering the choicest fruits they were able to procure. These offerings were regarded as the *Fire's Feast*. The Archimagus is not allowed to touch any secular person whatever; but more especially one who is an infidel or a heretic. He is bound to abstain from all superfluity, whether in dress or food. He must spend the surplus of his income in charity to the poor, and beneficent actions of every kind. He must avoid excesses of every kind, habituate himself to contemplation, study the *Abesta* without intermission, rebuke the wicked, and fear none but God. He is under the strictest obligation to keep up the consecrated fire with the utmost care and circumspection. Darius Hystaspes, king of Persia, assumed the dignity of Archimagus, and caused it to be inscribed upon his tomb, that he had been *Master of the Magi*. Hence it happened that from that time the kings of Persia were looked upon as being of the sacerdotal tribe, and were always initiated into the sacred order of the Magi before they were inaugurated into the kingly office. This, however, is no longer the case, as the Persian monarchs have, since the seventh century, been Mohammedans of the sect of Ali, and the *GUEBRES* (which see) or modern fire-worshippers, have been so

nearly exterminated by the Persian Mohammedans, that they are reduced to a few thousands still found in the province of Kerman, and a few thousands more, called *PARSIS* (which see), in Hindostan. The Archimagus was called before the time of Zoroaster *Mubad Muboden*, which may be rendered in our language archbishop, or bishop of bishops; but the great Persian reformer, among other changes which he introduced, called the *mubadi* or bishops, *Destures*, and the sovereign pontiff, *Destari-Destur*. The cap which the Archimagus wears is made in a conical form, and falls down on his shoulders, quite covering his ears. His hair is generally long, and he is enjoined never to cut it, except when he is mourning for some deceased relation. The cap which the Archimagus formerly wore was so contrived as to cover his mouth during the celebration of divine service before the fire. The priests of the modern *Guebres* cover their mouths with a piece of stuff cut square for that purpose. See *FIRE-WORSHIP*.

**ARCHIMANDRITE** (Gr. *archo*, to rule, *mandra*, a sheepfold, a name applied anciently to the abbot or superior of a monastery, as the ruler of what was esteemed a sacred fold in the church. These were the *patres* or fathers of monasteries, as they are termed by Jerome and Augustine. The name is still retained in the same sense in the Greek Church. The bishops in the Russian (Greek) Church are chosen from among the Archimandrites. See *ABBOT*, *CALOYER*, *MONASTERY*).

**ARCHIRES**, the prelates or first classes of the clergy in the Russian (Greek) Church under their general denomination. This name includes the whole episcopal order, who are distinguished by the titles of metropolitans, archbishops, and bishops, titles, however, which are not attached to the see as in England, but are merely personal distinctions conferred by the sovereign, which give the possessors no additional power; for every bishop is independent in his own diocese, or dependent only on the synod. The Archires, as well as the *Black Clergy*, who are next in order to them, are obliged to lead rigid and reclusive lives, to abstain from animal food, and they are not permitted to marry. They are generally men of character and learning. See *RUSO-GREEK CHURCH*.

**ARCHI-SYNAGOGUS**, the RULER OF THE SYNAGOGUE. See *SYNAGOGUE*.

**ARCHIVUS**, a record which was kept in the early African churches, by which bishops might prove the time of their ordination. This was necessary, as the oldest bishop, according to the rules of these churches, was regarded as chief bishop or metropolitan. An *Archivus* or *Matricula*, as it was sometimes called, was kept both in the primate's church and in the metropolis of the province.

**ARCHON**, the name given by Basilides, the Gnostic heretic, to that angel who he imagined was set over the entire earthly course of the world. This Archon does not, according to his doctrine, act in

his government of the world independently and arbitrarily; but the whole proceeds ultimately from the overruling providence of the Supreme God. In reference to the place which the Archon occupies in the Basilidian system, Neander remarks: "Three factors meet together in the remarkable doctrine of Basilides concerning Providence;—but the factor from which everything eventually springs, and on which everything depends, though through numberless intermediate agents, is the Supreme God himself. From him comes the law implanted in the nature of all beings, according to which they develop themselves, and which conditions all influences by which they are capable of being affected—the law containing in itself the whole process of the development of the universe. The Archon does nothing more than give the impulse to the execution of that which is already grounded, so far as it concerns the inherent law and the implanted power, in the individual beings themselves. He works on all in obedience to this law of nature derived from the Supreme God, and calls forth what is deposited and prepared in these laws of nature into action;—and in this guiding activity of his he acts simply, though unconscious of it, as an instrument of the Supreme God. 'Although that which we call Providence,' says Basilides, 'begins to be put in motion by the Archon, yet it had been implanted in the nature of things at the same time with the origin of that nature, by the God of the universe.'"

According to the theory of Basilides, the Jews, though consecrated to the Supreme God, were practically devoted to the Archon, whom the great mass of them regarded as the Supreme and only God. Only the spiritual Israel rose above the Archon himself to the Supreme God revealing himself through the other as his unconscious instrument. The Archon reveals, under the cover of Judaism, the ideas inspired by the Supreme God without comprehending them himself. But that which threw light into the mind of the Archon was the manifestation made from above through the man Christ Jesus. This, according to Basilides, was the greatest fact in the history of the created universe, from which proceeded all succeeding events down to the consummation of the perfectly restored harmony of the universe. The effect which the baptism of Christ and the communication of the Spirit then made to him, produced upon the Archon, is thus stated by Neander: "A new light dawns on the Archon himself. He comes to the knowledge of a higher God and a higher world above himself. He is redeemed from his confinement. He attains to the consciousness of a superior power, which rules over all, and which he himself, without being aware of it, has always been serving. He sees himself released from the mighty task of governing the world, which until now he supposed that he supported alone, and for which his powers had not proved adequate. If it had thus far cost him so much pains, and he still could not succeed

in reducing the conflicting elements in the course of the world to order, he now beholds a power adequate to overcome every obstacle, and reduce all opposites to unity. Basilides, partly from a more profound insight into the essential character of Christianity and of history, partly from those effects of Christianity which were before his own eyes and which contained the germ of the future, foresees what stuff to excite fermentation, and what separation of elements, would be introduced by it into humanity. He perceives how the recipient minds among every people, freed from the might which held their consciousness in fetters, redeemed from all creaturely dependence, and raised to communion with their original source, would become united with one another in a higher unity. All these effects presented themselves to his imagination as an impression made on the Archon at the baptism of Christ."

According to the system of Basilides, the man Christ Jesus belonged to the kingdom of the Archon, needed redemption himself, and could only be made partaker of it by his union with the heavenly redeeming Spirit. The Redeemer, in the proper and highest sense of the term, was, in the view of this metaphysical Gnostic, the highest Æon sent down by the Supreme God to execute the work of redemption. This exalted being united himself with the man Jesus at his baptism in the Jordan. See BASILIDIANS.

ARCHONTES (Gr. *rulers*), a title frequently applied by the Greek writers, particularly Eusebius, Origen, and Chrysostom, to the early bishops, or pastors of the Christian Church. Jamblichus, also a Platonic philosopher, in the eight orders in which he ranks the gods, makes the fifth the *archontes maiores*, or greater rulers, those who preside over the sublunary world and the elements; and the sixth the *archontes minores*, or lesser rulers, those who preside over matter.—The name *Archontes* was also given towards the end of the second century to certain powers or rulers, which a sect called the ARCHONTICS (see next article) believed to have been the original creators of the world. These Archontes, seven or eight in number, they imagined to dwell in so many several orbs of the heavens, one above another, with orders of angels and ministries under them, and to the chief of these they gave the name of Sabaoth.

ARCHONTICS, a sect which arose in the second century, as we are informed by Epiphanius and Theodoret, and who derived their name from one of the most prominent doctrines which they taught, that the world was created not by the Supreme God, but by an order of beings which they called ARCHONTES (see preceding article), a kind of archangels, at the head of whom was placed Sabaoth. They alleged that baptism ought to be rejected, because it was administered in the name of Sabaoth, and not in the name of the Supreme Jehovah, and, accordingly, they refused to dispense either baptism or the eucharist, as merely given by Sabaoth, the

God of the Jews, and the giver of the law, whom they distinguished from the Supreme God. They taught, also, that woman was the workmanship of the devil, and therefore, they that married fulfilled the work of the devil. This statement of their views on the subject of marriage is given by Epiphanius, and his testimony is confirmed by Clemens Alexandrinus, who says, that they regarded marriage as fornication, and proceeding from the devil. They are also alleged by Augustine to have denied the resurrection. This sect abounded chiefly in Palestine and Armenia, and seems to have been a branch of the VALENTINIANS (which see), one of the Gnostic divisions. See GNOSTICS.

ARCH-PRESBYTER, or ARCH-PRIEST, the chief of the presbyters in the primitive church, an office-bearer who sat next to the bishop, and exercised authority immediately under him. The first of the early writers who mentions Arch-Presbyters appears to be Jerome, who speaks of only one as being connected with each church. He was not always the senior presbyter of the church, but one chosen out of the college of presbyters at the pleasure of the bishop. His office was to share with the bishop in the administration of the duties, and in his absence to discharge the episcopal office in the church. Such was the influence of the Arch-Presbyters, that they generally succeeded in obtaining the bishopric when vacant. Gregory Nazianzen styles the oldest minister Arch-Presbyter, and his office corresponds to that of the PROTOPAPAS (which see), in the Greek Church. The Arch-Presbyters gradually increased in authority and importance, until from the fifth to the eighth centuries they had attained the height of their influence, occupying bishoprics as suffragans and vicar-generals. Several branches of administration they held under their entire control; they even aspired to an equality with the bishops, and thus controversies and contentions frequently arose. At length the bishops, feeling that the Arch-Presbyters had become dangerous rivals, sought to counteract their growing influence, and, accordingly, favoured the ARCHDEACONS (which see), as a check upon them. This first begins to show itself in the fourth council of Carthage, and at last, in the twelfth century, Innocent III. passed a decree rendering them subject to the authority of the Archdeacon. Some writers consider the Arch-Presbyters of the ancient Church as exercising an office somewhat similar to that of the deans in modern cathedral churches.

ARCULUS, an inferior deity among the ancient Romans, who was supposed to protect trunks and cabinets from being broken open. Augustine speaks of this god as having been opposed to *Laverna*, who was regarded as patronising thieves and robbers.

ARCUS (Lat. *an arch or bow*). The porches and gates of ancient Christian churches were sometimes called by this name, from the mode of their struc-

ture, as being generally arch-work. See APSES, ATRIUM.

ARDEANS, the followers of Ardeus who taught in the fourth century that the Deity was possessed of a human form. See ANTHROPOPATHISTS.

ARDIBEHESHT, in the ancient Persian mythology, the genius of ethereal fire. The modern PARISIS (which see) sometimes allege, that the fire which the Vendidad commands the master of a house to serve is simply this presiding angel.

AREA, a term used to denote in early Christian times, the passage leading from the porch or vestibule to the church. Tertullian calls the vaults or cemeteries underground, which in times of persecution were used as places of Christian worship, by the name of *area sepulturarum*. See ATRIUM—CATACOMBS.

AREIA (Gr. *the warlike*), a surname of *Aphrodite*, under which she was worshipped at Sparta; and also of *Athena*, under which she was worshipped at Athens.

AREIOPAGUS (Gr. *arcios pagos*, hill of Mars), a celebrated council which was held at Athens, on a rocky eminence called the hill of Mars, to the west of the town. The origin of this judicial assembly was evidently of very remote antiquity, being traced so far back as the time of Cæcrops. At all events, it must have existed before the days of Solon, who is known to have modified and improved it so far as to be mistaken for its founder. Its members were chiefly taken from noble patrician families in the earlier history of the council; but Solon introduced a very important change in this point, making the qualification no longer dependent on birth, but on property. The jurisdiction of this court was of a very extensive character, exercising a general superintendence over the whole conduct and deportment of the citizens. One department of their duty was to watch over the sacred olives growing about Athens, and to punish those who might injure or destroy them. All cases of impiety or irreligion of any kind, were referred to the Areiopagus; and even the introduction of any new and unauthorized forms of worship. Justin Martyr accordingly states, as a tradition of his times, that Plato was prevented from mentioning the name of Moses as being a teacher of the doctrine of the unity of the Godhead, through fear of the great Athenian council. It is not at all surprising, therefore, that Paul should have been subjected to examination by the Areiopagus, the apostle being, as they imagined, "a setter forth of strange gods." He had openly, in the very city of Athens itself, opposed the doctrine of a plurality of deities; he had professed to make known to them the true God, of whose nature, and even existence, they were entirely ignorant; and therefore he might well be regarded by the idolatrous and superstitious Athenians, as introducing new deities, and overturning the established religion of the state. The defence of Paul, however, when sisted before the council, was

completely triumphant; and not only was he dismissed from their tribunal without further interference on their part, but such was the effect of the apostle's arguments and eloquence, that they were instrumental under God in the conversion of Dionysius, a member of the council.

AREIUS, a surname of *Zeus*.

ARENARIA, a name sometimes applied to the vaults or crypts which formed the ordinary burying-places of the Christians of the first three centuries. See *CATACOMBS*.

ARES, the god of war among the ancient Greeks, and regarded as one of their most important deities, He was the son of Zeus and Hera, cruel, bloodthirsty, and savage in his character, hated by the gods, and dreaded by men. His abode was supposed to be chiefly among the warlike tribes of Thrace, and among the barbarous Scythians. Among the latter people he was worshipped in the form of a sword, to which not only horses and other cattle were sacrificed, but also human beings. Ares was not worshipped very extensively amongst the Greeks, who seem to have received this deity from Thrace, and the temples dedicated to him were generally built outside the towns. There was a temple to him at Athens and several other places of inferior note. At Sparta, human sacrifices were offered in his honour. He was worshipped by the name of *MARS* (which see) among the ancient Romans.

ARETHUSA, one of the Nereids or sea-nymphs among the ancient Pagans. She was regarded more especially as presiding over a well which bore her name in the island of Ortygia, near Syracuse, in Sicily. The same name was also given to one of the *HESPERIDES* (which see).

ARETIA (Heb. *Aretz*, the earth), the name by which the ancient Armenians are said by Berossus of Annus Viterbiensis, to have worshipped the wife of Noah, who, like the earth, may be called the universal mother from whom the whole post-diluvian world have descended. Berossus calls her also *VESTA* (which see), because the Romans worshipped that goddess as presiding over both earth and fire.

ARETZA. See *ARZA*.

ARGEI, or ARGEIA, certain places at Rome consecrated by Numa, in memory of some Grecian princes buried there. A sacrifice was offered at these places on the 15th of May every year, to the names of the deceased Greeks, and images to the number of thirty were thrown into the Tiber by the Vestal virgins. These images, which were made of rushes, were called *Argei*.

ARGEIA, a surname of *HERA* (which see), derived from Argos, where she was principally worshipped.

ARGENNIS, a surname of *APHRODITE* (which see).

ARGENTINUS, one of the inferior deities of the ancient Romans, being the god of silver coin, and the son of *PECUNIA* (which see), or money.

ARIANS. See article after *ARIUS*.

ARICINA, a surname of *Artemis*, derived from *Aricia*, in Latium, where she was worshipped.

ARIMANIUS. See *AHRIMAN—ABESTA*.

ARISTÆUS, an ancient heathen deity, worshipped in various parts of Greece, but particularly in the islands of the Ægean, Ionian, and Adriatic seas. He was worshipped as the god who presided over shepherds and flocks, vines and olives; he taught men to hunt and keep bees.

ARISTOBULE, a surname of *ARTEMIS* (which see) as "the best counsellor," being the appellation under which Themistocles built a temple to her at Athens.

ARISTOTELIANS, the disciples or followers of Aristotle, a distinguished Grecian philosopher, who flourished nearly four hundred years before the Christian era. He was the scholar of Plato, and the preceptor of Alexander the Great, who was wont to say of him that he was under greater obligations to Aristotle for his valuable instructions than to his own father for his being. Few men have exercised a more prolonged and extensive influence over mankind than this illustrious philosopher, before whom the intellect of Europe, for more than two thousand years bowed in implicit submission.

Aristotle was born at Stagira, in Macedonia, in the year B. C. 384. In his youth he applied himself to the study of medicine, but having gone to Athens, he studied under Plato, by whose lectures he so profited, that his distinguished teacher gave him the appellation of *Mind or Intelligence*, and has even been said to have been jealous of the rapid advancement of his pupil. At his death, Plato, to the great mortification of Aristotle, left the charge of the academy to his nephew, Spensippus. Chagrined and disappointed, the young philosopher left Athens, and set out to travel in foreign countries. His reputation had become so great, that Philip, king of Macedon, invited him to accept the office of tutor to his son Alexander. "I give thanks to God," wrote the monarch, "for having given me a son, and more especially that he has been born during your life. I expect that by your instructions he will become worthy both of you and of me." Nor was Alexander insensible to the honour of having sat at the feet of so illustrious a preceptor. "I owe my life to my father," he was accustomed to say, "but I owe to my teacher the knowledge of the art of living. If my reign has been glorious, it is wholly due to Aristotle." For twelve years this eminent man lectured on philosophy in the Lyceum at Athens. After the death of his patron Alexander, he was accused of impiety, and subjected to severe persecutions. Dreading the fate of Socrates, he retired to Chalcis, in Eubœa, where he died at the age of sixty-three.

His philosophical system may be regarded as holding a middle place between the idealism of Plato and the sensualism of Epicurus. In reference to the origin of human knowledge, his celebrated



maxim was, that "there is nothing in the intelligence which was not first in sensation," an aphorism which continued to hold its place as a universally admitted truth until the days of Leibnitz, who first discovered the grand exception "except the intelligence itself." But while Aristotle in this maxim no doubt seems to embody a strictly sensational theory, it must also be admitted that he taught the distinction between the contingent and the necessary, the relative and the absolute; thus endeavouring to steer a middle course between idealism and sensualism. But the fame of this extraordinary man rests not so much upon his metaphysical as upon his logical system. It is by his dialectical speculations, indeed, that he has powerfully influenced, whether for good or evil, the minds of his fellowmen. In what are emphatically called the dark ages, the whole sum of human learning, indeed, more especially in schools of theology, was reduced to an acquaintance with the subtle dialectics of Aristotle. The authority of this prince of philosophers, in fact, was far more frequently appealed to than the Sacred Scriptures. Questions of the most trifling nature were raised and discussed with the utmost enthusiasm, until at length the chief merit of a divine was considered as consisting in his ability to wrangle and dispute according to the rules of Aristotle. The sole tendency of the dialectics thus held in such high esteem, was to enslave the mind, and convert it into a mere machine. One of the great advantages which accrued from the Reformation was, that it roused men to shake off the yoke of bondage in which they had for centuries been enthralled.

The theology of Aristotle was crude and ill-digested. He believed in a Supreme Being, but differing little from the god of Epicurus, who, wrapped up in his own contemplations, took no interest in the affairs of men. It is doubted, and not without reason, whether he believed in the immortality of the human soul. It was not to be expected, therefore, that even in ages of the grossest darkness, any use would be made of the opinions of Aristotle on theological points. But in the contests which were so often maintained with the heretical sects which beset the church, his principles of reasoning were found to be of indispensable importance. This was found to be particularly the case in the seventh century, when theological disputations were so frequently and keenly maintained with the Monophysites, the Nestorians, and the Monothelites. The dialectics of Aristotle were found by all parties to be of invaluable service. In the following century, accordingly, the Aristotelian method of reasoning was taught in all the schools, while Plato was banished to the cloisters of the monks. John Damascenus was more especially active in promoting the progress of Aristotelianism. He published tracts intended to explain and illustrate the dogmas of Aristotle, and circulated them far and wide among the less instructed classes of the people, so that multitudes, both in Greece and Syria,

became versed in this philosophy. The Nestorian and Jacobites were also active in diffusing the principles of the Stagyrice, which enabled them to dispute with the Greeks all the more readily concerning the person and nature of Christ.

For a long time the knowledge of the works of Aristotle was confined among the learned to his dialectics. At length, however, in the twelfth and thirteenth centuries, his other writings were more extensively studied. The result was, as we are informed by Mosheim, that not a few discarded the doctrines commonly held and preached respecting divine providence, the immortality of the soul, the creation of the world, and other points, and thus became promoters of irreligion. These false doctrines they supported by the authority of Aristotle; and when threatened with ecclesiastical censure for their heretical tenets, they adopted the same subterfuge as was afterwards adopted by the Aristotelians in the fifteenth and sixteenth centuries, alleging that a distinction was to be drawn between philosophical and theological truth. They maintained, accordingly, that the doctrines which they taught, and to which the church objected, were true according to philosophy, though not true according to the Catholic faith.

In the thirteenth century the Latin Church yielded themselves almost exclusively to the authority and the principles of Aristotle. For a short time, it is true, his works, particularly his metaphysics, fell into discredit, the AMALRICIANS (which see) having been supposed to have derived their errors respecting God and some other subjects, from the use of these writings. Aristotle, however, was not long in attaining to the highest esteem and reputation; the Dominicans and Franciscans having embraced his philosophy, taught it universally in the schools, and illustrated it in their writings. Of these monks, Thomas Aquinas, the Angelic Doctor as he was called, one of the greatest luminaries of the age of the Schoolmen, was above all others distinguished for his zeal and activity in the cause of the Aristotelian philosophy; and with such success that, in the face of much opposition, Aristotle became the dictator in philosophy in the Latin church. "Without Aristotle," says the historian of the Council of Trent, "we would have had no system of religious belief." This enthusiastic admiration of the works of the Stagyrice, however, was by no means shared by the whole of that body. Roger Bacon, a man of the highest reputation both for learning and ability, being known by the name of the Admirable Doctor, resisted this attempt to estimate the value of the writings of Aristotle beyond their real merit. He was joined by several other able and enlightened men, who were ready to give the Aristotelian system all its due, but at the same time were anxious to extend the boundaries of human knowledge. This determined opposition to the idol of the age only exposed these able men and independent thinkers to persecution and reproach. They were ranked by the ignorant multitude among magi-



chians and heretics, and narrowly escaped being committed to the flames. In the succeeding century, Aristotelian philosophy maintained its ground, and in such high esteem was it held, that kings and princes ordered the works of Aristotle to be translated into the languages of their people, that greater numbers might acquire wisdom. The philosophers of the time, however, took greater pleasure in the exercise of their skill in debate, than in the discovery and defence of the truth; and, as we are told, "they perplexed and obscured the pure and unadulterated doctrines of reason and religion by their vain subtleties, their useless questions, and their ridiculous distinctions."

In Italy, for a long period, Aristotle reigned alone in the schools; but about the time of the council of Florence, some of the Greeks, particularly the celebrated Gemistus Pletho, strongly recommended the study of the works of Plato. The consequence was that, chiefly through the influence of Cosmo de Medicis, two rival schools soon appeared in Italy, which for a long time contended with the utmost earnestness and zeal, whether Plato or Aristotle held the highest place among philosophers. The controversy, however, was not limited to a discussion of the respective merits of these two philosophers, but the principal point in dispute was, which of the two systems was most in accordance with the doctrines of Christianity. One of the warmest supporters of Aristotle, and who professed to carry out the principles of his master, openly avowed and taught opinions which subverted the foundations of all religion, both natural and revealed. His opinions were embraced by nearly all the professors of philosophy in the Italian universities. Such sentiments soon called down upon them the fulminations of the Church, and although they took refuge in the miserable subterfuge, which we have already noticed, that their doctrines were only philosophically true, while theologically false, the shallow defence availed them nothing. Several of them were handed over by the Church to the civil power, which punished their heresy with death.

The strife which existed between the admirers of Plato and those of Aristotle was only temporary; the latter obtained the complete ascendancy, and the schools, not in Italy alone, but throughout Europe, were occupied by ignorant monks, who taught, instead of philosophy, a confused mass of obscure notions, sentences, and divisions, which were comprehended neither by the teacher nor his pupils. Endless discussions were held between the Scotists and Thomists, the Realists and Nominalists. The halls of the universities rang with the most foolish and absurd debates on the most trifling subjects. The study of the Scriptures was now entirely neglected, and theologians attempted to defend the most erroneous statements by endless quotations from the Fathers, or a torrent of dialectical subtleties and quibbles.

Such was the melancholy state of both the philo-

sophical and theological worlds when Luther appeared; and, accordingly, in the university of Paris, which was accounted the mother and queen of all the rest, not a man could be found competent to dispute with him out of the Scriptures. Many of the doctors of theology had never read the Bible; and the only system of learning, with which they were familiar, was the dialectics of Aristotle. It was thus quite apparent that, instead of promoting, the doctrines of the Aristotelian philosophy had proved a hinderance to the progress of knowledge. And yet, even after the Reformers had asserted the sacred liberty of human thought, both Romish and Protestant writers seemed to vie with each other in protestations of respect for the Stagyrte. Both frequently appealed to his authority, and both claimed him as their own. At the commencement of the seventeenth century, accordingly, the Aristotelians held nearly all the professorial chairs, both in the universities and in the inferior schools, and were violent in their opposition to all who dared to maintain that Aristotle should either be corrected or abandoned. At this period arose a party in Europe who were styled Chemists or Rosicrucians, and who united the study of religion with the search after chemical secrets. This sect contended during many years for pre-eminence with the Aristotelians, until a new method of philosophy was introduced by Gassendi, followed by Des Cartes. The former of these distinguished men commenced the publication of a work in 1624, which he entitled 'Exercitations against Aristotle.' The title was sufficient to stir up a host of enemies from all quarters, and he was compelled to suppress the last five books of the Treatise in deference to the all but universal feeling of his time. In his writings, Gassendi openly set at nought the metaphysics of the schools; and this, combined with the new system of philosophy introduced by Des Cartes, which renounced all subjection to any master or guide, shook to its base the authority of the Aristotelian system, and introduced that spirit of independent inquiry which, carried forward by the efforts of Lord Bacon, succeeded in emancipating the mind of Europe from the thralldom of centuries. Thus has the glorious Reformation of the sixteenth century, followed up by the independence of all authority in matters of science, asserted by the philosophy of Des Cartes and the method of Bacon, wrought out the entire overthrow of the despotic tyranny of Aristotle, and obtained for man that uncontrolled freedom of thought and opinion, which disowns the despotic authority of any human teachers, and yields itself only with implicit submission to the infallible teaching of the Almighty.

ARIUS, the originator of one of the most celebrated heretical sects which have ever sprung up in the Christian Church. He was a native of Libya, and educated under Lucian, presbyter of Antioch, towards the end of the third century. Having imbibed the peculiar principles of scriptural interpre-

tation followed by that school, he laid the basis of his doctrinal system on the free grammatical exposition of the Bible, and being a man of by no means enlarged views, he fell into the error of attaching undue importance to particulars, to the neglect of great general truths. He became a presbyter of the Alexandrian church, and presided over an independent church of that city, called Baucalis. For some time previous to this he had been a deacon of the church of Alexandria, and in consequence of mingling in some religious disputes which had arisen, he was excommunicated by Peter, bishop of that church. The see of Alexandria, however, having become vacant by the death of Peter, the new bishop, Aehillas, not only removed the sentence of excommunication, but ordained Arius presbyter A. D. 313. At an early period of his life, Arius appears to have begun to entertain the most erroneous and unscriptural notions in reference to the person of Christ. Neither on the one hand admitting him to be God, equal with the Father, nor on the other degrading him to the rank of a mere man, he ascribed to him the greatest dignity which a being could have next to God, without entirely annulling the distinction between that being and God. "God created him," to use Neander's explanation of the views of Arius, "or begat him with the intent through him to produce all things else; the distance betwixt God and all other beings is too great to allow of the supposition that God could have produced them immediately. In the first place, therefore, when he determined to produce the entire creation, he begat a being who is as like to him in perfections as any creature can be, for the purpose of producing, by the instrumentality of this Being, the whole creation. The names Son of God, and Logos, were given to him in order to distinguish him from other created beings, inasmuch as, although, like all created beings, he owed everything to the will and favour of the Creator, he yet enjoyed the nearest relationship to Him, inasmuch as the divine reason, wisdom, power, all which titles could only be transferred to Christ in an improper, metonymical sense, were yet manifested by him in the most perfect degree."

We must by no means entertain the idea that Arius deliberately framed his doctrinal system with the design of depreciating the Saviour. He was not conscious of deviating from the older doctrines of the Eastern church; but, on the contrary, his intention, so far as regarded the doctrine of the Trinity, was to defend what he regarded as the doctrine of the church against Sabellian and Gnostic opinions, and to exhibit it in a consistent manner. The peculiar sentiments of Arius, however, having been promulgated by him in the exercise of his duties as a presbyter, brought him into collision in A. D. 318, with Alexander, the then bishop of Alexandria. At this point commenced a controversy which exercised a more permanent influence upon

the development of the Christian religion than any other controversy which has ever agitated the church. Alexander, who had for some time declined to interfere in the dispute which had arisen among the presbyters under his authority, at length took advantage of a theological conference with his clergy to declare distinctly against Arius, who in turn charged the bishop with holding the errors of Sabellius, and strenuously defended his own opinions. After despatching a circular letter to his clergy on the subject, Alexander summoned a second conference, but to no purpose. The followers of Arius were rapidly increasing among the clergy and laity in Egypt, as well as in Syria and Asia Minor; and accordingly, Alexander, finding all attempts to stop the advancing heresy utterly fruitless, convened a synod of Egyptian and Libyan bishops, composed of one hundred members, at which, A. D. 321, Arius was deposed from his office, and both he and his followers were excluded from the communion of the church. Following up this decision, the bishop of Alexandria addressed letters to many foreign bishops announcing the judgment passed upon Arius, and calling upon them to hold no fellowship with the heretic. Meanwhile Arius was not idle. He published a book called 'Thalia' in defence of his doctrines, and to diffuse them all the more widely among the masses, he wrote a collection of popular songs embodying his peculiar opinions. Corresponding also with some of the most eminent bishops of the Eastern church, he used every argument he could command to win them over to his side. Nor did he thus exert himself without considerable success. Some of the most influential men in the Eastern church used their endeavours to bring about a compromise between Arius and his bishop. At Alexandria the dispute had waxed so violent, that the Arian party withdrew from the church, and established separate places of worship for themselves, and Arius, finding the opposition of the orthodox party too strong, fled from Egypt and took refuge in Palestine. It was fortunate for him that some men of great weight and importance in the church had embraced his views. This was particularly the case with Eusebius, bishop of Nicomedia, who received Arius into his own house, and not only himself avowed Arian views, but used all his influence, which was very great, to advance and propagate them. At length, when matters were sufficiently ripe, Eusebius succeeded in calling together a council of Arian bishops, in A. D. 323, in Bithynia, who issued a circular to all the bishops, requesting them to continue to hold ecclesiastical communion with Arius notwithstanding his excommunication, and to use their influence with Bishop Alexander to accomplish a reconciliation. Every attempt to restore peace, however, was ineffectual. The controversy continued to rage with as much, and even greater violence than ever. At length matters had reached such a point, that the Roman emperor, Constantine found it necessary personally

to interfere. In A. D. 324, accordingly, he despatched Hosius, bishop of Cordova, with a letter to the Bishop Alexander, and the presbyter Arius in common, expressing his displeasure at the unseemly controversy which was raging, and calling upon the rival disputants to recognise each other as Christian brethren, although they differed upon a particular point of Christian doctrine. Hosius, however, adopted the views of Alexander, in opposition to those of Arius, and his mission was attended with no effect.

The endeavour of Constantine to bring about harmony in the church being totally unsuccessful, he saw that summary steps must be taken to bring matters to an issue. He summoned a general council accordingly, A. D. 325, to meet at Nice, in Bithynia. At this celebrated ecclesiastical convocation 318 bishops were present, chiefly from the eastern part of the empire, and among them Arius, Alexander, and his friend Athanasius. The emperor himself took an active part in the proceedings of the council, which were conducted with considerable warmth on both sides. The most ardent opponent of Arius was Athanasius, who carried the great majority of the council along with him, and, after a protracted discussion, the council came to the resolution that the Son of God was begotten, not made, of the same substance, and of the same essence with the Father. On this occasion was produced the famous Nicene creed, which embodied the orthodox views on the person of Christ, which have been held in the church down to the present day. Both Arius and his doctrines were publicly condemned in the council, and the sentence was signed by nearly all the bishops present. Another class of heretics, the MELETIANS (which see), were condemned at the same time. The Arians at Alexandria, making common cause with the Meletians, continued in a state of insurrection notwithstanding the decision of the council, and regarded Alexander and Athanasius, from the active part they had taken in the matter, as their open enemies. The Nicene council, not contenting itself with condemning the Arian doctrines, extended its hostility to the heresiarch himself, having procured his banishment by order of the emperor. Arius remained in exile in Illyricum till A. D. 328, when, through the influence of his warm friend, Eusebius, Constantine was persuaded to recall him from exile, and even, after a time, to admit him to an audience, when he laid before the emperor a confession of faith, which was so cautiously expressed, almost exclusively consisting of passages of Scripture, that Constantine was naturally misled, and granted Arius permission to return to Alexandria. On reaching that city, however, A. D. 331, Athanasius refused to receive him into the communion of the church. This, of course, led to new contentions, or rather to a revival of the old, and the Arians, joined by the Meletians, broke out into open revolt. The Arian party had now, chiefly through the influence of Eusebius,

obtained the ascendancy in Syria, and a synod held at Tyre, A. D. 335, deposed Athanasius, while another synod, held at Jerusalem in the same year, recalled the sentence of excommunication against Arius and his friends. The heresiarch, however, found it impossible to maintain his ground at Alexandria, from the weight of the influence of Athanasius, who had succeeded Alexander in the see of that city. In A. D. 336, he set out for Constantinople, where he obtained another interview with the emperor, who was so much satisfied with the confession of faith which Arius again submitted to him, that he issued an imperative order to Alexander, bishop of Constantinople, to admit him to the communion on the following Sabbath. On the appointed day Arius walked to church through the streets of Constantinople, accompanied by Eusebius and other friends. On his way thither he was seized with a sudden illness, which proved very rapidly fatal, for, according to the report of Athanasius, he died on that Sabbath evening, thus giving rise to a suspicion, on the part of his friends, that he had been poisoned, or rather cut off by sorcery, while his enemies regarded this sudden and mysterious dispensation as evidently a judgment from heaven.

ARIANS, a heretical sect which arose towards the beginning of the fourth century. It derived its origin from ARIUS (see preceding article), a presbyter of Alexandria, who taught that Jesus Christ was a creature higher than any other created being in the universe; but still not, as the orthodox alleged, very God. At the Nicene council, summoned by the Roman emperor Constantine, A. D. 325, to discuss the opinions of Arius, a number of tests of orthodoxy were proposed and accepted by the Arian party; at length they were requested to give their written assent to the proposition that the Son was *homoousios theo*, that is, of the same substance with the Father, or, as it is expressed in the Athanasian creed, "very God of very God." This statement Arius and his followers could not conscientiously subscribe, and hence arose his condemnation and banishment. The individual who, above all others, contributed to the triumph of the orthodox party in the council, was Athanasius, who displayed singular zeal and acuteness in defending the doctrine of the unity of essence, and in combating Arianism. On the holding fast to the *Homoousion* depended, in the view of this eminent man, "the whole unity," as Neander expresses it, "of the Christian consciousness of God, the completeness of the revelation of God in Christ, the reality of the redemption which Christ wrought, and of the communion with God restored to him by man." Athanasius, in fact, felt that to maintain the Arian doctrine was to destroy the very root and groundwork of the entire Christian life. Entertaining such views of the paramount importance of the question at issue, this excellent man firmly refused, even at the risk of deposition and banishment, to yield to the com-

mand of the emperor, which enjoined him to admit Arius and his friends into communion with the church. He felt that his duty, as a faithful minister of Christ, prevented him from receiving teachers of false doctrine into church fellowship. In consequence of his firm adherence to the orthodox views, and his determined opposition to both the Arian and Meletian schisms, which for many years agitated Alexandria where his lot was cast, his days were spent amid incessant attempts, on the part of his enemies, to injure his character and destroy his influence. And when at length his opponent, Arius, was suddenly cut off, Athanasius, instead of exulting over the fall of a heresiarch who had been to him the source of much trouble and anxiety, remarks, in reference to it, "Death is the common lot of all men. We should never triumph over the death of any man, even though he be our enemy; since no one can know but that before evening the same lot may be his own."

It not unfrequently happens that, when the main-spring of any religious movement is taken away, the cause which was so closely identified with his presence is in danger of being rapidly extinguished. It was not so with the death of Arius. The contest to which his speculations had given rise, far from ceasing, was carried forward with unabated activity and vigour. And the reason of this is plain. Though Arianism first assumed a proper systematic form in the hands of its originator, the germs of the system may be traced to a period considerably anterior to his times. Accordingly, we find Alexander, bishop of Alexandria, in speaking of the heresy of Arius, asserting it to be "the doctrine of Ebion, of Artemas, and of Paulus Samotensis, now lately making a new insurrection against the religion in the church." In this view of the matter, the origin of Arianism is to be found in the Jewish spirit which very early began to show itself in the Christian Church, both Cerinthus and Ebion believing our Saviour to be an Angel-Man, a view quite identical with that which forms the Arian heresy. That Athanasius entertained this notion as to the Jewish origin of this important heresy is plain from his own words: "We are separate," says he, "from those who Judaize, and those who corrupt Christianity with Judaism, who, denying the God of God, talk like the Jews concerning one God; not therefore asserting Him to be the only God, because He only is the unbegotten, and He only the Fountain of the Deity; out as one barren and unfruitful, without a Son, without a living Word and a true Wisdom."

In complete harmony with this notion of the Jewish origin of the Arian heresy, it may be also considered as connected with the theological school of Antioch, to which Arius, Eusebius of Nicomedia, and other leading Arians belonged. Connected with this church we find Paulus of Samosata, who was deposed in A. D. 272, on the ground of his heretical notions concerning the person of Christ. Ancient writers

tell us, that his heresy was a kind of Judaism in doctrine. Lucian also, to come nearer the time of Arius, was a presbyter of Antioch, and was excommunicated for holding heretical views on the person of Christ, corresponding to those which afterwards received the name of Semi-Arianism. And besides Arius himself, of thirteen prelates who avowed Arianism at the council of Nice, no fewer than nine of them belonged to the Syrian patriarchate. During the whole period which elapsed from the Nicene council A. D. 325, to the death of Constantius A. D. 361, Antioch was the main seat of the heretical, as Alexandria was of the orthodox party.

Much also of the spirit which gave rise to the Arian heresy may be traced to the schools of the Sophists in which its teachers were trained. On this subject Dr. Newman, in his able and deeply interesting work, entitled 'The Arians of the Fourth Century,' thus remarks: "Arianism had in fact a close connexion with the existing Aristotelic school. This might have been conjectured, even had there been no proof of the fact; adapted, as that philosopher's logical system confessedly is, to baffle an adversary, or at most to detect error, rather than to establish truth. But we have actually reason, in the circumstances of its history, for considering it as the offshoot of those schools of composition and debate, which acknowledged Aristotle as their principal authority, and were conducted by teachers who went by the name of Sophists. It was in these schools that the leaders of the heretical body were educated for the part assigned them in the troubles of the Church. The oratory of Paulus of Samosata is characterized by the distinguishing traits of the scholastic eloquence in the descriptive letter of the council which condemned him; in which, moreover, he is stigmatised by the most disgraceful title to which a Sophist was exposed by the degraded exercise of his profession. The skill of Arius in the art of disputation is well known. Asterius was a Sophist by profession. Aetius came from the school of an Aristotelian of Alexandria. Eunomius, his pupil, who re-constructed the Arian system on its primitive basis, at the end of the reign of Constantius, is represented by Rufinus as 'pre-eminent in dialectic power.' At a later period still, the like disputations spirit and spurious originality are indirectly ascribed to the heterodox school, in the well-known advice of Sisinnius to Nectarius of Constantinople, when the Emperor Theodosius required the latter to renew the controversy with a view to its final settlement. Well versed in theological learning, and aware that cleverness in debate was the very life and weapon of heresy, Sisinnius proposed to the Patriarch, to drop the use of dialectics, and merely challenge his opponents to utter a general anathema against all such Ante-Nicene Fathers as had taught what they themselves now denounced as false doctrine. On the experiment being tried, the heretics would neither consent to be tried by the opinions of the ancients, nor yet dared

condemn those whom 'all the people counted as prophets.' 'Upon this,' say the historians who record the story, 'the emperor perceived that they rested their cause on their dialectic skill, and not on the testimony of the early Church.'

It has been often alleged that the mixture of Platonism with Christianity gave birth to Arianism. It cannot be denied, that in the early church, the doctrines of Plato affected not a little the tone of thinking, as well as of expression, in some minds of a highly speculative cast. But at the same time, Arius could scarcely be classed among those who were likely to be tinged with the profound philosophy of the Platonic school. His was more a dialectic than a highly philosophic cast of mind. And accordingly the arguments which he advances in favour of his system, are rather drawn from the schools of the Sophists, than from the mystical speculations of the followers of Plato.

To Arius must be conceded the honour of giving origin to the important heresy which bears his name. His contemporary opponents, Alexander and Athanasius, uniformly attribute Arianism as a system to him, and to him alone. Sozomen too informs us, that Arius was the first who introduced into the church the doctrine of *the creation and non-eternity of the Son of God*. This in brief terms describes the whole heresy now under consideration. Its author setting out from the scriptural designation of Christ as the "Son," argued not only the necessary inferiority to the Father, which the very idea of Sonship implied, but also the necessary posteriority in point of time to the date of the existence of the Father, and what he regarded as a necessary corollary or inference from this last deduction, that there must have been a time when the Son did not exist, and he must have been formed from what once was not. The whole of this style of argument is obviously fallacious, being founded on a false analogy between the Sonship of a divine person, and that of a mere creature. Arius forgot that the nature of God must necessarily be a mystery, and that no reasoning can be legitimate or valid which compares it to the nature of any created being. The same error had been fallen into by heretics before his time. To reconcile the divine with the human nature, Sabellius denied the distinction of persons in the Godhead. With the same view, Paulus of Samosata, and afterwards Apollinaris, denied the existence of the Word and the human soul as being together in the person of Christ. Arius fell into both these errors; and yet he so far agreed with the Catholic, or orthodox party in the church, that he was ready to ascribe to the Son all that is commonly attributed to Almighty God, his name, authority, and power; in short, all but the incommunicable nature or essence. Accordingly, in the council of Nice, the creed which the Arian party produced, and which had been framed by the celebrated ecclesiastical historian Eusebius of Cæsarea, omitted all reference to the

*ousia* or essential nature, but attributed to the Son of God every term of honour and dignity short of *homoousios*, or being of the same nature with the Father. This, however, was simply evading the point in dispute. The difference between the two parties in the council was fundamental, the one asserting Christ to be a creature, and the other asserting Him to be very God. The decision of the council was to adopt a creed, which is known as the Nicene creed, and which embodies in very explicit terms the orthodox and Anti-Arian view of the person of Christ. It is doubtful whether or not Arius was persuaded to sign this creed at the council, but at all events he professed to receive it about five years afterwards. The leader of the orthodox party in the Nicene council was Athanasius, archdeacon of Alexandria, who soon after, on the death of Alexander, succeeded to the see of that city.

The Arian controversy was far from being terminated by the death of Arius, its originator. The question was too important to be dependent for its solution on any single individual. The aspect of the contest, however, underwent some change in consequence of this event. Some of the Semi-Arian or middle party, who had been deterred, by their personal interest in favour of Arius, from distinctly condemning his peculiar doctrines, now came forward openly to declare their renunciation of all connection with his views. In addition to this, another event of great importance occurred soon after—the death of the Emperor Constantine, which happened in A. D. 337. Constantius, who succeeded to the empire of the East, interested himself even more than his father in the prevailing controversies. He became an ardent and enthusiastic supporter of the Arian or Anti-Nicene party. The discussions which he maintained at court were imitated by all classes, so that, as Socrates expresses it, a war of dialectics was carried on in every family, or as Gregory of Nyssa relates, the *Homoousion* came to be discussed in the bakers' shops, at the tables of the money-changers, and even in the market for old clothes. "Inquire the price of bread," says Gregory, "you are answered, 'The Father is greater than the Son, and the Son subordinate to the Father.' Ask if the bath is ready, and you are answered, 'The Son of God was created from nothing.'" While Constantius, who ruled in the East, thus keenly espoused the cause of the Arians, Constantine the younger, another son of the late Emperor, who had succeeded to the government of a part of the West, favoured the orthodox or Anti-Arian party. One of the first steps which he took after the death of his father, was to send back Athanasius to Alexandria. The Eastern and the Western parts of the Empire appeared now to be completely opposed to each other. The favour shown by the younger Constantine to the leader of the Catholic party, was met by the confirmation of the deposition of Athanasius at an assembly convened at Antioch under the authority o.

Constantius. It was now feared that a breach would be caused between the two churches of the East and of the West. Matters were evidently assuming a very serious aspect. The bishops assembled at Antioch, not contented with pronouncing sentence of deposition upon Athanasius, appointed also a successor, who was installed bishop of Alexandria by an armed force, at the instance, and in the name of the Emperor. In the midst of the tumult which ensued, Athanasius had time to escape. He repaired at first to a place of concealment in the neighbourhood of the city. After a short time he repaired to Rome, where, at a synod convened A. D. 342, the deposition was set aside, and he was recognised as a regular bishop.

The contest between the Eastern and Western churches continued to rage with ever increasing violence for several years. At length, through the influence of the Roman church, the two Emperors, Constantius and Constans, were prevailed upon to unite in calling a general council, to meet at Sardica in Illyria, A. D. 347, for the purpose of putting an end, if possible, to the unseemly disputes which were carried forward between the two churches in reference to the Arian controversy. At this council the Eastern church was represented by seventy-six of its bishops, while more than three hundred of the Western bishops were present. The discussions which ensued, instead of healing, only tended to widen the breach. The bishops of the West demanded that Athanasius and his friends should be allowed to attend the assembly as regular bishops, and the bishops of the East having refused to concede this point, a total rupture took place between the two parties. The Western bishops continued to hold their sittings at Sardica; the Orientals withdrew to Philippopolis in Thrace, where they renewed their sentence of deposition against Athanasius and his friends, and extended it to Julius, bishop of Rome. The remnant council of Sardica, on the other hand, having been abandoned by the Oriental party, proceeded to confirm the decision of the synod of Rome, which had recognised Athanasius as a regular bishop, notwithstanding his deposition by the council at Antioch. The bond of fellowship between the two churches was now completely severed. The irritation excited by polemical discussion, became every day more violent, and in A. D. 349, Gregory, the Arian bishop of Alexandria, was assassinated. The anxieties of the Emperor Constantius were now aroused, and as he was completely under the influence of the Arian party, he was easily persuaded to take active steps against Athanasius and his friends. Two orthodox bishops were first deposed at the synod of Sirmium, and this having been accomplished, the whole energies of the Emperor and the Arian party were directed towards the overthrow of Athanasius himself. The popularity of this eminent theologian, however, was so great at Alexandria that no ordinary craft was necessary to effect his ruin. The unworthy

stratagems resorted to are thus described by Neander. "Constantius, purposely, without doubt, sought to lull Athanasius into security, partly that he might have him more certainly in his power, and partly in order to guard against disturbances among the people of Alexandria. When Athanasius first heard of the plots of his opponents, the emperor, in a brief letter, promised him perfect safety, and bade him not be alarmed, and not to allow himself to be disturbed in the quiet administration of his office. When, therefore, the summons requiring him to leave the church was first sent to him by men who professed to have full powers from the emperor, he declared, that, as he had been directed by an imperial writ to remain at Alexandria, he held himself neither bound nor authorized to abandon the church entrusted to him by the Lord, except by a written order coming from the emperor himself, or at least in his name. He quietly proceeded, therefore, to discharge his episcopal duties in the same manner as before. But, while engaged in the church during the night of the 9th of February, A. D. 356, amidst a portion of his flock, who were preparing by prayer and song for the public worship, which, according to the Alexandrian usage, was to be celebrated on Friday morning, the Dux Syriacus burst suddenly into the church, with a troop of armed men, regardless of all reverence for sacred things. Athanasius, amidst the din and tumult of the brutal soldiery, perfectly retained his presence of mind: he endeavoured first to preserve peace among the assembled members of his church, and to provide for their safety, before he thought of his own. He remained quietly on his episcopal throne, and bade the deacon proceed in the recitation of the 136th Psalm, where the words 'For His mercy endureth for ever,' were continually sung by the choir of the church. Meanwhile, however, the soldiers pressed forward continually nearer to the sanctuary. Monks, clergy, and laity, therefore, bade Athanasius save himself. But not until the greatest part of his flock had departed, did he slip out with those that remained, and escape the hands of the soldiers who were sent to arrest him. Once more, by an armed force, the Alexandrian church were compelled to submit, and receive as their bishop an altogether unclerical, rude, and passionate man, Georgius of Cappadoeia. Every sort of atrocity was committed under the name of religion; while Athanasius, threatened with death, and pursued as far as Auzuma in Ethiopia, found refuge among the Egyptian monks."

The Arian party were now completely in the ascendant throughout the whole Roman empire. The removal, however, of the man, hatred to whom had formed a firm bond of connection between the theologians otherwise divided, was productive of an instant outbreak of hitherto suppressed animosity. The Arian and Semi-Arian parties now ranged themselves against each other; the former headed by Eunomius, and the latter by Basil of Ancyra, who possessed

great influence with the Emperor Constantius. The court-party, in their desire to suppress this internal division, which was threatening to rend asunder the Arian faction, had influence enough to get a confession of faith drawn up to this effect, "Whereas so many disturbances have arisen from the distinction of the unity of essence, or the likeness of essence, so from henceforth nothing shall be taught or preached respecting the essence of the Son of God, because nothing is to be found on that subject in the holy Scriptures, and because it is one which surpasses the measure of the human faculties." The leaders of the Semi-Arian party saw in this Sirmian creed, so called from its having been framed at Sirmium in Lower Pannonia, an attempt to effect the suppression of their peculiar doctrines, and to secure the triumph of the Eunomians. They summoned accordingly a synod at Ancyra, A. D. 358, in which a long and copious document was drawn up, setting forth their views as to the resemblance of essence between the Father and the Son (*Homoiousia*), in opposition to the Nicene creed, as well as to the Eunomian articles; at the same time warning the church against the new creed drawn up at Sirmium, in which, by the suppression of the term *ousia*, essence, a blow was levelled alike at the *Homoousia*, the same essence, and the *Homoiousia*, similar essence. This complicated quarrel was not long in reaching the ears of the emperor, and he resolved to convene another general council with the view of restoring unity to the church. By the influence of the court-party, this resolution of the emperor was so far modified, that two councils were assembled instead of one; an Eastern council at Seleucia in Isauria, and a Western council at Ariminum (Rimini) in Italy. These councils met in A. D. 359, and the result was, that the majority of the council at Ariminum declared their adherence to the Nicene creed, while the majority of the council at Seleucia gave their sanction to the fourth Antiochian creed. The two decisions were ordered to be laid before the emperor, who contrived personally, and by means of others, so to work upon both parties, that a creed was at length adopted which forbade all propositions respecting the *ousia*, the essence, as being unscriptural, and merely stated in general that the Son of God was like the Father, as the holy Scriptures taught. This creed was confirmed by a council held at Constantinople A. D. 360, and it was at length almost everywhere adopted.

By means of this artificial arrangement, and threatening with deposition and exile all who should not assent to it, Constantius succeeded in putting an end to all doctrinal disputes. It was not to be expected, however, that such a mode of solving a knotty theological question would be ultimately effectual. No sooner had the life of the emperor Constantius come to a close, and a pagan emperor been seated on the throne, than matters took an entirely different direction. All parties were now allowed perfect liberty

of action, and, as a natural consequence, they assumed the same relative positions as formerly. This continued under the reign of the emperor Jovian, who although he adopted the Nicene doctrine, yet counted it his duty never to interfere by his political power in matters which belonged to the church. The same principle was adopted by his successor Valentinian, whose brother Valens was a zealous Arian. The latter had been intrusted by his brother with the government of the East, and being naturally of a cruel, despotic temper, took advantage of his position to persecute and oppress the orthodox clergy. Exemplary bishops were rudely torn from their flocks, and their places filled with the most worthless individuals. The Semi-Arians being subjected also to the most harsh treatment by Valens, naturally made common cause with the orthodox against the Arian party, and their sympathy in calamity gradually led, on the part of many, to a sympathy in doctrine. The Nicene creed was adopted as a bond of union, and on the accession of Theodosius the Great to the imperial throne, the Nicene party was so firmly established that A. D. 380, a law was passed that only those who subscribed to the Nicene doctrine as to the identity of essence between the Son and the Father should be allowed to remain in their churches. In November of this year, Theodosius made his triumphal entry into Constantinople, and finding that the Arian bishop Demophilus and his party were in possession of the churches, while the orthodox bishop was worshipping with his flock in a private house, he gave Demophilus the alternative either to subscribe the Nicene creed, or to abandon the churches. The Arian bishop chose the latter alternative, and his party were compelled to hold their assemblies at Constantinople, outside the city walls, which they continued to do until the sixth century.

Theodosius was resolved to use all his efforts to seal the triumph of the Nicene doctrine, and accordingly he resolved to call a second general council in Constantinople, with the view of accomplishing this favourite object, and at the same time inaugurating Gregory of Nazianzen as bishop of the capital of the Eastern Roman empire. This latter ceremony was performed during the sitting of the council by Meletius, bishop of Antioch, who, on account of his advanced age and his authority, had been called to preside over its deliberations. Soon after his arrival in Constantinople, Meletius died, and in accordance with the wish of the emperor, Gregory was raised to the dignity of patriarch. This appointment, however, gave such offence to the Egyptian and Western bishops, that the new dignitary sought, and was allowed to tender his resignation of the exalted office. The council decided in favour of the Nicene creed, and condemned the Arian doctrine. From this period, A. D. 381, Arianism ceased to be a heresy maintained by any considerable party within the church, but both in its grosser and in its milder form it continued to predominate among the rude barbarous nations on the out-



skirts of the Roman empire who had been converted to Christianity. When the Vandals, in A. D. 430, took possession of North Africa, they raised violent persecutions from time to time against the adherents of the Nicene doctrine.

Soon after the Reformation, Arianism began to make its appearance in England, and seems along with kindred heresies to have spread to some extent, so that in 1560 an injunction was issued by the archbishops and bishops, to the effect that incorrigible Arians, Pelagians, or Free-will-men, be imprisoned and kept to hard labour till they repent of their errors. Two Arians were punished under the writ *De Hæretico comburendo*, so late as the reign of James I.

We hear little more of the Arian controversy until the beginning of the last century, when it was revived in England by Whiston, Emlyn, and Dr. Samuel Clarke. The last mentioned divine was a high or Semi-Arian, but the two former individuals were low Arians, reducing the rank of the Son of God to that of an angelic being, a creature made out of nothing. Since that time Arianism has been almost entirely lost sight of, and those who have inclined to Arian views of the person of Christ, have generally merged themselves in the Socinian, or as they call themselves, the Unitarian party, who degrade the Redeemer to the level of a mere man.

Arianism, however, has kept its footing in Ireland more firmly than in England. It seems to have appeared in that country in the reign of George I., and to have found supporters among the Presbyterian ministers. Between 1705 and 1725, a keen controversy was carried on upon the subject, which at length terminated in the secession from the Presbyterian church of eight ministers holding Arian principles, who constituted themselves into a separate ecclesiastical body, assuming the name of the Presbytery of Antrim. This small secession, however, did not entirely purify the Presbyterian synod from the leaven of Arianism, which, on the contrary, still continued secretly to spread itself in the course of last century, until at length attention began to be called to the serious and alarming fact, that a considerable number of ministers belonging to the Synod had imbibed, and were actually teaching, Arian doctrine. Inquiries began to be instituted, and it was found that no fewer than thirty-seven ministers were charged with maintaining the Arian heresy. Of these, seventeen seceded in a body in 1830, forming themselves into a distinct synod under the name of the REMONSTRANT SYNOD OF ULSTER in Ireland. The Presbytery of Antrim has since been incorporated with this body. The Arian congregations are chiefly found in the counties of Antrim and Down. There are also a few congregations in the south of Ireland, forming the Synod of Munster, which until recently were all of them either Arian or Socinian. The Arian as well as orthodox Presbyterians of Ireland receive what is called the *Regium Donum*, or

grants from government for the support of their ministers. See ACACIANS, ÆTIANS, EUNOMIANS, PSE-THYRIANS, SEMI-ARIANS.

ARIVURDIS (*children of the sun*), a sect found in Asia, and particularly in Armenia and the adjacent countries, where it had maintained itself from the olden times, having sprung from the mixture of the Zoroastrian worship of Ormuzd (see ABESTA), with a few elements of Christianity. They derived their name from their worship of the sun. Between A. D. 833, and A. D. 854, this sect took a new form and a new impulse from a person named Sembat, who belonged to the province of Ararat, and although by birth and education a PAULICIAN (which see), yet having entered into some connection with a Persian physician and astronomer, by name Medschusc, was led under his influence to attempt a new combination of Parsiism and Christianity. He settled in a village called Thondrac; hence his sect received the name of Thondracians. They are said to have rejected the doctrine of a providence, of a life after death, of the grace of the Holy Spirit, all morality, and the sacraments of the church, and to have acknowledged no law nor restraints of any kind, asserting that there was no sin and no punishment. This account of their doctrines, however, drawn from Armenian sources, must be received with considerable suspicion. The Arivurdis were treated with great harshness, and severely persecuted by the clergy, and yet they maintained their ground, and even spread widely in Armenia. To deter others from joining their ranks, many of them were branded by their enemies with the image of a fox, as a sign of the heretic who creeps slyly into the Lord's vineyard, seeking to destroy it. Notwithstanding all means used to check the progress of the sect, it continued to increase in numbers. "At one time in particular," as we learn from Neander, "about A. D. 1002, it made the most alarming progress; when, as we are told, it was joined by bishop Jacob, spiritual head of the province of Harkh. But since Christianity in Armenia was extremely corrupted by superstition, and a host of ceremonial observances, growing out of the mixture of Christian and Jewish elements, which latter abounded to a still greater extent here than in other countries, the question naturally arises, whether everything which was opposed to these foreign elements, and which, in this opposition, united its strength with that of the Paulicians, though proceeding, in other respects, from entirely different principles, was not wrongly attributed by the defenders of the then dominant church-system, to the influence of the Paulician sect. Supposing the case to have been so, it may be conjectured that bishop Jacob was one of those men, who, by the study of the sacred Scriptures, and of the older church teachers, had caught the spirit of reform,—a conjecture which is certainly corroborated by the fact, that two synods were unable to convict him of any heresy. If, however, he was actually connected with the



Paulicians, it was, assuredly, with those of the better stamp, with those who, in their efforts to bring about a restoration of apostolic simplicity, and in their opposition to the intermixture of Judaism with Christianity, represented the spirit of Marcion. His fierce opponents themselves acknowledge, that he was distinguished for the austerity of his life; and his priests, who travelled through the land as preachers of repentance, were men of the same simple and abstemious habits. He and his followers denounced the false confidence which was placed in masses, oblations, alms, church-prayers, as if it were possible, by these means, to obtain the forgiveness of sins. His own act alone, said they, can help the individual who has sinned; a sentiment which could easily be misrepresented, and made to signify that they pronounced all other means to be worthless. He declared himself opposed to the animal sacrifices practised in the Armenian church. Once, some of his followers happened to be present, when animals were offered as an oblation for the dead. 'Thou poor beast—said one of them—the man sinned through his whole life, and then died; but what sin hast thou done, that thou must die with him?' This bishop met with great success among the clergy, the people, and the nobles, until finally the Catholicus, or spiritual chief of the Armenian church, craftily succeeded in getting possession of his person. He first caused him to be branded with the heretical mark, and then to be carried from place to place, attended by a common crier, to proclaim him a heretic, and expose him to the public scorn. After this he was thrown into a dungeon, from which he managed to effect his escape, but was finally killed by his enemies." See PARSEES (RELIGION OF THE).

**ARK OF THE COVENANT** or **TESTIMONY**, a coffer or chest in the ancient Jewish tabernacle and temple. It was three feet, nine inches in length, two feet, three inches in breadth, and the same in height, and in it were contained, as we are told by an apostle, Heb. ix. 4, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. The appointed structure of this sacred chest is thus described by Moses, Exod. xxv. 10—16, "And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give

thee." On this ark rested the Shechinah or symbol of the divine presence, manifesting itself in the appearance of a cloud, as it were hovering over it. Hence in various passages of sacred Scripture, God is said to dwell between the cherubims, and upon the mercy-seat. And every year on the great day of atonement, the high priest, entering into the holy of holies where the ark of the covenant stood, sprinkled the blood of the sacrifice on and before the mercy-seat.

The ark was to the Israelites the token of the presence and power of their covenant God. Accordingly, when they passed over Jordan to enter the promised land, the priests who carried the ark were commanded to proceed with it before them, and no sooner did their feet touch the brink of the river, than, as we are informed, Josh. iii. 14, "the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Having thus been conveyed across the river, the ark continued for some time at Gilgal, whence it was removed to Shiloh. The Israelites valuing highly the presence of this sacred symbol, transferred it to their camp, but in their war with the Philistines, it fell into the hands of that idolatrous people, who placed it in the temple of their god Dagon, when the latter fell down before it and was broken in pieces. The Philistines having been visited with divine judgments, as the punishment for their detaining the ark, they sent it back without further delay to the Hebrews. It halted at Bethshemesh, where the people having incurred the anger of God for curiously and profanely looking into it, fifty thousand of them were struck dead. It was then lodged at Kirjath-jearim, and afterwards at Nob. David wishing to remove it from Kirjath-jearim, resolved to adopt a different mode of conveyance from the usual one—that of carrying it upon the shoulders. He placed it upon a new cart drawn by oxen, from which being apparently in danger of falling, Uzzah put forth his hand to support it, when he was struck dead in a moment for his presumption. This awful judgment so alarmed David, that he left the ark for three months in the house of Obed-edom; after which it was removed to his palace in Jerusalem.

At the building of the temple by Solomon, the ark was deposited in the most holy place, where it remained until the times of the last kings of Judah, who having fallen into idolatry, impiously placed their idols in the holy temple itself. The Hebrew priests, shocked at the profanation, removed the ark, and carried it about from place to place. On the accession of good king Josiah to the throne, it was again returned to its place in the temple. It is much disputed among the Rabbis what became of the ark at the destruction of the temple by Nebuchadnezzar. If it was carried to Babylon along with the sacred vessels, at all events it was never brought

back. Some think that it was concealed by Jeremiah, to preserve it from the Chaldeans, and that it could not be again discovered, nor indeed will ever be found until the Messiah shall appear and reveal the place of its concealment. But most of the Rabbis attribute its preservation to king Josiah, alleging in proof of this notion, 2 Chron. xxxv. 2, 3, "And he set the priests in their charges, and encouraged them to the service of the house of the Lord; and said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon, the son of David, king of Israel, did build: it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel." The probability is that it was destroyed along with the temple.

The Rabbis allege that the two tables of the law were deposited in the ark, not only those which were entire, but those also which were broken. This opinion they found upon a mistranslation of Deut. x. 2, which they render thus: "And I will write on the tables the words that were on the first table, which thou brakest and *last put in the ark.*" The last clause is more correctly translated in our version, "*thou shalt put.*"

The prophet Haggai declares concerning the second temple, that it was as nothing in comparison of the first; and the remark might well be justified, were it only by the absence from it of the ark of the covenant, the possession of which was one of the highest privileges of the Jewish worship. Prideaux, following Lightfoot, asserts that in the second temple there was an ark made of the same dimensions and shape as the first, and put in the same place. This is denied by many of the Jewish writers, who tell us that the whole service of the great day of atonement was performed in the second temple, not as in the first, before an ark, but before the stone of foundation, as they call it, on which the ark stood in the first temple. It is not unlikely that there may have been in the second temple, as is found still in all Jewish synagogues, an ark or coffer in which is kept a copy of the Hebrew Scriptures in the form of an ancient roll. This manuscript roll they take out with great solemnity from the ark whenever they use it, and return it with equal solemnity when they have done with it. One great presumption against the existence of an ark of the covenant in the second temple is the striking fact, that in the representation of the temple furniture which is sculptured on the triumphal arch of Titus, still to be seen at Rome, there is no figure of an ark.

The Mohammedans allege that the ark was given to Adam ready made, and that it was handed down from patriarch to patriarch, until the time of Moses; that the portraits of the patriarchs and prophets were engraven upon it; that in times of war a mighty rushing wind came forth from it, which discomfited the enemies of Israel, and hence they carried it about with them as a protection in their wan-

derings from place to place. The followers of the Arabian prophet allege, that in addition to the tables of stone, the ark of the covenant contained the shoes which Moses put off at the burning bush on Horeb, the pontifical head-dress which Aaron wore, and a piece of wood with which Moses sweetened the waters of Marah.

ARK-WORSHIP. It is interesting to observe how extensively heathen worship is pervaded by elements which are evidently derived from Old Testament history. In all nations of the world have been preserved records and traditions concerning the deluge, and the ark in which a remnant of the race was saved from the all but universal destruction. The priests of Ammonia had a custom at particular seasons of carrying in procession an ark or boat in which was an oracular shrine, held in great veneration; and the Egyptians generally observed a similar custom of carrying the deity in an ark. Doctor Pococke found in Upper Egypt three specimens of ancient sculpture in which this ceremony is exhibited. The ship of Isis, one of the chief Egyptian gods, seems to have had a reference to the ark. Bryant finds an allusion to the ark in the temples called Dracontia, dedicated to serpent-worship, and also in that of Sesostris, which was formed after the model of the ark, in commemoration of which it was built and consecrated to Osiris, at Theba. The same author finds in the story of the Argonauts several particulars bearing a distinct reference to the ark of Noah. In other countries besides Egypt an ark or ship was introduced in their mysteries, and often carried about in the seasons of their festivals. The ark, according to the traditions of the Gentile world, was prophetic, and regarded as a temple or residence of the Deity. Noah and his family, amounting to eight persons, having experienced such a marked favour at the hands of the Almighty, came to be held in the highest veneration, and even to be deified. Hence the gods of Egypt, in the ancient mythology of that country, amounted precisely to eight, and the ark was esteemed an emblem of the system of the heavens in which these eight gods dwelt. Dionysus or the Indian Bacchus has sometimes been identified with the patriarch Noah, and if so, it is not unlikely that the ark was represented by the *cista mystica*, or sacred allegorical chest, which was anciently carried in the Dionysiac processions. Among the antiquities of Herculaneum has been found a series of pictures representing ceremonies in honour of Bacchus; and it is a circumstance well worthy of notice, that in one of these a woman is carrying on her shoulder a square box having a projecting roof, and at the end a door, this being carried in a commemorative procession. It is in all probability a sacred *thebet* or ark, in which Bacchus was preserved. And, besides, the ark was esteemed a symbol appropriate to Bacchus; and, in his processions, idols or other objects belonging to that deity were included in it. It is a curious fact in connection with this subject, that as a saint, Noah

is regarded in the Romish church like Bacchus among the ancient Pagans, as presiding over vines and vineyards. See BACCHUS—DIONYSIA.

**ARMENIAN CHURCH.** The great and ancient kingdom of Armenia occupies the mountainous region of Western Asia, comprising Turcomania and part of Persia. Many Armenians claim for their nation a very remote antiquity, alleging that their language is that of Noah unaffected by the confusion of tongues at Babel, and therefore that it is the primitive language spoken by our first parents in paradise. While this claim cannot but be rejected as utterly extravagant, the Armenian language in its ancient form dates its origin undoubtedly from a very early period. It seems to belong to the Indo-Germanic family, enriched with many Sanscrit words, but having no affinity with the Semitic tongues. Christianity is said by the Armenian chronicles to have been introduced into their country even in apostolic times, and the grounds on which they support this statement are curious. Eusebius, in his 'Ecclesiastical History,' mentions a strange story of one Agbarus, king of Edessa in Mesopotamia, having sent a letter to our blessed Lord, requesting him to come and cure him of a disease under which he was labouring. The historian quotes from the records of the church of Edessa a translation of this letter, along with another, purporting to be a reply from Jesus Christ, promising to send one of his disciples to heal him. Additions were afterwards made to the story, to the effect that Thaddens, one of the seventy, was deputed by the apostle Thomas to fulfil the promise of the Saviour. Evagrius says that our Lord not only sent a letter, but also a likeness of himself, as Agbarus had expressed a strong desire to see him. That this correspondence was really found in Edessa there can be little doubt; but the fact that it is not mentioned by any ecclesiastical writer before Eusebius, shows that it must have owed its origin to the national vanity of some of the early Christians in Armenia. We are not informed that our Saviour committed anything to writing, and if he had done so, his first followers would not have been silent on the subject. Agbarus, the hero of this apocryphal narrative, is called by Tacitus a king of the Arabs, but in the Armenian chronicles he is ranked among the Armenian kings of the dynasty of the Arsacids. This monarch is said to have been converted to Christianity simply by hearing of the wonderful works of Christ, and to have been baptized by Thaddaus after having been cured of his disease with which he had been afflicted for seven years. By the labours of this apostolic missionary, not the king only, but great multitudes embraced the faith of the Redeemer. It would appear, however, that the successors of Agbarus, far from adopting for themselves, or favouring in others the profession of Christianity, so persecuted and oppressed the Christian churches which had been formed, that they almost disappeared from the country.

While, however, it is difficult to attach implicit credit to this account of the manner in which Christianity was first introduced into Armenia, it must be admitted as by no means improbable, that by means of Persia, Syria, and other bordering provinces of the Roman empire, the knowledge of Christian truth would find its way at an early period into Armenia; and yet its progress would just as likely be much retarded by the fanatical spirit of the ancient Persian faith. No people have been more tenacious of their religious creed and practices than the followers of Zoroaster. But however determined the resistance made to the entrance of Christianity at first, it is an undoubted fact, that early in the fourth century it found a firm footing in Armenia through the labours of Gregory, the *Enlightener*, as he is called, and ever since it has been the religion of the Armenian people. This zealous individual, by whom Tridates the Great, with a large number of his subjects were admitted by baptism into the Christian Church, was himself an Armenian of royal descent, who, having been brought up in Casarea, was there educated in the religion of Jesus. For a time he had endured much persecution, and even bodily torture, for refusing to unite in the idolatrous worship of his countrymen. By the blessing of God, however, upon his persevering exertions, a Christian Church was formed in Armenia, over which he himself was ordained bishop. Notwithstanding the adoption of Christianity by many of the people, the old religion still maintained its ground in several of the Armenian provinces. In the beginning of the fifth century, Miesrob, who had at one time been the royal secretary, set himself to the wider diffusion of Christianity in the countries about the Caspian sea. Hitherto the Syrian version of the Bible had been used in Armenia; and, accordingly, it was necessary to translate into the vernacular tongue the portions of Scripture read at public worship. Miesrob, however, invented the Armenian alphabet, and in 411 he translated the Bible from the Septuagint into the Armenian language. From this time Christianity made way in the country in defiance of all the efforts put forth, both by Zoroastrians and Mohammedans, to crush it. The Persian kings were striving continually to extend their dominion in Armenia, and wherever they made conquests they persecuted the Christians, and sought to restore the old religion. The Persian commander and governor Mihr-Nerses, about the middle of the fifth century issued a proclamation to all the Armenians, declaring that all who did not adopt the Zoroastrian faith must be under a mental delusion, and deceived by the *Deus* or wicked spirits. The Armenian nobles thereupon held an assembly in the city of Ardashad, A. D. 450 and declared their determination to die as martyrs rather than deny the Christian faith. After the Persian king, however, had summoned them to his court, and threatened them with a cruel death, they were prevailed upon to yield, and to

tender their renunciation of the religion of Christ. But the attempt of the Persians to abolish Christianity and restore the Zoroastrian religion, roused the indignation of the great mass of the Armenian people, and gave rise to a keen religious war.

At its first formation, the Armenian Church was regarded as a branch of the Syrian patriarchate under the primate of the Pontine Casarea. It does not seem to have been tainted by either the Arian or Nestorian heresies, the Armenian bishops having given in their assent to the decrees of the councils of Nice and Ephesus. In the midst, however, of the commotions excited by the persecutions of the Persian monarchs, a theological controversy had arisen which threatened to rend asunder the whole Christian body. The doctrine of Nestorius, which he had first promulgated in A. D. 421, was to the effect that Christ had not only two natures, but also two persons, or, in other words, that a Divine person had taken up his abode in a human person. In consequence of the wide diffusion of this heresy, a council was summoned to meet at Ephesus in A. D. 431. Over this council Cyril, bishop of Alexandria, presided; and without much discussion, Nestorius was deposed, and his doctrine condemned. One of the most violent opponents of Nestorius was Eutyches, the superior of a monastery in the neighbourhood of Constantinople. This man, in his ardent anxiety to avoid the error of Nestorius, rushed to the other extreme, and fell into an equally dangerous error of an entirely opposite kind. Nestorius had maintained that Christ was possessed of two natures and of two persons; Eutyches maintained, that, in the constitution of the person of Christ, the human nature and the Divine are one; the humanity being absorbed into the Divinity. This new form of error had equally numerous and ardent supporters with the error of Nestorius; and being a heresy of the most fatal kind, striking at the root of some of the vital doctrines of Christianity, as, for example, the atonement and the eternal priesthood of Christ, a council was called at Chalcedon, in A. D. 451, to prevent if possible its farther diffusion. At that council Eutyches and his erroneous tenets were formally condemned. Notwithstanding this decision, Eutychianism spread rapidly, and at this day, if we except the Greek Church, the whole Oriental Christian churches are divided between the error of Nestorius and that of Eutyches. The Armenian bishops, probably on account of the disturbed state of their country from the persecution of the Christians by the Persians, had not been present at the council of Chalcedon; but no sooner were its decrees published than they warmly espoused the cause of Eutyches. In A. D. 491, in a synod held at Vagharshabad, they formally rejected the decrees of Chalcedon, and declared their adherence to the Eutychian doctrine, and at this day the Armenian, Jacobite, Coptic, and Abyssinian churches are all of them *Monophysite*, holding the doctrine that in

Christ there is but one nature; his human being absorbed in his Divine nature. By this avowed rejection of the Chalcedonian decrees, the Armenian Church separated itself from the communion of the other branches of the Eastern Church, and from that time they have been denominated schismatics and heretics by both the Greek and the Romish churches.

This separation of the Armenians from the other Christians was peculiarly favourable to the ambitious schemes of the Persians, who, in consequence of the insurrection roused in Greater Armenia by the persecutions of the Monophysites, made a more easy conquest of that country. The Persian ruler, Chosroes, availed himself gladly of the isolated position of his new Christian subjects to prevent that intercourse with the Christians of the Roman empire which might have led the Armenians to revolt from his authority. With his concurrence accordingly, Nierses, the first bishop or Catholicos, as he is called of the Armenian Church, held a synod at Shiven, in A. D. 536, at which the Monophysite doctrine was confirmed, and an anathema pronounced on the council of Chalcedon. This completed the rupture between the Armenian Church and the other leading churches both of the East and West.

The zealous endeavours of the Persians, not only to subjugate the country of Armenia, but to compel the people to embrace the religion of Zoroaster, failed, as we have seen, to prevent the establishment of a Christian church. But the effect of the long-sustained civil wars which were thereby excited, and which were continued till after the death of Yezdejird in A. D. 457, was to drive a number of the Christians from the country, and to lead others to compromise matters by the partial adoption of the Zoroastrian faith in combination with their Christian creed. This mongrel superstition maintained itself in Armenia until the middle of the twelfth century. See ARIVURDIS.

Long and severely have the Armenian Christians been tried. Their country has been the scene of an uninterrupted series of desolating wars; and yet, notwithstanding the successive invasions of Seljuicks, Mamluks, Ottomans, and Persians, they have adhered with unflinching firmness to their ancient faith. In the commencement of the seventeenth century, Armenia Proper was robbed of a large proportion of its inhabitants by the barbarous cruelty of Shah Abbas, who carried off forcibly thousands of Armenian families to Persia, where many of their descendants still remain. No nation, with the exception of the Jews, has been more widely dispersed throughout the world. "Their merchants," says Marsden, "are found in every European market, in all Asia, in India, at Singapore, and in the islands of the Eastern Archipelago." The numbers of the Armenians have been variously estimated. A million are supposed to inhabit the Russian provinces of Erivan, Karabagh, and Tiflis, recently conquered from Per-

sia: a thousand more in the Turkish provinces of Armenia, while half a million may be found in the different countries of their dispersion. Messrs. Smith and Dwight, in their valuable 'Missionary Researches in Armenia,' rate them at two millions.

The doctrines of the Armenian Church, in reference to the person of Christ, are, as we have seen, strictly Monophysite, that is, they believe that the Divine and human natures are amalgamated into one. Another point on which they differ from the Romish and all Protestant churches, but coincide in opinion with the Greek Church, regards the Holy Spirit, who they allege proceeds from the Father only, instead of, as the Nicene creed expresses it, "ex patre filioque," from the Father and the Son. In other respects the Greeks and the Armenians are generally agreed in their theological views, though they differ, in some particulars, in their forms and modes of worship. The standard by which they profess to regulate their opinions is the Bible, along with the three first councils, Nice, Constantinople, and Ephesus. Every other council is anathematized by the Armenian Church. They hold the sacraments to be seven in number, viz. baptism, confirmation, extreme unction, the communion, marriage, ordination, and penance. Baptism is administered among them by a threefold affusion of water by the hand of the priest, followed by a trine or threefold immersion of the whole body, emblematic of the Saviour's three days' abode in the grave; but this is not always considered indispensable. Three drops of the *meïran* or holy oil are mixed with the water, accompanied by a prayer for the actual descent of the Holy Spirit into the oil and water, so that it may receive the benediction of the Jordan. They commemorate in this rite "the mother of God and eternal Virgin Mary, St. John the Baptist, and all the saints, along with the Lord." They believe that by the sacrament of baptism original sin is taken away, and that regeneration and adoption are obtained. They acknowledge sprinkling as a lawful mode of baptism, for they receive from other churches those that have been sprinkled without rebaptizing them. The practice of pouring water three times upon the head they derive from the tradition that this was the mode in which Christ was baptized in the Jordan. Converts from Judaism and Mohammedanism, though adults, are baptized in the same manner. The Greeks differ from the Armenians in regard to the admission of converts from other churches in this respect, that they admit none such, in whatever manner they may have been previously baptized, without rebaptizing them. After baptism the Armenians apply the *meïran* or chrism to the child in the same manner as extreme unction is administered among the Roman Catholics—anointing the forehead, eyes, ears, breast, palms of the hands, and soles of the feet with the consecrated oil in form of a cross. When this process has been gone through they administer the communion to the

infant, which is done by rubbing a small piece of consecrated bread dipped in wine upon the lips of the child. The sacrament of confirmation is also performed by the priest at the time of baptism. Thus four of the seven sacraments are administered at once in the Armenian Church—baptism, confirmation, extreme unction, and the eucharist.

In regard to the Lord's Supper, the Armenians believe firmly in transubstantiation, and worship the consecrated elements as God. Unleavened bread is used in the sacrament, and the broken pieces of bread are dipped in undiluted wine, and thus given to the people; they are not, however, handled by the communicants, but put into their mouths by the hands of the priests. They suppose the consecrated elements have in themselves a sanctifying and saving power. The Greeks, on the other hand, when dispensing the communion, use leavened bread and wine diluted with water. After the consecration of the elements among the Armenians, they are formally held up, the bishop turning to the congregation, and crying, "Holy, holy! let us with holiness taste of the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sins." While these words are being uttered, manifestations of the most profound adoration are shown by the congregation, "some with their foreheads to the ground, others kneeling, with their hands suppliantly extended, their eyes directed to the adored object, and their countenances marked with an aspect of the most earnest entreaty." The communion, as in the Romish church, must be received fasting.

The Armenians deny their belief in the doctrine of purgatory, at least they never use the word; but, with strange inconsistency, they offer prayers for the dead, believing that the souls of the departed may derive benefit from the prayers of the church.

Auricular confession, as practised amongst the Armenians, and the form of absolution used by the priest, approach more nearly to the Roman Catholic than to the Greek Church. The form of absolution is as follows: "May a compassionate God have mercy on thee! May He pardon thee all thy confessed and forgotten sins! And I, by right of my priestly authority, and the Divine command, 'Whatsoever ye shall loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connection with thy sins, of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost." Absolution is given without charge on confession to the priest. Penances are imposed, but no indulgences given. Prayers to the Virgin Mary and other saints are in habitual use, and much importance is attached to them. The cross and pictures of the saints are also objects of worship. Sometimes in the same painting God the Father is represented as an aged, venerable man, the Son appears under the form of a youth, and the Holy Spirit un-

der the form of a dove, while the Virgin Mary is introduced as an indispensable accompaniment. That the mother of our Lord was *vir parthenos*, ever Virgin, the Armenians regard as a doctrine of the highest importance; and they consider, that the very thought of her bearing other children, after having given birth to Christ, cannot be entertained by any one without his being chargeable with blasphemy and impiety.

We are informed by Mes-srs. Smith and Dwight, in their 'Missionary Researches,' that the Armenians have an extreme veneration for the original cross on which our Saviour was crucified, attributing to it powers of intercession with God and of defending from evil. In the book which contains the daily prayers of the church, the following expressions occur, "Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." "Let us supplicate from the Lord the great and mighty power of the holy cross for the benefit of our souls." After a cross has been consecrated, it may be set up towards the East as an object of worship and prayer. The sign of the cross is in universal use among them, and on all occasions, but while the Greek Church make it with three fingers in honour of the Trinity, the Armenian Church make it with two in token of their Monophysite doctrine, that there are two natures in Christ blended into one, and the JACOBITES (which see) with one, in commemoration of the Divine unity. The Armenians believe in baptismal regeneration, or rather they have no idea of a spiritual change as either necessary or required, and they know little of any other terms of salvation than penance, the Lord's Supper, fasting, and other good works. In such circumstances, as may be easily conceived, their notions of faith and repentance are vague and obscure. The only idea they have of repentance is, that it consists of the faithful discharge of the penances imposed by the priest. They allege that Christ died to atone for original sin, and that actual sin is to be washed away by penances, which sometimes are prescribed to be performed by the payment of a sum of money to the church, a pilgrimage, or more commonly the repeating certain prayers, or reading the whole Book of Psalms a specified number of times.

The Armenian churches are opened regularly twice every day, morning and evening, for prayers, and mass is performed every day in all the city churches, though in the country less frequently, according to the size of the church and the number of priests attached to it. The service occupies sometimes six hours and more in its performance. It consists in chanting and reading prayers and portions of the Scriptures, and in responses from the people. The officiating priest or bishop is richly dressed, as well as the deacons and singers. Small bells are rung and incense is burned. At the ordinary morning and evening prayers, the people kneel, and cross

themselves in rapid succession a number of times, while the priests are engaged in chanting the prayers. These prostrations are made frequently before a picture of the Virgin or one of the saints. In the more recently constructed Armenian churches, however, pictures are excluded. In some of the country churches, instead of prostrating themselves while the prayers are being chanted, they simply kneel, and remain quietly in that posture till the prayer is finished; this being in all probability the ancient practice in the Armenian churches.

The seasons for religious worship among the Armenians are numerous and protracted, and, of course, the service is too often gone through in a careless and perfunctory manner. The following detailed account as given by Dr. Wilson, will afford the reader some interesting information on the subject. "The Armenian ritual appoints nine distinct seasons for daily worship, and contains the services for them, viz., 'midnight, the hour of Christ's resurrection; the dawn of day, when he appeared to the two Marys at the sepulchre; sunrise, when he appeared to his disciples; three o'clock (reckoning from sunrise), when he was nailed to the cross; six o'clock, when the darkness over all the earth commenced; nine o'clock, when he gave up the ghost; evening, when he was taken from the cross and buried; after the latter, when he descended to hades to deliver the spirits in prison; and on going to bed. But never, except perhaps in the case of some ascetics, are religious services performed so often. All but the ninth are usually said at twice, viz., at matins and vespers, which are performed daily in every place that has a priest; the former commencing at the dawn of day, and embracing the first six services, and the latter commencing about an hour before sunset, and embracing the seventh and eighth. On the Sabbath, and on some of the principal holidays, instead of one, there are frequently two assemblies in the morning.' Mass is as distinct from these services as the communion service in the Church of England is distinct from morning prayer. It is generally performed daily. The Psalms of David, hymns, and anthems, occupy half of the services; but, being in prose, they are not sung but chanted. Most of the lessons are taken from the Bible; but a considerable number belong to the Apocrypha and books of extravagant legends. The prayers are offered up in behalf of the dead, as well as of the living; and they are presented with the invocation of the Virgin Mary, John the Baptist, Sarp Stephen, and Sarp Gregorius Loosavorich (St. Gregory the Enlightener), and other saints, as well as of Him who is the only mediator between God and man. The mode of conducting divine worship among them is often very unlike what is to be expected, when that God, who is a Spirit, is to be worshipped in spirit and in truth. The prayers and readings are in the ancient Armenian language, which is little, if at all, understood by the common people; and they are generally read

both rapidly and indistinctly. 'In the enclosure before the altar,' says one who has more frequently witnessed their devotions than myself, 'will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, *performing* prayers; some swinging a smoking censer, others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous, inarticulate, sing-song of the youthful officiators, with voices often discordant, and stretched to their highest pitch, will grate upon your ear. You will be surrounded by a barefooted congregation, [this is no matter of reproach, for the shoes are taken off for the same reason that our own hats are,] uttering responses without order, and frequently prostrating themselves and kissing the ground, with a sign of the cross at every fall and rise. Why so large a portion of the service has been suffered to pass into the hands of boys, is exceedingly strange. They fill the four ecclesiastical grades below the sub-deacon, to which are attached the duties of clerks, or more commonly are substitutes for their occupants, having themselves no rank at all in the church. Of the first 158 pages of the Jamakirk, containing the whole of the midnight service, with all its variations for feasts, and other special occasions, more than 130, consisting of psalms, hymns, &c., are read or chanted by them under the direction of the priests. Of the remaining pages, some half a dozen belong to the deacons, if there are any, and the remainder, consisting simply of prayers and lessons from the gospels, are read by the priests. All the service, with few other exceptions than the lessons, and that the priest in the middle of every prayer of any length turns round to wave a cross before the people, and say, "Peace be to all, let us worship God," is performed with the back to the congregation. If a boy makes a mistake, he is reproved, or even chastised on the spot, though a prayer be interrupted for the purpose. The people, too, are constantly coming and going, or moving about, and often engaged in conversation.' This gross irreverence, it is but justice to say, is matter of regret with many of the intelligent Armenians with whom I have come in contact. The Sabbath the Armenians regard with greater strictness, as far as rest is concerned, than most of the other bodies of Eastern Christians; and few of the people altogether neglect attendance at church. This bespeaks on their part some becoming reverence for the divine institution. It would doubtless tend to its better sanctification, were they to curtail the numerous feast and fast days which they have devised of their own hearts. It is to be lamented that they too often substitute their attendance at church for family and private prayer."

As the above quotation alludes to the numerous feasts and fasts in the Armenian church, it may be remarked that there are fourteen great feast days in the course of the year; and on these days all ordinary labour is suspended, and the day is observed

more strictly than the Sabbath. Besides these, there are numerous other feasts and fasts, more numerous even than the days of the year; so that in some instances several are appointed to be observed on one day. Some of the fasts extend over a considerable time, as for instance, forty days before Easter, and six days before Christmas. Besides the occasional fasts, there are two weekly fasts, the one on Wednesday and the other on Friday. No fewer than 165 days in the year are appointed for fasting. On these days they are permitted to eat plentifully of all kinds of vegetable food, except the vegetable oils; thus their fasting is limited entirely to abstinence from animal food.

From the scattered condition of the Armenian people, and their subjection to different political governments, their ecclesiastical polity is somewhat modified. Originally, as we learn from Mr. Dwight, whose residence as a missionary in Turkey has given him peculiar facilities of acquiring accurate information, the Armenian church was placed under one head styled *Catholicos*, who usually held his seat at the imperial residence. Subsequently several different *Catholicoses* were created by parties rising up in different parts of the country, and taking advantage of the disturbed state of public affairs. At present there are three *Catholicoses* among the Armenians, one at Echmiadzin, one at Aghtamar in Lake Van, and one at Sis, in the ancient province of Cilicia. The highest of these ecclesiastical rulers is the *Catholicos* who resides at Echmiadzin, near Erivan, and who has under his jurisdiction the whole of Turcomania, or Armenia Major; but in consequence of that province having fallen under the dominion of Russia, and the *Catholicos* being since 1828 appointed by the Czar, the Armenians at Constantinople, with all those in Turkey in Europe, and in Asia Minor and Armenia proper, have been ostensibly without any spiritual head, although there is still a secret connection between them and the *Catholicos* at Echmiadzin, to whom several *vartabeds* have lately gone to be ordained bishops. Ever since the Russians obtained possession of that part of the country, the Czar has claimed the right of appointing, not only the *Catholicos*, but even the bishops, so that whenever a bishopric becomes vacant, the synod of Echmiadzin sends the names of two or three candidates to St. Petersburg, from which the emperor selects one to fill the office. In consequence, probably, of Gregory the Enlightener having been ordained at Cesarea, the Armenian *Catholicos* was always consecrated by the primate of Cesarea, until A. D. 366, when Narses the Great was declared by the king, nobles, and bishops, sovereign and independent *Catholicos* of the nation. For a long time the *Catholicos* of Sis, in Armenia Minor, was the acknowledged head of the Armenian church, but in A. D. 1441, an assembly of seven hundred of the clergy transferred the supremacy to the see of Echmiadzin, for no other reason that has come down to us, than that a precious relic, the hand of St. Gregory, was in the pos-



session of that convent. The removal of the supreme authority from the Catholicos of Sis, naturally produced a feeling of jealousy and dislike between the respective occupants of the two rival sees, which continued for more than two hundred years, until at length, in A. D. 1651, a written agreement was made between the incumbents of the two sees, in virtue of which the Cilician primate still governs a small branch of the Armenian church in full communion with the rest. He maintains independent jurisdiction within his diocese, and is regarded as the spiritual head of the Armenian church in Turkey. The third Catholicos, resident at Aghtamar, in the island of Lake Van, is of far more recent origin than either of the other two, having assumed the title and functions of the office only in the beginning of the twelfth century. Excommunication followed his assumption of the ecclesiastical dignity, a sentence which was not removed till near the end of the following century. Since that time he has continued to exercise his office in full communion with the church, though his ecclesiastical jurisdiction extends scarcely beyond the small island in which he resides.

In addition to the three Catholicoses now spoken of, there are two patriarchs in the Armenian church, the one resident at Constantinople, and the other at Jerusalem. Both these offices originated with the Mohammedan authorities for their own convenience. Neither of them has the power of ordaining bishops, but must send them to Echniadzin. They themselves, however, hold the rank of bishops ecclesiastically, though invested with high political authority by the Turks. The Armenian patriarch at Constantinople possesses the power of imprisoning and scourging members of his own flock; and, until recently, as Mr. Dwight informs us, this politico-ecclesiastical officer could procure their banishment from the Turkish authorities whenever he pleased. The late charter given by the sultan to his subjects prevents any such abuse, requiring in every case a regular trial before the Turkish courts. The patriarch of Constantinople receives his appointment from the sultan on a nomination from the primates of the nation.

The Armenian patriarch of Jerusalem was first appointed so far back as A. D. 1311, and the office owes its existence to the sultan of Egypt. The first patriarch of Constantinople was appointed by Mohammed II., on his capture of that city in A. D. 1453. Up to a recent period he was possessed of despotic power, being responsible to the sultan for the good conduct of his people. A prison exists within his own precincts, over which he has had entire control. The heaviest oppressions accordingly have been practised, by defeating attempts to procure the official passports, which are needed to go from place to place, or the licenses necessary for occupying houses or shops, or prosecuting trades, marrying, burying the dead, &c. The despotic power of the patriarchs, however, is practically

much modified by the power of the primates, who are chiefly bankers, and all of them men of great wealth. The patriarch is really the creature of the primates, and can do little without their approval. He enjoys the title of archbishop, and though he cannot ordain, has the appointment of bishops to their sees, for which, such is the corruption prevailing in the Armenian church, he charges large sums of money, while the bishops on their part ordain to the priesthood for money. For a long time past the most shameless bribery, and deceit, and intrigue, have prevailed in this otherwise interesting church, which throughout many centuries maintained the profession of its faith, and its Christian name, under the severest oppression of Pagan and Mohammedan conquerors, and amid the strongest worldly inducements to apostatize.

The Armenian church is episcopal in its form of government. There are nine different grades of clergy, all of them set apart to their respective offices by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come in regular order the subdeacons, deacons, priests, bishops, and highest of all, the catholicos. All below the bishop are ordained by the bishop, and the bishop receives ordination from the catholicos. The catholicos is ordained by a council of bishops. There is a peculiar order of clergy known among the Armenians by the name of Vartabeds. The difference between this class and the priests may be stated in the following particulars:—The priests are married, and in fact no man can be ordained priest unless at the time of his ordination he is married; the vartabeds never marry, and have taken upon them the vow of perpetual celibacy. The priests always remain priests, and can never rise to the rank of bishops; the vartabeds may become bishops, and in fact all the bishops are taken from that order, and are bound to perpetual celibacy. The priests never preach; the vartabeds are the preachers, strictly speaking, among the Armenian clergy. The priests live in the midst of their flocks, and go in and out among them freely; the vartabeds live not among the people, but in convents, where there are convents, or where there are none they live by themselves within the church enclosures. In case the wife of a priest dies, he is not permitted to marry a second time, and he may then, if he chooses, become a vartabed. There are several different degrees of rank among the vartabeds, each of which has its own special ordination service. One of these, called by way of distinction, the supreme order of vartabed, is now practically unknown; though according to the rules of the church it ought to exist. The individual who fills this office may be either a vartabed or a bishop. If the former, he may be ordained to it by a bishop; but if the latter, he must be set apart to this high office by the Catholicos himself. He is considered, by way of eminence, as an apostolical preacher, and his labours are to be



among the heathen alone. The spirit of missions is dead in the Armenian church, and, therefore, they have no further employment for such a class of men.

Amid the numerous errors and corruptions which have crept into the Armenian church, it has always been a favourable circumstance that these have never been reduced to a systematic form, and promulgated to the world by authority of a synod or council, as the errors of the Romish church have been in the decrees of the council of Trent. And besides, the Bible has always been avowedly the only rule or standard of her faith, however she may have practically exalted the traditions of men and the authority of the church above the Bible. The Scriptures have never been forbidden to the people, but on the contrary, the New Testament has been used in the elementary schools.

About the middle of the eighteenth century, a priest of Constantinople, named Debajy Oghli, protested against the abuses and errors which existed in the Armenian church. He wrote a work upon the subject, which, though never printed, was circulated widely from hand to hand, and contributed much towards the reformation which is now in progress. In 1813 the Russian Bible Society published an edition of 5,000 copies of the Armenian Bible, and soon after 2,000 copies of the ancient Armenian New Testament, while the British and Foreign Bible Society issued an equally large edition of the New Testament in the version of the fifth century. In the report of the latter Society for 1814, it is remarked, "The printing of the Armenian Testament has awakened great attention among the Armenians, particularly in Russia; and a fervent desire has been manifested on their part to possess that invaluable treasure." This was evidently the commencement of an important movement, which was all the more likely to go forward, as it was countenanced by the Russian Emperor Alexander I., and also by the Catholics of the Armenian church. It was found, in distributing the Bibles, that the language in which they were written was not understood by the mass of the people, and accordingly in 1822 the Russian Society translated the New Testament into the Armeno-Turkish, and in the following year a translation appeared under the auspices of the British and Foreign Bible Society in the vulgar Armenian tongue. These translations were found to be somewhat imperfect, but they have since been supplanted by new and improved translations executed by American missionaries. Thus far no opposition was made by the Armenian clergy to the free circulation of the Scriptures among their people. In 1823, however, a different spirit began to be manifested. Messrs. Lewis and Baker, agents of the Bible Society, having applied to the Armenian patriarch of Constantinople for his sanction to the printing of a version of the New Testament in the modern Armenian, which the common people understand, that dignitary refused his sanction in the most positive terms, and his ex-

ample was followed by the clergy generally. About this time the American Board of Missions came to the resolution of sending missionaries to labour among the Armenians. The interesting circumstance which first led to this step was, the conversion at Beirut of three Armenian ecclesiastics, who forthwith directed their efforts towards the accomplishment of a reform in their church. They were not a little aided in this by the labours of Peshtimaljian, a learned and conscientious individual, who was at the head of a school established within the precincts of the patriarchate. He had studied the theology of both the Oriental and the Romish churches, and besides, he had been a diligent student of the Word of God. To this man, in his official capacity, it belonged to train the candidates for the priesthood, the completion of their studies at this institution being required as a pre-requisite to ordination. The result was, that until the death of this remarkable person in 1838, great numbers of priests passed under his instructions, and went forth to labour among the people with their minds thoroughly imbued and their hearts deeply impressed with evangelical truth. Meanwhile a mission among the Armenians of Turkey had been established by the American Board. But no sooner did the missionaries commence their energetic labours, aided by Sahakyan, a pupil in the school of Peshtimaljian, than opposition on the part of both the Armenian and the Romish clergy began to arise; and by their secret influence, a school which the missionaries had formed in Constantinople was broken up. An influential jeweller in the city, who belonged to the Armenian church, accused Sahakyan and another young man of heresy, and prevailed upon Peshtimaljian to summon them before him for examination. The youths appeared, and the jeweller confidently charged them with violating their obligations to the church, and dishonouring God. They were about to vindicate themselves, but Peshtimaljian took the matter into his own hands, and proved to the astonished jeweller, both from history and Scripture, that the Armenian church itself, and not the young men, was heretical and idolatrous. The young men were then heard for themselves, and aided by Peshtimaljian, they so satisfactorily established the truth of the opinions which they held, that the jeweller was convinced of his own errors, and those of his church, and from that day openly avowed himself a zealous supporter of evangelical doctrines.

One of the greatest hindrances to the progress of the gospel among the Armenians, has been the persecuting character of the Armenian patriarchal power at Constantinople. Being not only itself invested with despotic authority, but having great influence with the Turkish authorities, it throws every obstacle in the way of the missionaries, and endeavours by all possible means to prevent the people from embracing Protestant and evangelical principles. To discourage all such conversions, Sahakyan was seized and imprisoned for a long period, though

accused of no other crime than having left the Armenian church; and it was not until the sultan interposed in his behalf, that the patriarch, after many delays, and with great reluctance, sent an order for his release on the 10th February 1840. By the divine blessing, the American missionaries have been enabled to prosecute their work among the Armenians with unabated energy and zeal, notwithstanding the strenuous opposition of the patriarch and many of the clergy. Nor have they laboured in vain. A most gratifying reformation has been steadily going forward in the Armenian community. A marked difference has been observed in the style of preaching, not only in the capital, but throughout the country. Many of the vartabeds declaim loudly against the errors into which their church has fallen, and preach the peculiar doctrines of the gospel with faithfulness and zeal.

In 1843, an event occurred in Constantinople which awakened the most intense excitement throughout the city. A young Armenian, who had rashly and without due consideration embraced the Mohammedan faith, and afterwards returned to his former profession, was publicly beheaded in the streets of Constantinople, in opposition to the remonstrances of Sir Stratford Canning, the British minister. The ambassadors of the different Christian Powers represented at this court, joined Mr. Canning in protesting against an act of such flagrant cruelty and injustice, and by their firmness and importunity they succeeded in obtaining from the sultan a written pledge, that no person who had embraced the Mohammedan religion and afterwards returned to Christianity, should on that account be put to death. This was a triumph over Mussulman intolerance the most signal and surprising, the first step towards the introduction of religious liberty into Turkey, and the precursor, we doubt not, of a glorious day when the Crescent shall give place to the Cross.

In the autumn of 1844 the prospects of the missionaries, which had for some time been brightening, were suddenly beclouded by the appointment to the patriarchate of Constantinople of Matteos, bishop of Smyrna, a man whose prevailing principle seemed to be inordinate ambition, and who, seeing that the ruling party of his church was opposed to the diffusion of the Protestant truth, was not long in setting on foot a persecution of the most severe and unrelenting nature. His object was to crush if possible, by coercive measures, the evangelical party. The first individual selected to be the subject of this bold experiment was Priest Vertanness, who had been the unwearied promoter of evangelical truth, and had been already twice banished for his religious principles. The following interesting account of this persecution is given by Mr. Newbold, in his valuable 'Cyclopædia of Missions': "On Sunday, January 25, after the usual morning services in the patriarchal church were finished, the house was darkened by extinguish-

ing the candles, and the great veil was drawn in front of the main altar, and a bull of excommunication and anathema was solemnly read against Priest Vertanness, including all the followers of the 'modern sectaries.' He was styled by the Patriarch 'a contemptible wretch,' who, 'following his carnal lusts, had forsaken the Church, and was going about as a 'vagabond,' 'babbling out errors,' and being an 'occasion of stumbling to many.' He was said to be 'a traitor, and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or a heathen,' for teaching 'the impieties and seductions of modern sectaries (Protestants).' 'Wherefore,' says the Patriarch, 'we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull, I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings; for he is a house-destroying and ravaging wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrine of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Saviour Jesus Christ, who is blessed for ever. Amen.'

"This bull of excommunication and anathema was followed by a violent denunciatory discourse from the Patriarch, against all the Protestants in general, and the priest in particular, which called forth many loud '*amens*' from the inflamed people.

"On the following day the greatest activity prevailed among the priests, in every part of the city and suburbs. All moved like the different parts of a machine, as if by one impulse, and it was not difficult to trace the direction from which that impulse had come. The resolute Patriarch was determined not to trust merely to the impression made upon the people by the anathema, and his accompanying denunciations on the preceding day. He, therefore, issued orders to his clergy to see that the temporal penalties threatened in that instrument were immediately inflicted to the very letter. The priests went forth simultaneously to their work,—most of them apparently with good-will, but some reluctantly, their sympathies being with the innocent victims of oppression, rather than with the oppressor. The Armenian heads of all the trade corporations in the city were commanded to withdraw their countenance from all Protestants who would not recant. The keepers of khans and the owners of houses were ordered to eject all lodgers and tenants who would

not comply with this condition. Families were also visited by the priests, wherever any one lived who was suspected of heresy, and it was enjoined upon them to expel the offending member, or separate from it, even though it were a son or daughter, brother or sister, husband or wife. The Protestant brethren were summoned to repair immediately to the Patriarchate in order publicly to recant and become reconciled to the Church. To give force to the whole, the threat was issued that all who refused to aid in carrying out these measures against the 'new sectaries,' should themselves be anathematized.

"A wild spirit of fanaticism now reigned. Before it, all sense of right, all regard to truth and justice, all 'bowels of mercies' vanished away. Even the strong and tender affection subsisting between husbands and wives, brothers and sisters, parents and children, was, in some instances, exchanged for the cruel and relentless hate of the persecutor. The very constancy of the people of God provoked still more the wrath of their enemies. Their readiness to suffer joyfully the spoiling of their goods was considered as a proof that large temporal rewards had been offered them by the missionaries; and their unwavering fidelity to Christ was interpreted into obstinacy. Some on the side of the Church, who at first were signally wanting in zeal, in furthering the Patriarch's violent measures, were stimulated into active persecutors, by what appeared to them, in their religious indifference, as mere stubbornness on the part of the Protestants.

"The leading men in the different trade corporations, showed more resoluteness than any other class, in attempting to force the evangelical brethren to a compliance with the Patriarch's demands; and they could urge motives more potent than almost any other of a worldly nature. Whatever method of coercion was resorted to, whether by priests or people, it was everywhere publicly declared to be by the express command of the Patriarch Matteos.

"During the week after the first anathema was read, although many were forcibly driven from their houses and shops, and prevented from doing business to support themselves and families, and some were expelled from the paternal roof, and otherwise afflicted, yet not one was induced to recant. On the following Sabbath, the passions of an ignorant and superstitious people were still more inflamed by a second anathema, which, like the first, was read in all the churches, and accompanied by the most violent denunciations from the Patriarch, the bishops, and the vartabeds. In this bull it was declared that not only the 'cursed nonentity, Vertaness,' 'falsely called priest,' was anathematized by the 'holy Church,' but likewise 'all that were of his sentiments.' They were together pronounced to be 'accursed, and excommunicated, and anathematized by God, and by all his saints, and by us,' that is, Patriarch. 'Wherefore,' he says, 'whoever has

a son that is such an one, or a brother, or a partner, (in business) and gives him bread, or assists him in making money, or has intercourse with him as a friend, or does business with him, let such persons know that they are nourishing a venomous serpent in their houses, which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the holy faith of Christianity, and destroyers of the holy orthodox Church of the Armenians, and a disgrace to the whole nation. Wherefore, their houses and shops also are accursed; and whoever goes to visit them, we shall learn, and publish them to the Holy Church, by terrible anathemas.'

"The spirit of exasperation knew no bounds. One after another, the brethren were summoned before the Patriarch, or the local ecclesiastical authorities of their particular quarter of the city, and required to sign a paper of recantation, on penalty of being 'terribly anathematized,' which involved their being deprived of all business and treated as outlaws. The first paper presented for their signature was, in substance, a confession that under 'the wicked enticements of Satan' they had 'separated from the spotless bosom of the Holy Church,' and joined the 'impious sect' of the Protestants; which now they saw to be 'nothing else but an invention of arrogance, a snare of Satan, a sect of confusion, a broad road which leadeth to destruction.' Wherefore repenting of their 'impious deeds,' they fled for pardon 'to the bosom of the holy and immaculate Armenian Church,' and confessed that 'her faith is spotless, her sacraments divine, her rites of apostolic origin, her ritual pious;' and promised to receive 'whatever this same holy Church receiveth, whether it be a matter of faith or ceremony,' and 'to reject with anathemas,' 'whatever doctrines she rejects.'

"This first paper not being sufficiently explicit to suit some of the persecuting party, another was drawn up in the form of a creed, to which all were required to subscribe, as the only condition of being restored to the favour of the Patriarch, that is, to their civil privileges. This creed contained substantially all the errors of Popery. It acknowledged that good works justify a man as well as faith; that the Church is infallible; that there are seven sacraments; that baptism by water, and private confession to a priest are essential to salvation; that the soul of one dying without full penance for his sins, is after death, purified by the prayers of the Church, by the bloodless sacrifice of the mass, and by the alms-giving of his friends; that the bread and wine of communion are the true body and blood of Christ; that Mary is the mother of God; that 'the holy anointed' material crosses are worthy of adoration, as also relics and pictures; that the intercession of the saints is acceptable to God; and that the Patriarchs rule the Church as Christ's vicegerents. It also required those who subscribed it to join in anathematizing all who call the worship of the holy cross, and of relics

and pictures, idolatry, and who reject the ceremonies of the Church as superstitious."

The paper of recantation and the new creed were sent by the Patriarch throughout the country, and the evangelical brethren were summoned before their respective ecclesiastical rulers, and called upon to sign it. Those who refused were visited with heavy marks of the Patriarch's displeasure. Nearly forty individuals in Constantinople had their shops closed, and their licenses to trade taken from them, thus being deprived of the means of earning an honest livelihood. Nearly seventy were obliged to quit their homes and relatives for Christ's sake. Bakers were forbidden to supply them with bread, and water-carriers with water. For weeks together the Armenian churches rang from Sabbath to Sabbath with anathemas against all who had joined "the new sect." Falshoods and calumnies of every kind were spread against the Protestants. The brethren could not pass along the streets without being insulted and spit upon. Under these painful circumstances, letters of sympathy, accompanied with ample contributions in money, poured in from all quarters of the Christian world. The British ambassador represented the case of the oppressed and persecuted Armenian converts to the Sultan, and by his earnest and persevering exertions in their behalf, Reschid Pasha, the Minister of Foreign Affairs, gave orders that the Protestants should be allowed to resume their business, on condition that they became sureties for one another. This arrangement settled the question of religious liberty for the Protestants in Turkey. Though open persecution was thus authoritatively forbidden, the brethren were still exposed to many secret infringements upon their liberty and comfort. The government, however, were resolved to maintain the principles of freedom which they had already avowed; and, accordingly, a vizirial letter was issued in June 1846, commanding the Pasha of Erzurum to see that the civil rights of the Protestants were duly respected, so long as they were faithful subjects of the Sultan. This was the first imperial document ever issued by the Turkish government for the protection of its Protestant subjects.

The Patriarch Matteos was determined to put forth his utmost efforts for the suppression of the Protestant spirit which was now so strong in the Armenian church. He issued, accordingly, a new bull of excommunication and anathema against all who remained firm to their evangelical principles, decreeing that it should be publicly read on the same day every year in all the Armenian churches throughout the Ottoman empire. This gave the finishing blow to the work of persecution, and by solemnly cutting off and casting out all Protestants from the church, he brought about through necessity the organization of the Evangelical Protestant churches in Turkey. On the 1st day of July 1846 was formed the first Evangelical Armenian Church of Constantinople. In the following week a pastor was or-

dained over the newly formed church; and they lost no time in giving forth to the world the declaration of their faith, and their reasons for the step they had taken. In the course of the same summer churches were formed on the same basis in Nicomedia, Adabazar, and Trebizond. The Patriarch was indefatigable in devising all possible means of annoying the body which had thus separated from the Armenian church.

The position which the Protestants now occupied was somewhat anomalous. Separated from the Armenian community they were not united to any other. They thus stood isolated and apart. Government were resolved to protect them; but the mode of affording this protection was surrounded with difficulties. According to the municipal regulations of Constantinople, neither marriage, baptism, nor burial could take place without the cognizance of the civil authorities, and that, too, through the Patriarch. And, besides, no man could travel in the country without a passport, and that passport must be accompanied by the Patriarch's voucher for the man's honesty. Thus the Armenian Protestants were now placed in the most difficult circumstances. For more than a year and a-half they remained in this state, bearing with patience the grievances, and even oppressions to which they were exposed. At length, however, they were permitted to bury, to marry, and to obtain a passport for travelling without the mediation of the Patriarch. They were now under the direct protection of the Turkish authorities, and independent both in spiritual and temporal matters of the Patriarch of Constantinople, and to the great joy of the brethren, the Turkish government, chiefly at the instigation of Lord Cowley, who was temporarily acting as British ambassador to the Porte, issued an imperial decree on the 15th November, 1847, recognizing native Protestants as constituting a separate and independent community in Turkey. This important official document contained a clause expressly securing that "no interference whatever should be permitted in their temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects." This decree, which was held by the Armenian Protestant Church in Turkey as the Magna Charta of its liberties, was sent to all the pashas throughout the country; and still further to ensure that the provisions of the decree should be carried out fully and impartially, an individual, elected by the new community, was formally recognized by the government as the agent and representative of the Protestants at the Porte. This was the commencement of a new era for Christianity in Turkey and throughout the East. A Protestant Church has been thus established in the dominions of the Sultan, formally acknowledged and protected by the Ottoman government.

The plans which the patriarch Matteos had formed for the extirpation of Protestantism from the country had now signally failed. The hour of retribution

had come. Found guilty of various frauds upon the public treasury, and of acts of injustice inconsistent with patriarchal dignity, the persecuting ecclesiastic was removed from office, degraded, and sentenced to banishment. A friendly banker in Constantinople interposed, and procured his release from this last part of the punishment, and he was permitted to retire to a private residence on the shores of the Bosphorus.

The Armenian Protestants have endured much persecution, but their liberties are now secured, not temporarily, but in all time coming. On the 13th February 1856, the Sultan issued a Hatti-Houmayoun or supreme decree, conferring equal rights, civil and religious, on all the subjects of his empire. This document guarantees the ancient ecclesiastical privileges enjoyed by the Greek and Armenian churches. It formally and finally deprives the patriarchs of all temporal and judicial power, rendering it impossible for them again to persecute. It proclaims the full equality of all religions in the eye of the law. It declares Christians admissible to all state offices. It secures to Turkish Christians the right of holding situations of civil jurisdiction, and gives them a right to military honours.

**ARMENIAN CATHOLIC CHURCH.** The Armenian church, as we have seen in the preceding article, had separated from the other Christian churches of the East by adopting Monophysite doctrines, and rejecting the decrees of the council of Chalcedon, A. D. 536. From that time frequent attempts were made to effect a union with Rome. In the tenth and eleventh centuries, in consequence of the threatened invasion of their country by the Saracens, the Armenian patriarchs made overtures to the Popes, expecting that through their interest they might obtain support from the Western powers. Thus Gregory, the Armenian patriarch, is said to have sent an embassy to Rome, A. D. 1060, expressing high respect for that see, and to have received a favourable answer. In A. D. 1145, another patriarch offered to subject the Armenian church to the Papal power. The proposal was taken into consideration, but no effective steps were adopted towards the accomplishment of a union until Leo, king of Armenia, wishing his coronation to be sanctioned by the Pope, formally declared himself, along with the Catholics, and a large body of the clergy, favourable to annexation with Rome, and accordingly succeeded in organizing a distinct Armenian branch of the Romish Church. At the council of Adina in A. D. 1314, the union was openly declared. The papacy has ever since made strenuous efforts, by sending zealous missionaries, to increase the number of her adherents in that country. The Armenian Catholic Church, however, has always been a small body. In Syria they are not numerous, and are ruled by a patriarch who resides in a convent at Mount Lebanon, three bishops, and about fifty monks. The Armenian Catholics form a larger body in Con-

stantinople and Asia Minor. The following statement in regard to them is given by Mr. Holmes, an American missionary. "The Armenian Catholics in the city are estimated at from 10,000 to 13,000 souls. They are found also in Smyrna, Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps 250 families at Mardin dependent on their own patriarch who resides in a convent on Mount Lebanon; and this patriarch governs the Armenian-Catholic population of Aleppo and Syria. Their ecclesiastical organization is complete in itself, except that they have a political patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical patriarch is appointed by the Pope. The great motive of those who join the Papal Armenians, is for the sake of the additional protection which they gain as Catholics, on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors. The Armenian Catholics have one large church in Galata, and a church in Orta Koi. There is a parish public school connected with the church, and there is now building a college or high school at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera preparatory to becoming priests. Many families send their daughters to either the boarding or the day schools of the 'Sisters of Charity' in Galata." In Constantinople, the Papal Armenians were calculated in 1828 to amount to 27,000. In consequence, however, of the Persian Armenians having taken a part in the war between Russia and Persia, the sultan, dreading that he himself would speedily be involved in a contention with the same Christian power, banished the whole papal Armenians from the city and its suburbs. They have since been allowed to return, and under their own patriarch, they are recognized as an established Christian sect under the government of the Porte.

**ARMILLUS,** the name given by the Jewish Rabbis to the Antichrist, whose appearance, they teach, will be one of the signs of the coming of the Messiah. They say that at Rome there is a marble statue in the form of a most beautiful young female, which was not fashioned by the hands of man, but was created by divine power. God will form a creature within this statue in the shape of an infant, and at length the statue bursting shall bring forth a being in human form, whose name shall be Armillus, who shall be an adversary, and the Gentiles will call him Antichrist. His height and breadth will be each twelve cubits; his eyes, which will be a span distant from each other, will be hollow and red; his hair will be of a golden colour; the soles of his feet will be green, and on his head will be two crowns. This gigantic impostor will declare himself to the Gentiles as the Messiah, and they will believe on him, appointing him their king. He will offer himself to the Jews in the same capacity, but

Nehemiah the son of Chuziel will arise, with thirty thousand of the bravest of the sons of Ephraim, and will join battle with Armillus, slaying 200,000 of his forces. The vanquished Antichrist will then gather all his forces in the "valley of decision" (Joel iii. 14), and will there fight a second time with Israel, when multitudes of the Gentiles will be slain. Few of the Israelites will fall in this engagement, but among the dead will be found their leader Nehemiah, whom the Rabbis call the Lord's Messiah. Armillus will not be aware of the death of this first Messiah. At this time all the nations of the world will expel the Israelites out of their provinces, and not suffer them to dwell among them any longer. Israel shall experience such distress as has never before been known, and now will be fulfilled the saying of Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Immediately all the Israelites will flee into desert places, where they will remain for forty-five days, during which all the impious Israelites who are not worthy to see the redemption will die. Armillus will then conquer and take possession of Egypt, after which he will turn his face towards Jerusalem, to lay it waste a second time. At this critical moment Michael shall arise and blow a trumpet three times, and at the first blast shall be revealed Messiah Ben David and Elijah the prophet, round whom will gather the pure Israelites and will enter Jerusalem, when the Son of David, going up into the deserted palace, will there take up his residence. Armillus learning that there is a king in Israel, will collect the forces of all the nations of the world, and will enter into battle with God's Messiah. Immediately God himself will fight with the enemies of his people, and rain down fire and brimstone from heaven. Then shall the impious Armillus perish with his whole army, and the saying of Obadiah will come to pass, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Such are the strange views which the Rabbinites set forth as to the nature and doings of the Antichrist, all of them founded on a perverted exposition of numerous passages in the Old Testament Scriptures. See ANTICHRIST.

ARMINIUS, an eminent divine, who flourished in the end of the sixteenth and beginning of the seventeenth centuries. He was born at Oudewater in Holland, in 1560. While he was yet a child his father died, and he was kindly taken under the care of a clergyman, who superintended his education, until he was prepared to enter the university of Utrecht. During his studies at college, he was deprived by death of his benevolent protector, but by the gracious interposition of Providence, another friend was raised up to him, who removed him to

Marburg in 1575. Here he remained for several years, busying himself chiefly in the acquisition of knowledge. At length, in 1582, to complete his studies, he was sent to Geneva, where he enjoyed the high privilege of studying under the distinguished Theodore Beza. Arminius possessed a remarkable taste for abstract speculation, and having imbibed the doctrines of Ramus, he taught them both in public and private, in opposition to those of Aristotle, which were the ruling opinions of the time. Such was his zeal and activity in inculcating the new philosophy, that he found himself under the necessity of taking refuge at Basle from the persecution to which his philosophical opinions exposed him. At Basle he found a more congenial residence, and such was the reputation which he soon acquired at the university in that town, that, though only twenty-two years of age, he was pressed to accept the degree of doctor in divinity, which, however, he modestly declined. In A. D. 1588 Arminius was ordained minister at Amsterdam, where he succeeded in gathering round him an attached and admiring people. Soon after he had entered upon his ministerial labours, his attention was called to a keen controversy which had arisen in Holland between what were called the Sublapsarian and the Supralapsarian Calvinists, on the abstruse subject of the divine decrees. Two of the former class of ministers had published a work on the subject which, from its depth and subtlety, was attracting no little notice. It was thought necessary by the opposite party, that no time should be lost in counteracting the injurious influence of this able treatise. The duty was devolved by universal consent upon Arminius. But no sooner had he undertaken the task and begun to weigh the arguments on both sides, than he became convinced of the truth of those very opinions which he had been solicited to confute. Not that he adopted in their full extent the doctrines which have been since taught by Arminians under the shelter of his name. On the contrary, he continued to the last a firm believer in the sovereignty of the divine decrees, and the effectual operation of divine grace. On the latter point he had departed from the Genevan views and adopted the Lutheran doctrine of grace, which excludes none absolutely from salvation; while in reference to the divine decrees, he maintained that the objects of the eternal purpose were regarded not simply as creatures, but as sinners. So far, however, had Arminius deviated from the views of Calvin, that he became an object of suspicion and dislike to many of his brethren in Holland and elsewhere. And yet, such was the overwhelming influence of his talents, and learning, and character, that, although he avowed his Sublapsarian sentiments in A. D. 1591, he continued to labour in Amsterdam with undiminished respect and acceptance; and after a ministry of fifteen years, such was his reputation as a theologian, that he was called to occupy the chair of divinity at Leyden, in A. D. 1603. His lectures attracted

crowded audiences, and he became no less popular as a professor than he had long been as a minister.

In a short time, however, the theological opinions of the new professor began to be canvassed in the university, and eager controversies were held upon the subject both within and without its walls. Matters had now assumed so serious an aspect that the States of the province felt themselves called upon to interfere, and meetings for public discussion were appointed between Arminius and his opponents. The chief disputant on the strict Calvinist side was Francis Gomar or Gomarus, a Dutch divine of great reputation. These controversies and the anxieties consequent upon them, along with his manifold labours, and the slanders heaped upon him, preyed upon the constitution of Arminius, which had never been robust, and brought on a severe illness, which put an end to his life on the 19th of October, 1609. Thus terminated the career of an able and learned man, who, though he fell into error on some points of abstract theology, was both beloved by his friends and respected by his enemies.

ARMINIANS, the professed followers of the eminent divine whose life has been briefly sketched in the preceding article. After his death the controversy, which had raged in Holland for some years, continued to be carried on with unabated zeal. In 1610, the Arminians addressed a petition, which they called their Remonstrance, to the States of Holland, claiming their protection, and calling for their friendly interposition to restore peace to the church and the country. The Gomarists, or patrons of Calvinism, also presented an address to the same quarter, and of similar purport. Hence the Arminians received the name of Remonstrants, and the Calvinists of Counter-Remonstrants. Various efforts were made to reconcile the contending parties, but in vain. The utmost bitterness of spirit was exhibited on both sides. At length, finding all other means totally ineffectual, the States-General, by a majority, decided that a national assembly or synod should be convened to settle the controverted points. Letters of convocation accordingly were issued, and on the 13th November 1618, the synod assembled at the ancient city of Dordrecht or Dort. Its sittings were continued till the end of April of the following year. There were present the most celebrated Dutch divines, and also representatives from the English, Scotch, and other foreign churches. The Arminians complained loudly of having been treated with injustice. They demanded, that before the synod they and their opponents should be regarded as standing on the same footing, but the synod determined almost unanimously that the Arminians should appear before them as on their defence, to explain their peculiar opinions, as having deviated from the standards of the Belgic church, and from the doctrines of the reformed churches generally. This decision gave mortal offence to the Arminian party, who thereupon left the synod in a body, and never returned. The attention of the

synod was then directed to the Five Points, which had been set forth by the Arminians as embodying their peculiar opinions. These points or articles were taken up in regular order, and the foreign divines requested to give their opinion upon them, which they did in writing. The deputies from the Belgic churches then delivered their sentiments. Each member of synod rising from his seat, solemnly made oath, that he would determine all points on which he gave his judgment guided by no other authority than the Word of God contained in the holy Scriptures. The proceedings were conducted with the greatest harmony and good order, and while the doctrines contained in the Five Arminian points were all but unanimously condemned, a general Confession was drawn up in such terms that all the members readily subscribed it, and this became in consequence the public Confession of the Belgic churches, which is to this day professedly adhered to by these churches, as well as by the offshoots from them which are found in various parts of the world, particularly in the United States of America, and in the colony of the Cape of Good Hope.

After the synod of Dort had closed its sittings, its decrees met with a very different reception in different parts of Holland. In some provinces the condemnation which it had passed upon the Arminian doctrines was hailed with unmingled satisfaction, but in several provinces its decisions were indignantly rejected. The States-General, however, passed severe laws against the Arminians, visiting all who refused to submit to the decision of the synod with banishment, fines, or imprisonment. The church deposed them from ecclesiastical offices, and from the masterships of schools and colleges in the United Provinces. England went over to the side of the Arminians, chiefly through the influence of Archbishop Laud, and although the Thirty-nine Articles of the Church of England are decidedly Calvinistic, the doctrines taught in many of her pulpits are at this day of an Arminian character and tendency.

The Five Points which the Arminians tendered to the States-General at the Hague in 1611, and which are usually referred to as embodying their creed, are thus stated by Mosheim:—“ I. That before the foundation of the world, or from eternity, God decreed to bestow eternal salvation on those who, he foresaw, would maintain their faith in Christ Jesus inviolate until death; and on the other hand, to consign over to eternal punishment the unbelieving who resist the invitations of God to the end of their lives. II. That Jesus Christ by his death made expiation for the sins of all and every one of mankind, yet that none but believers can become partakers of this divine benefit. III. That no one can of himself, or by the powers of his free will, produce or generate faith in his own mind; but that man, being by nature evil and incompetent (*ineptus*) both to think and to do good, it is necessary he should be born again



and renewed by God for Christ's sake, through the Holy Spirit. IV. That this divine grace or energy, which heals the soul of man, commences, advances, and perfects all that can be called truly good in man; and therefore all the good works [of men] are ascribable to no one except to God only and to his grace, yet that this grace compels no man against his will, though it may be repelled by his perverse will. V. That those who are united to Christ by faith are furnished with sufficient strength to overcome the snares of the devil and the allurements of sin; but whether they can fall from this state of grace and lose their faith or not, does not yet sufficiently appear, and must be ascertained by a careful examination of the Holy Scriptures."

To these Points, however, the more modern Arminians can scarcely point as containing a correct exhibition of their creed. Many of them may more properly be styled Pelagians, or Semi-Pelagians, or even Socinians. That these five articles did not fully develop the Arminian theory, became soon apparent, after the synod of Dort, from the Apology for the Arminians published by their leader Episcopus, in which he avows Arminianism in its grossest form.

The principal point of difference between the Calvinists and Arminians is to be found in the opposite replies which they give to the question, Why one man is saved and another not? The one party alleges that it is wholly owing to the all-powerful grace of God, and the other that it is solely dependent on the free-will of man. This is the great cardinal distinction on which the whole controversy may be said to turn. The Arminians hold that the efficacy of grace depends on the human will; the Calvinists hold, on the other hand, that it is the efficacy and controlling power of divine grace, which renders man willing to be saved in the way which God himself hath appointed. The Arminians maintain the moral ability of man to embrace the gospel; the Calvinists maintain the moral inability of man to embrace the gospel in consequence of the rooted depravity of his nature. The Arminians assert that a man may repent and believe to-day, and yet he may become to-morrow an unbeliever and impenitent person; the Calvinists assert that a converted man will persevere and continue in a state of grace to the end. The Arminians teach that election depends on the foresight by God of faith and holiness in the creature; the Calvinists teach that election is absolute and sovereign. The Arminians believe that Christ died equally for all men, and designed equally the salvation of all men; the Calvinists believe that Christ died specially for his own people, and designed salvation specially for them. The two systems, therefore, the Calvinist and the Arminian, are diametrically opposed to each other.

"The chief difficulty," says the late Dr. Alexander of Princeton, "in the Arminian theory is to reconcile it with the language of Scripture, the nature of

Christian prayer and thanksgiving, and with apparent facts. For example, if God had equally intended the salvation of the whole human race, would he not have equally furnished all men, in all ages, with the gospel and other means of grace? Can it be said with truth that sufficient grace has been granted to all the heathen to bring them to salvation? And the mere possibility of the salvation of some of them, if it should be conceded, is not enough. According to the principles of Arminianism, all men should enjoy equal advantages; or at least salvation should not be so improbable and difficult as it is to a vast majority of the human family. Various plans of evading this difficulty have been resorted to, none of which are sufficient to render the acknowledged fact consistent with the doctrine of universal and sufficient grace. The same difficulty is, in part, found to exist as it relates to the conversion of many who do enjoy the means of grace. If conversion be produced by moral suasion, which the sinner has the ability to comply with or reject, why is it called regeneration, and why is it that often the amiable and moral are not converted, while the profligate, and even the blaspheming infidel, are made the subjects of grace? When we examine particular cases of Christian experience, we cannot easily avoid the conclusion that grace is sovereign and efficacious, and that the stubborn will of man uniformly resists, until overcome by the sweetly constraining power of God."

The maintenance of Arminian doctrines, in opposition to those of Augustine, which were agreeable to those long after taught by Calvin, formed the great subject of contention between the Jesuits and the Jansenists in the end of the seventeenth and the beginning of the eighteenth centuries, and which for a time threatened to rend asunder the whole fabric of Romanism. Only in Holland does there exist a special sect of Arminians, formed as such into an ecclesiastical body, but there are many individuals, both clerical and lay, in almost every Christian church, who hold and teach Arminian doctrine to a greater or less extent. In the course of the last century, the Arminian controversy was revived by Mr. Wesley, the founder of the Methodist body in England which bears his name. His works plainly show that he was an open and avowed Arminian. The followers of Wesley accordingly profess to hold the same principles, while those of Whitefield are strenuous Calvinists.

When Episcopacy was introduced into Scotland by the earnest and unremitting exertions of James I., the tenets of Arminius began to be imported from England along with what to the people north of the Tweed was an obnoxious form of church government. It was not, however, till the articles of Perth had been ratified in 1621, only three years after Arminianism had been condemned by the synod of Dort, that the system was openly adopted by many of the supporters of Laud and the High Church party. The young Scottish prelates warmly advocated



the Arminian principles, and thus only widened all the more the breach which already existed between them and the intelligent Christian people of Scotland. The same effect was produced on the teaching of many ministers in the Church of Scotland by prelatic influence in the beginning of the eighteenth century. To countenance the progress of Arminian principles, the Rev. Mr. Hamilton of Airth published a catechism on the Covenants of Works and Grace, which led to the passing of an Act by the General Assembly of 1710, entitled an Act for preserving purity of doctrine, the design of which was to discountenance and stigmatize the Calvinistic doctrines of Mr. Hamilton's catechism. Such a movement on the part of the Supreme Court of the Church showed to what an extent Arminian doctrine had diffused itself at that period among the Scottish clergy. The practice which had existed for a long time, even before the Revolution in 1688, of young men from Scotland studying theology at the universities in Holland, exposed them to the imminent danger of imbibing Arminian doctrines, which since the days of Arminius himself, have always had many able advocates in that country down to the present time. The writings of Baxter also, which have been held in high estimation on both sides of the Tweed, contributed not a little to the recommendation of Arminian tenets on the subject of grace, particularly in the modified form in which the works of that celebrated divine inculcate them. To stem the tide of Arminianism which was fast flowing in upon the country, various works of great value were produced, and among others the popular writings of Boston, which have gone far to preserve purity of theological opinion among the great mass of the Scottish people. In 1718, a work entitled 'The Marrow of Modern Divinity,' was reprinted with the view of diffusing sound doctrine among the people, and thus to prevent the noxious influence of that Arminianism which was so extensively taught by the clergy. The republication of this valuable work gave rise to a keen and protracted controversy, both in the Church courts and from the press. The modified Arminian or Neonomian party, instead of attempting to confute the opinions inculcated by their opponents, endeavoured to make out against both the Marrow and the Marrow-men a charge of Antinomianism. This controversy formed one of the series of events which led ere long to the First Secession. (See ASSOCIATE PRESBYTERY.) Nor did the Church recover herself even after that important event from her Arminian tendencies. On the contrary, many of her clergy not only avowed Arminianism, but at length Pelagianism erept in, and even sentiments which were near akin to gross Socinianism. The fact is, that towards the end of the eighteenth century, Arminianism of the most undisguised character was fashionable among the higher classes in Scotland, and the Established clergy made no secret of their preference of these doctrines to the strictly scriptural

and evangelical doctrines of the Westminster Confession. It has ever been a subject of devout thanksgiving on the part of the friends of truth in Scotland, that, however far some of the clergy of the Established Church may have deviated in their individual teaching from sound doctrine, the Standards of the Church are characterized by a strict accordance with the pure teaching of God's Word. See METHODISTS (CALVINISTIC), METHODISTS (WESLEYAN).

ARNOLDISTS, a sect which arose in the twelfth century, deriving its name from its leader, Arnold of Breseia, a young priest, who ventured to declaim against the secularization of the church, and the temporal power of the Pope. This ardent young clergyman was a pupil of the celebrated Abelard, from whom he had probably imbibed those spiritual tendencies which led him to long after a pure church, delivered from that worldly-mindedness which characterized the clergy and monks of his time. He diffused his opinions with unwearied diligence, proclaiming the necessity of both a civil and ecclesiastical revolution. Such principles avowed and promulgated in Italy were not likely to be long tolerated. Arnold and his so-called revolutionary sentiments were condemned by the Lateran council in A. D. 1139, he himself being banished from Italy by Pope Innocent II., and forbidden to return without the permission of His Holiness. Thus driven from his native country, Arnold went first into France to Abelard, and from him to Guido the papal legate, who was not long after elected Pope, under the name of Celestine II. He was followed, however, and tracked out by the abbot Bernard, who persecuted him wherever he could find him, and compelled him to escape imprisonment by fleeing to Zurich, where he became a most successful teacher. Presently a letter was despatched from the abbot Bernard to the bishop of Constance, warning him to banish Arnold out of his diocese. After residing about five years at Zurich, he returned to Rome, A. D. 1145, at a time when the citizens of Rome had been long struggling to restore the ancient Consular government, and to rid themselves of the oppressive domination of a Romish bishop. Arnold threw himself with enthusiasm into the political movement, and urged on the agitation with all his might, under the reigns successively of Eugene III. and Anastasius IV. A pope ascended the chair of St. Peter under the name of Hadrian IV., who, resolved to put down the revolutionary spirit which was fast gaining ground in the dominions of the church in Italy, commenced his system of coercion with the excommunication of Arnold, and ordering him into exile. The citizens rallied round the bold reforming priest. But Hadrian was determined to maintain his authority, and, therefore, he took the unprecedented step of laying the entire city of Rome under an interdiction, and compelled the citizens to withdraw their support from Arnold. The Reformer was under the necessity therefore of quitting Rome, and he went into Campania

where he was received with the utmost kindness, and treated with the respect due to one whom the people regarded as a man of God. In A. D. 1155, the Emperor Frederick I. was advancing towards Rome, and entered into a negotiation with the Pope in reference to his approaching coronation. The Pope took advantage of the occasion to stipulate for the surrender of Arnold into his hands. The stipulation was fulfilled by Frederick, and Arnold, at the instigation of the Holy Father, was strangled, his body burned, and the ashes thrown into the Tiber.

The only offence of which Arnold had been guilty was the unpardonable crime of protesting against the abuses and corruptions of the Church of Rome. He had dared to demand that the enormous revenues and overgrown temporalities of the church should be renounced, and given into the hands of the secular power, while the clergy should rest contented with the freewill-offerings of the people, the oblations, the firstlings, and the tithes. The corrupt bishops and priests he declared to be unworthy of the name, and the secularized corporation, which called itself the church, to be no longer the house of God. This Reformer, long before the Reformation, does not seem to have been charged with holding any doctrines amounting to heresy. Only one writer, Otto of Freysingen, ventures to accuse him of denying infant baptism; but for this he seems to have no better foundation than his own vague unfounded suspicions. Had Arnold avowed a single doctrinal opinion which the church disowned, he would have brought down upon himself, at a much earlier period, the fulminations of the Vatican.

The discourses of a young enthusiastic Reformer like Arnold produced a powerful impression upon the naturally susceptible minds of the Italian people. The religious political excitement threatened to spread over the whole country. In Rome particularly, the pride of the people was flattered by the idea of emancipating themselves from the papal yoke, and of re-establishing the ancient republic. Even after the death of Arnold, the reforming ideas for which he had contended to the last, continued to ferment in the popular mind. The very emperor, Frederick I., who had given over Arnold to the power of his enemies, was the person with whom commenced the hundred years' controversy between the Popes and the Emperors of the Hohenstaufen family. Thus had the humble but energetic priest of Brescia awakened a spirit of reform in the church of the Papacy, which continued to gather strength as time went onward, until, after the lapse of centuries, it burst forth with irrepressible power in the glorious Reformation of the sixteenth century.

AROT and MAROT, two angels, who, according to the Kabbala, were sent by God to teach men not to commit murder, not to give unrighteous judgment, and not to drink wine.

ARQUENIS, an ancient Egyptian deity mentioned by Plutarch. Some consider him as identi-

cal with Apollo, but Scaliger thinks him to be Anubis. Bishop Cumberland takes him to be Acheronis, or Arnotes, a Phœnician rural deity. When the Egyptians added five intercalary days to their year, each of them was dedicated to a particular god. The second was consecrated to Arnotes.

ARPPANA. Among the Buddhists it is regarded as of the utmost importance that any man, but particularly a priest, should have perfect command over his faculties, and keep them in complete restraint. This power of entire self-control is termed *anaddhi*. Of this there are two kinds, the most powerful of which is the Arppana, which, says Mr. Spence Hardy, is "like a man who rises from his seat, and walks steadily for the space of a whole day; as when it is received, the mind continues in one even frame, undisturbed and unshaken." To attain this calm self-possession, it is necessary, according to Buddhist principles, that a man should be careful in seven matters: 1. His residence, which must be free from that which is disagreeable to him. 2. The road he traverses when he goes with his arms bow in search of food, which must be within the distance of 750 bows. 3. His conversation, in the course of which he must not speak about the thirty-two things that are forbidden to be noticed by the priest: not must he say too much even upon subjects that are allowed. 4. His company, which must only consist of those that are seeking *anaddhi* or self-control, or have attained it. 5. His food, which must be of that kind which is most agreeable to him. 6. The seasons; and in this case also the time most agreeable to the individual should be selected. 7. The position of the body, which ought to be that which is most pleasant, whether walking, standing, sitting, or lying down; and in order that the priest may discover this, he must practise each of the positions during three days. By attending to all these seven matters *arppana anaddhi* will be accomplished; but if it is not yet received, the ten precepts must be more closely attended to, of which one of the most important is, that the person who is the priest must be kept clean; for when the hair is long, and the body, robe, or alms-bowl dirty, the mind cannot be kept pure. See BUDDHISTS.

ARREPHORIA (*ἄρρηφορία*), a mystery, and *gymnasia*, to carry, a festival observed among the ancient Greeks. It has been attributed to different deities, but most generally to Athena, in honour of whom it was celebrated at Athens. Four young girls were chosen every year from the most distinguished families. Two of these superintended the bearing of the *pegai* to Athens; while the two others were employed to carry the mysterious and sacred vessels of the goddess. These last were detained a whole year in the Acropolis, and when the festival commenced in the month Sargionion, vessels were put upon their heads by the priestess, the contents of which were unknown. Bearing these vessels the girls descended to a natural grotto within the

district of Aphrodite, where they deposited their sacred vessels, and carried something else of which they were equally ignorant. The girls wore white robes adorned with gold, which were left for the goddess, and a peculiar kind of cakes was prepared for them. At the close of the ceremony, the girls were dismissed, and others chosen in their place. The festival was sometimes called Hersephoria, from Erse or Herse, a daughter of Ccerops, whose worship was intimately connected with that of Athena.

**ARRHABONARII** (Lat. *arrhabo*, a pledge), a Christian sect mentioned by Buck, in his 'Theological Dictionary,' as holding that the bread and wine in the Eucharist is neither the real body and blood of Christ, nor yet the sign of them, but only the pledge of them. When or where this sect existed does not appear.

**ARROWS** (DIVINATION BY). See **ACDAIL**.

**ARSCH**, a name given by the Mohammedans to the throne of God, which they regard as the empyreal heaven, which is the throne of his majesty and glory. Mohammed calls it in the Koran the *Arsch Adhim*, the great throne, by way of excellency. In speaking of its creation he says that God placed it upon the waters, and put forth all his power in its production. The Mohammedans, following the traditions, allege that this throne is supported by 8,000 pillars, and that these are ascended by 300,000 stairs, and that the space between each of these is 300,000 years' journey, and that each of these spaces is full of angels ranged in battalions; among whom some are appointed to carry the throne; and, therefore, they are called *Hammelin al Arsch*, and they style them also Angels next to the Majesty on High.

**ARSENIANS**, a party which arose in the Greek church in the thirteenth century, deriving their name from Arsenius, a pious monk. The circumstances which originated the party were these. Under the reign of Theodore Lascaris II., Arsenius, who had hitherto borne a high character as a monk, was prevailed upon to accept the patriarchate of Constantinople; and the emperor having died, left him guardian of his son, a child six years old. During the minority, Michael Palaeologus took forcible possession of the government. Arsenius consented to crown the usurper only on condition that he bound himself, by a solemn oath, to retain the government no longer than till the majority of John Lascaris. Having taken the oath, he refused to be bound by it, and to exclude the regular successor the more effectually from the throne, he caused him to be deprived of his eyesight. The patriarch, shocked at this cruel proceeding, excommunicated Palaeologus. The anathema of the church alarmed the usurper, and he proffered humble submission to the penance which might be required of him, provided only the patriarch would grant him absolution. This, however, was refused, and the emperor, calling a synod at Constantinople, had influence enough to procure the removal of Arsenius from the patriarchate. The good

man retired to the seclusion of a monastery, and was succeeded by Germanus, bishop of Adrianople, a ready tool of the emperor. A large party, however, who were called by the name of Arsenians, still adhered to the deposed patriarch, and refused to acknowledge any other. Germanus at length found his position so uncomfortable that he resigned his office, which was taken by Joseph, an aged and illiterate monk. Palaeologus found no difficulty in obtaining the absolution which he had so long sought in vain. "In the midst of a large convocation of bishops," as Neander relates it, "the emperor, after the celebration of the mass, prostrated himself at the foot of the altar, and declared himself guilty of two sins, perjury, and depriving the son of his predecessor of his eyesight. Then the patriarch first stood up and gave the emperor, while prostrate on the ground, a written certificate of the forgiveness of his sins, and the bishops, one after the other, in the order of their rank, read to him this form of absolution. The emperor, after partaking of the communion, departed, joyful, as if the burden had been removed from his conscience, and he were now made sure of the grace of God himself." The pliant behaviour of the new Patriarch only roused the Arsenian party to greater indignation, and rendered them more violent against the reigning Emperor.

It was a favourite object with Palaeologus to attempt the accomplishment of a union between the Greek and Roman churches. The opportunity for pushing forward this matter was peculiarly suitable, Gregory the Tenth having succeeded to the papedom, who was well known to be favourable to such a union. The patriarch Joseph knowing the common sentiment which prevailed in the Greek church, offered the most determined resistance to the object which both the Emperor and the Pope had so much at heart, and even bound himself by an oath to oppose to the last the contemplated union. The Emperor, however, was determined to bring the matter to a termination, and sending an embassy with valuable presents to Rome, the work of union was consummated at Lyons in A. D. 1274, after the manner prescribed by the Pope. The opposition to it was violent on the part of a large section of the Greek church, and the Emperor found it necessary to resort to the most violent measures, which however were altogether ineffectual in suppressing the prevailing discontent. Meanwhile Joseph had resigned his patriarchate in consequence of the union, and was succeeded by Beccus, one of its warmest promoters. Controversies on the disputed points between the two churches, particularly on the procession of the Holy Ghost, began to enter into families, and to alienate from one another those who had been on terms of the closest intimacy. The feeling of hostility to the union which had been forced upon the Greek church became every day stronger, and at length, on the death of Michael Palaeologus, in 1282, and the succession of his son Andronicus, the hatred

of the Greeks to the Romish church broke forth with greater violence than ever. The new Emperor had never been friendly to the union. Joseph was now regarded as the regular patriarch, and he was favoured also by the Emperor, while Beccus retired to a monastery. Matters were now entirely changed. All who had been concerned in bringing about the union were regarded as excommunicated, and subjected to ecclesiastical penalties. The walls of the churches and the sacred utensils were looked upon as polluted, and ceremonies were gone through for their purification. But more especially was the popular indignation directed against Beccus. He was held up to scorn as an enemy of the Greek nation and church, and, after many fruitless attempts to vindicate his character against the aspersions cast out against him, he was banished by order of the Emperor to a castle in Bithynia, where, after an imprisonment of fourteen years, he died A. D. 1298.

In the midst of the commotions consequent on the death of Palæologus, and the reinstatement of the old patriarch Joseph, the party of the Arsenians once more emerged from obscurity. They were zealous in their opposition to Joseph and his supporters. They wished to have a church by themselves at Constantinople, and succeeded in obtaining the church of All-Saints from the Emperor to hold their assemblies. So convinced were they of the justice of their cause, that they believed God would decide by a miracle in favour of Arsenius as the lawful patriarch. The Emperor, anxious for the peace of the church, yielded so far to their wishes as to order that the bones of John of Danascus should be given them for the purpose of a miracle; but, repenting of the step he had taken, he forbade the trial by an appeal to the saint, which the Arsenians were confident would turn out in their favour.

At length, in A. D. 1283, the patriarch Joseph died, and Georgias was appointed in his room. The Emperor hoped that the Arsenians would now yield. Still, however, they insisted on their cause being tried by directly appealing to God that he would decide by a miracle. The Emperor finally granted their request, hoping thereby to secure peace. A great fire, accordingly, was ordered to be kindled, and a writing composed by each of the parties, according to their principles, was to be cast into it, when the party whose writing remained uninjured should be held to be right; and if both were consumed the two parties were to regard it as an intimation from God that they should make peace with each other. The Emperor directed that a large vase of silver should be manufactured for the purpose. This appeal to Heaven was fixed for the great Sabbath before Easter, which was a day held especially sacred. The appointed time arrived, and in presence of a large assembly, the Emperor himself being present, the fire was lighted, and the two documents were thrown into it. The result was, as might have been expected, that both were soon burnt to ashes. The

Arsenians, in the first impulse of the moment, declared themselves ready to acknowledge the patriarch, and to unite again with the rest of the church. The Emperor, delighted with the prospect thus opened up of peace being restored to his distracted church and country, led them, though late in the evening, and amid ice and snow, to the patriarch, who gave them his blessing. In a day or two, however, when the excitement had given way, the Arsenians returned to their former state of feeling, and for a long period the treatment which Arsenius had experienced kept up a state of disunion in the Greek church, which time alone succeeded in healing.

ARTEMIS, one of the great divinities among the ancient Greeks. She was the sister of APOLLO (which see), and the daughter of Zeus, usually represented as armed with a bow, quiver, and arrows. At one time she is viewed as destroying men, and at another as healing their diseases. The young, both of men and animals, were the special objects of her care. She was the goddess also of hunting, and watched over the flocks. She was often worshipped along with Apollo, and the laurel was sacred to both. Among the later Greeks she was regarded as the goddess of the moon, just as Apollo was considered as the god of the sun. In different parts of Greece, Artemis appears to have been worshipped under different aspects. Thus in Arcadia, her temples were built near lakes and rivers, and she was viewed as presiding over nymphs, being accompanied by twenty of them in the chase, and by sixty others in her sportive dances in the forests. In Tauris this goddess was venerated under a harsher aspect, and at an earlier period her worship consisted partly of human sacrifices. These are said to have been abolished by Lycurgus, who substituted at Sparta the scourging of boys at her altar until it was stained with blood. The name which she received at Sparta was Orthia, and in some parts of Greece she was called Iphigenia. At Ephesus Artemis seems to have represented the nutritious powers of nature, and, accordingly, her image in the splendid temple reared to her honour, was formed with many breasts. It was made to resemble a mummy with the head turreted or surmounted with a mural crown, and the body, which tapered almost to a point, was covered with a variety of different figures of animals. Among the Romans Artemis was identified with their goddess DIANA (which see), but as Artemis, her worship prevailed throughout all Greece, in Delos, Crete, Sicily, and the south of Italy, but more especially in Arcadia, and the whole of the Peloponnesus. Various animals were sacred to her, particularly the stag, boar, and dog. The fir-tree was also sacred to her. In Sicily a festival was celebrated in her honour called ARTEMISIA (see next article).

ARTEMISIA, a festival celebrated at Syracuse in Sicily in honour of Artemis. It lasted three days, during which feasting and amusements of various

kinds were incessantly kept up. Festivals bearing the same name, and dedicated to the same goddess, were held in different parts of Greece, and chiefly at Delphi, Ephesus, and Cyrene.

ARTEMONITES, a Christian sect which arose towards the end of the second century, and continued to propagate themselves in Rome till far into the third century. They originated with a person called Artemon or Artemas, who appears to have been of a thoroughly practical rather than speculative turn of mind. He and his followers, accordingly, were more attached to the Aristotelian than to the Platonic philosophy. The heresy with which they are charged is a denial of the divinity of Christ, and the assertion that he was a mere man, born of a virgin, and superior to the prophets in consequence of his enjoying a more special influence of the Divine Spirit. They seem to have considered the agency of the Spirit under the New Testament as different from that under the Old. To support their peculiar tenets, which were so completely at variance with the received church doctrine, they were accused by their opponents of indulging in a lax and even licentious criticism of the Scriptures, which they interpreted so as to favour their Humanitarian notions. See SOCIETARIANS.

#### ARTICLES. See CREED.

ARTICLES (LAMBETH), a series of articles drawn up in the reign of Queen Elizabeth, at Lambeth palace, under the superintendence and with the distinct approval of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the Church of England. These articles were framed in consequence of a dispute which had arisen at Cambridge on the subject of predestination, that doctrine being opposed by some belonging to the university. The Lambeth articles, accordingly, containing a distinct avowal of that important doctrine, were sent down as soon as completed to Cambridge, with strict orders that they should be subscribed by all the scholars of that seat of learning. "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinated are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by

which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." It is impossible to peruse these articles, without being struck with the clear, explicit, and unhesitating manner in which these divines of the Church of England avow the Calvinistic in opposition to the Arminian scheme of doctrine.

ARTICLES OF PERTH. When James VI. of Scotland ascended the English throne as the successor of Queen Elizabeth, he was desirous of introducing Prelacy into Scotland. In the course of his exertions for this object he issued a royal mandate that the General Assembly of the Church of Scotland should meet at Perth on the 25th August, 1618. Careful measures had been previously adopted by the crafty monarch to secure the attendance of those members who were favourable to the movement for the establishment of Prelacy. The chair was taken by Spotswood, who had several years before so far conformed to the royal wishes as to accept consecration to the episcopal office. No reasonings were allowed, protests were rejected, and the obnoxious articles, five in number, were hastily put to the vote and carried by a majority. These *Five Articles* were—kneeling at the communion, the observance, as holidays, of Christmas, Good Friday, Easter, and Pentecost, Episcopal confirmation, private baptism, private communicating. These articles being thus forcibly carried in the supreme ecclesiastical court, were enforced by the court of High Commission, a court which had originated with the passing of the Act of Supremacy in the reign of Elizabeth. At the end of three years, a parliament was summoned to meet in Edinburgh, chiefly for the ratification of the five articles of Perth. In vain did many of the clergy remonstrate. The parliament, though by only a small majority, and without previous deliberation, ratified the five articles, on Saturday the 4th August, 1621, thus fulfilling the earnest wishes of the king, in the introduction of Prelacy into the church of Scotland. The day on which the articles were passed by parliament is one of the most memorable in the history of Scotland, and was long known among its people by the name of "Black Saturday." See SCOTLAND (CHURCH OF).

ARTICLES (SIX), the usual designation of an act of parliament in England, which passed both houses, and obtained the assent of Henry VIII., restoring Popery in substance after the Reformation had commenced. The points of which the obnoxious act consisted were as follows:—That in the sacrament of the altar, after the consecration, there remaineth no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be con-

tinued; and that articular confession is expedient and necessary, and ought to be retained in the church. Archbishop Cranmer put forth all his efforts to prevent this act from being passed, but all was ineffectual. The six articles were adopted, and became, for a time, the law of the land.

**ARTICLES OF SMALCALD.** This name was given to a series of articles drawn up by Luther at Smalcald, on occasion of a meeting of the electors, princes, and states. They were written in German, and in Luther's own forcible and uncompromising style. Thus they state concerning the mass, that "The Popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the Popish idolatries." The articles of Smalcald extend over twenty-eight folio pages, besides a preface, and an appended treatise on the power and supremacy of the Pope. The first part consists of several articles in which the Protestants professed to agree with the Papists,—those concerning God, the Trinity, and the incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian creeds. The second part consists also of four articles of fundamental importance, but in which the Protestants and Papists entirely differ in opinion. These refer to the nature and ground of justification, the mass, and saint-worship, ecclesiastical and monkish establishments, and the claims of the Pope. The third part contains fifteen articles which the Protestants regarded as highly important, but to which the Papists attached little value. The subjects are sin, the law, repentance, the gospel, baptism, the sacrament of the altar, the power of the keys, confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfactions for sin. When the Protestants subscribed these articles, Melancthon annexed a reservation to his signature, setting forth that he could admit of a Pope provided only he would allow the gospel to be preached in purity, and would give up all pretensions to a divine right to rule the church, resting his claims solely on expediency and the consent of the church. In consequence of this dissent from Luther, Melancthon was requested to draw up an article on the power and supremacy of the Pope. This was done, and having been approved by the Protestants, was subscribed by them. The additional article is, as we have said, appended to the articles of Smalcald, forming, as it were, a part of them.

**ARTICLES (THIRTY-NINE).** Shortly after the Reformation had commenced in England, in the reign of Henry VIII., Archbishop Cranmer induced the king to permit the publication of two books, embodying the most important points of Reformed doctrine. Both these works were set forth by authority, and compiled by a committee from the convocation. The one was called 'The godly and pious institution of a Christian man,' published in 1537; and the other

'A Doctrine and Erudition for any Christian man,' which was an improved edition of the former, and was published in 1540 and 1543. The works now referred to contained a few of the most important religious forms, such as the Lord's Prayer, Ave Maria, creed, ten commandments, a declaration of the seven sacraments, &c. In 1540 also, a committee of bishops and divines was appointed by Henry VIII. at the petition of the convocation, to reform the rituals and offices of the church. It was not, however, till after the death of Henry, and when Edward VI. ascended the throne, that any effective steps were taken for producing a series of articles expressing the belief of the reformed Church of England. In 1552, however, a document of this kind was drawn up, probably by Cranmer and Ridley, and founded upon the AUGSBURG CONFESSIO (which see). The articles, then published by royal authority, amounted to forty-two, which were afterwards repealed in the time of Mary. Soon after the accession of Elizabeth, a new act passed, establishing the queen's ecclesiastical supremacy, and repealing all the laws for establishing Popery. At the suggestion of Archbishop Parker, the articles of 1552 were revised, and reduced from forty-two to thirty-nine. The articles of Edward's code which were omitted in the revised version, related to the resurrection of the dead, the imperishable nature of the soul, the Millenarians, and universal salvation. The thirty-nine articles, in their corrected form, received the sanction of both houses of convocation in 1562, and were subscribed by the prelates and the rest of the clergy. They were published at first in Latin only, and it was not till 1571 that an authentic English copy appeared, having been again revised by the convocation, and a few slight changes introduced. The articles were now given to the public both in Latin and English, and in the form in which they are in use at present. Queen Elizabeth issued her ratification of this solemn embodiment of the church's creed, an act which was renewed by Charles I. in 1628, and finally confirmed at the Restoration, in 1662.

The Church of England requires a subscription to these articles *ex animo* from all those who are admitted into holy orders or to ecclesiastical benefices. This subscription, however, is required in England alone; in Ireland it is dispensed with. It is impossible to peruse the thirty-nine articles without being struck with their thoroughly Calvinistic character, and although many within the pale of the church both hold and teach doctrines which are more in accordance with the Arminian than the Calvinistic scheme, no countenance or sanction to such teaching is to be found in her articles.

**ARTOTYRITES** (Gr. *artos*, bread, *tyros*, cheese), a Christian sect which appeared in the second century, and who are mentioned by Epiphanius, and after him by Augustine, as deriving their name from a strange practice which they observed of offering bread and cheese in the eucharist, founded on the

notion that the first oblations that were offered by men in the infancy of the world were of the fruits of the earth and of sheep. They have been considered as in all probability a branch of the MONTANISTS (which see). They admitted women into the priesthood and episcopate, and Epiphanius says of them that it was a common thing to see a body of seven girls, dressed in white and each carrying a torch in her hand, enter the church weeping and bewailing the depravity of human nature.

ARTZEBURST (Armenian, *a messenger*), a name given in the Greek church to the Wednesday and Friday in the eleventh week before Easter, which are not observed as fasts, although these days are so observed in every other week throughout the year. The exception is thus accounted for by a Greek author. A favourite dog, which served in the capacity of a messenger or post to some Armenian heretics, having died, its owners immediately accused the orthodox Greeks of having caused the animal's death. The Armenians set apart two days of the eleventh week before Easter as fast-days, in commemoration of the dog's good services, and as a public testimony of their unfeigned sorrow for its untimely end. The Greeks, that they might not even seem to conform to this practice of the Armenian heretics, were excused by the Greek church from fasting on these two days, which were hence called Artzeburst, the Armenian word for messenger. Some historians say that this practice of the Greek church was in imitation of the fast observed by the Ninevites; others again say that it is a commemoration of Adam's punishment and expulsion from Paradise after his fall.

ARUSPICES (Lat. *ab avis inspicendis*, from inspecting the altars), soothsayers or diviners among the ancient Romans. They are supposed to have come originally from Etruria to Rome, and their chief duty was understood to be that of ascertaining the will of the gods. Tacitus speaks of a college of Aruspices in the time of the emperors, but the date of its formation does not appear. Their art, which received the name of *aruspicina*, consisted in interpreting the will of the gods from the appearance which the entrails of animals exhibited when offered in sacrifice upon the altars. But they were not limited to this mode of exercising their art; they were expected to examine all kinds of prodigies or wonderful appearances in nature. At one time, as Cicero informs us in his work 'De Divinatione,' the senate appointed that a number of young men from Etruria should be regularly trained expressly to act as Aruspices. In the later periods of the Roman history, this superstitious art gradually fell into desuetude, and at length entirely disappeared. Among many uncivilized nations in modern times, similar soothsayers and diviners are found to exist. See DIVINATION.

ARVALES FRATRES (Lat. *arvum*, a field, *frater*, a brother), a college of priests among the an-

cient Romans, whose office it was to offer sacrifices for the fertility of the fields. They were twelve in number, and are said to have owed their original appointment to Romulus. Their distinctive badge of office was a chaplet of ears of corn fastened round their heads by a white band. Once a-year they celebrated a three days' festival in honour of Ceres towards the end of May. Under the Emperors they were frequently employed in offering public thanksgivings, and also in celebrating the AMBARVALIA (which see), in honour of Ceres.

ARYA, one of the four paths which, in the religion of the Buddhists, when entered upon leads either immediately or more remotely to the attainment of nirvāna, or secession of existence. (See ANNIHILATION.) He who enters upon the Arya or Aryahut has overcome or destroyed all evil desires, and cleaving to existence. He is understood to know the thoughts of any one in any situation whatever. See BUDDHISTS.

ARZA, supposed by some to be a heathen idol, referred to in 1st Kings xvi. 9, "And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah." The Chaldee Paraphrast thus interprets the passage, "When he drank himself drunk in the temple of Arza, an idol which stood near the palace in Tirzah." The Jewish opinion, however, seems to be the most probable, which considers Arza to be the chief man of the house, or the steward of the king of Israel in Tirzah.

ASANYASATTA, an unconscious state of being, one of the forms of existence in the Buddhist religion.

ASAPH, one of the inferior deities among the ancient Arabians.

ASBAMEUS, a surname of Zeus, viewed as the patron of those who sacredly adhered to their oaths. The title was supposed to be derived from a well in Cappadocia, called Asbameon, the waters of which were agreeable and healthful to those who honourably kept their oaths, but disagreeable and pernicious to those who broke them.

ASCALAPIUS (Gr. *an owl*), the son of Acheron, or as he is sometimes termed, the son of Styx, who was changed by Ceres into an owl.

ASCENSION-DAY, a festival celebrated in commemoration of our Lord's ascension into heaven. It is observed by the Romish, Greek, and English churches, on the second Thursday before Pentecost. The exact period when this festival first originated has not been ascertained. Some have attempted to trace it back to the days of the apostles, but neither in the Acts nor the writings of the apostles do we find the least mention of it. The author of the Apostolic Constitutions is the first who refers to it, stating that slaves should rest from their labours on the day of the ascension. Augustine speaks of this festival as of great antiquity, and Chrysostom mentions it under the name of our Lord's assumption into hea-



ven. Hospinian, in his work on the Christian Festivals, tells us, that in some places the most ridiculous ceremonies were observed on ascension-day. Thus a practice existed in the dark ages, of representing Christ's ascension in the church, by drawing up an image of Christ to the roof of the church, and then casting down the image of Satan in flames, to represent his falling as lightning from heaven. It is not improbable that the observance of ascension-day as a sacred festival commenced towards the latter end of the third century; at all events, its existence in the fourth century is undoubted. Mosheim dates it, however, so late as the seventh century, but on what authority he does not mention. This is held as an important festival both in the Romish and Greek churches. In the former church, on this day, after the Gospel has been read, the Paschal candle is extinguished to denote our Saviour's leaving the earth, and ascending to heaven. The altar is adorned with flowers, images, and relics, and the officiating priest and his attendants are dressed in their white vestments. The blessing which the Pope pronounces on this day, is one of the three solemn benedictions. Anciently it was customary for his Holiness before he pronounced the blessing to excommunicate all heretics and infidels in a solemn manner, but that ceremony is now confined to Holy Thursday.

ASCĒTERIUM, a name sometimes given to a monastery, from the circumstance that every monk ought to be an ascetic. (See next article.)

ASCETICS (Gr. *ascesis*, exercise or discipline), a name given to those who retired from the world for purposes of mortification and devotion. The spirit of asceticism began to appear at an early period in the Christian church. The devotional feelings of many in the primitive ages of the church were warm and enthusiastic; they frequently loved to be alone, and to give themselves up for a season to meditation and prayer. Such a practice was laudable and right. But gradually extravagant notions were formed upon the subject. Retirement and seclusion from the bustle and the business of men came to be regarded as peculiarly favourable to spiritual religion; and by an easy transition those who indulged in habits of separation from the world were viewed as invested with more than ordinary sanctity. "Christianity," it has been well remarked, "was designed to be the world-subjecting principle. It was to take up into itself and appropriate to its own ends all that belongs to man,—all that is of the world. But to bring this about, it was necessary that it should first enter into a conflict with what had hitherto been the world-subjecting principle,—into a conflict with sin and the principle of heathenism and everything connected therewith. The clearing away of these hindrances must therefore be the first aim of Christianity; although indeed this was an object that could not be really accomplished without the positive appropriation of the purely human element. In the development, in time, the negative,

aggressive tendency must needs appear first; and of this there might easily come to be an undue predominance, while the positive appropriating element, without which the problem of Christianity could never be resolved, might retreat out of sight. Hence a one-sided ascetic tendency easily introduced itself into the earliest stages, into the first *stadium*, of the development of the Christian life, and more particularly in the case of those who embraced Christianity with their whole soul. Wherever this religion awakened in the first place disgust at the worldly pursuits which had previously swallowed up the life, enkindled the holy flame of love for the divine, of aspiration after eternal life, this first movement would readily assume an ascetic shape. With this, other elements might now intermingle, that had formed themselves, independent of Christianity, out of the previous process of the world's development, and which, without the creative influence of Christianity, would have taken a much wider sweep, and which could be finally subdued only by the might of this new principle of life. The sprightly, youthful life of the pagan world had passed over at length into the sense of inward disunion, of seihism, and had given place to the dualistic and ascetic tendencies coming from the East. Accordingly, Christianity at its first appearance found such tendencies already existing and these, which found a point of contact and union in the deep-felt breach, would have pressed onward to a still more extravagant length, if the consciousness of redemption proceeding from Christianity had not, in proportion as it unfolded itself, deprived them more and more of this point of union. But beyond a doubt, this already existing tendency to a misconceived renunciation of the world and of sense, might mix in with the one-sided negative tendency, which, as we have seen, would first become prominent in the development of Christian life, and might in this way assume a Christian shape and colouring."

Asceticism, more particularly in the exaggerated form in which it appeared at a later period under the name of MONACHISM (which see), is an obvious perversion of a plain and admitted principle of Christianity. That the believer ought to separate himself from the world, so as to renounce all participation in, or even sympathy with, its ungodly maxims and manners, is an undoubted precept of the Word of God. "Be not conformed to this world," says the apostle Paul, addressing true Christians, "but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." This, however, obviously refers to a spiritual, not a literal separation from the world. The scriptural command, however, has in multitudes of instances been grossly perverted. Imitating the Essenes of the Jewish church, first individuals, and then communities of ascetics arose in the Christian church, who gave themselves up to devotion and habits of self-denial. The ascetics of the early church have been often confounded with the monks of later



ages, particularly by Roman Catholic writers, who are naturally anxious to trace back Monasticism to apostolic times. But there were many points of essential importance in which the early ascetics differed entirely from the more recent Popish monks. The primitive ascetics were men of active habits, who mingled in society, and differed from others chiefly in the high attainments which they had made in spirituality and self-denial. They were indifferently either of the clergy or laity, and were subject to no particular rules of government, and bound by no precepts but those of the gospel. In these and many other respects they differed entirely from Romish monks. Hence, as Bingham rightly remarks, "There were always ascetics in the church, but not always monks, retiring to the deserts and mountains, or living in monasteries and cells as in after ages." The fact is, that monasticism, properly so called, dates no earlier than towards the middle of the third century, the first real monk being an Egyptian Christian called Paul, who fled from the fury of the Decian persecution, A. D. 252,—taking refuge in the desert of Thebais, and living there in the deepest seclusion for a very long time—according to tradition, for ninety years. At an early period Christian writers of standing and weight set themselves to resist the false ascetic tendency. In the Shepherd of Hermas, a work of great authority in the first centuries of the church, we find many remarks which indicate a spirit completely opposed to that of asceticism. Clement of Alexandria argues with great power against the ascetics, and to correct the opinion of those who held that the renunciation of all worldly goods was true Christian perfection, he wrote a tract on the question, 'What must be the rich man's character in order that he may be saved?' In this small but valuable treatise, he shows, that in Christianity the disposition of the heart is the essential thing. "A man," he shrewdly remarks, "may have thrown away his earthly possessions, and still retain the desire of them in his heart; thus subjecting himself to the double disquietude of having to regret his prodigality, and of feeling himself deprived of the necessaries of life."

The rise of asceticism in the second century, and the causes which originated it, are thus stated by Mosheim. "There soon arose a class of persons who professed to strive after that higher and more eminent holiness which common Christians cannot attain; and who resolved to obey the counsels of Christ in order to enjoy intimate communion with God in this life, and on leaving the body to rise without impediment or difficulty to the celestial world. They supposed many things were forbidden to them, which were allowed to other Christians; such as wine, flesh, matrimony, and worldly business. They supposed they must emaciate their bodies with watching, fasting, toil, and hunger. They considered it a happiness to retire to desert places, and by close meditation to abstract their minds from all external

objects and whatever delights the senses. Both men and women imposed these severe restraints on themselves, with good intentions I suppose, but they set a bad example, and greatly injured the cause of Christianity. They were denominated Ascetics, *Spoudaioi*, *Eklektoi*, and also both male and female philosophers, and were distinguished from other Christians, not only by a different appellation, but by peculiarities of dress and demeanour. Those of this century who embraced this austere mode of life, lived indeed by themselves, but they did not withdraw altogether from the society and converse of men, but in process of time persons of this description retired into deserts, and afterwards formed themselves into associations after the manner of the Essenes and Therapeutæ.

"The causes of this institution are plain. First, the Christians did not wish to appear inferior to the Greeks, the Romans, and the other people, among whom there were many philosophers and sages who were distinguished from the vulgar by their dress and their whole mode of life, and who were held in high honour. Now, among these philosophers (as is well known) none were more popular with the Christians than the Platonists and Pythagoreans, who it appears recommended two modes of living; the one for philosophers who wished to excel others in virtue, and the other for people engaged in the common affairs of life. The Platonists prescribed the following rule for philosophers:—The mind of a wise man must be withdrawn as far as possible from the contagious influence of the body; and as the oppressive load of the body and intercourse with men are most adverse to this design, therefore all sensual gratifications are to be avoided; the body is to be sustained or rather mortified with coarse and slender fare; solitude is to be sought for; and the mind is to be self-collected and absorbed in contemplation, so as to be detached as much as possible from the body. Whoever lives in this manner shall in the present life have converse with God; and when freed from the load of the body, shall ascend without delay to the celestial mansions, and not need like the souls of other men to undergo a purgation. The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted."

The MONTANISTS (which see), in the end of the second century, inculcated upon their followers the observance of various precepts, which were strictly of an ascetic character. External asceticism generally was progressively and increasingly valued; and there appeared many ascetics of both sexes, although they were bound by no irrevocable vow. The Alexandrian distinction of a higher and a lower virtue, had a special influence in recommending asceticism. It is true that the renouncing of sensual enjoyments

was only the means for attaining to that higher virtue, that is, to that passionless state whereby man is made like to God and united to him; so that whoever had reached this point had no more need of that renunciation of sensual gratification. But afterwards the opinion that the higher virtue must manifest itself especially in external asceticism, obtained currency after the example of Origen, in the Christian school at Alexandria, as well as among the New Platonists.

Hitherto the ascetics had lived scattered among other Christians without external distinction; but the Decian persecution was the cause of some Egyptian Christians fleeing into the desert, and there in solitude giving themselves up to an asceticism in the highest degree extravagant. This new asceticism began to make greater noise when, during Maximin's persecution, A. D. 311, the hermit Anthony appeared in a wild attire at Alexandria. This man found imitators, and thus asceticism gave rise to another and still more extravagant spirit, that of MONACHISM (which see).

ASCETRIE, a name frequently applied to consecrated virgins in the ancient church. See NUNS.

ASCHARIANS, a Mohammedan sect, the disciples of Aschari who died in the beginning of the fourth century of the Hegira. They hold that God acts only by general laws, and upon this they ground the liberty of man, and the merit of good works. But being the Creator, he must concur in all the actions of men, according to their view of the subject. "Our actions," they say, "are really and effectually produced by the Creator; but the application of them to the obeying or disobeying of the law comes from us." The opinions of the Ascharians are directly opposed to those of the MOTAGALES.

ASCHHOR, four of the months which, among the Mohammedans as well as among the ancient Arabians, were regarded as sacred. These months were Moharram, Resjele, Dulkadha, and Dulhaggia. No war, no hostile operations could be lawfully begun or carried on in these months, and most of the Arabian tribes observed this so punctually, that even the murderer of a father or brother was not to be punished, or any violence offered to him at that time. Mohammed seems to approve this institution of the sacred months in the Koran, in which he blames those Arabians, who, being tired of living so long without robbing, deferred the sanctification of Moharram to the month following. He enforces the careful observance of the sacred months, except in the case of a war against the infidels.

ASCHOUR, the tenth day or tenth night of Moharram, which is the first month of the Arabic year. The word signifies likewise ten days, or ten nights. Mohammed, in the eighty-ninth chapter of the Koran, introduces God swearing by the ten nights. The Mohammedans generally fast on this day for three reasons: 1. Because the ancient Arabians fasted on this day long before the time of Mohammed. 2. Because on this day Noah left the ark; and 3. Because

on this day God pardoned the Ninevites. The Persians and other followers of Ali have an additional reason for the observance of this day, for they believe that Houssein, son of Ali, was slain on this day in battle. The commemoration of his death is celebrated annually with great mourning and lamentation.

ASCITES. See ASCODROGITES.

ASCLEPIEIA, festivals which appear to have been celebrated among the ancient Greeks wherever temples existed in honour of ÆSCULAPIUS (which see), god of medicine. The most celebrated of these festivals, however, was that which was held at Epidaurus every five years, and at which a contest took place among poets and musicians, from which it received the name of *the sacred contention*. A similar festival is said to have been held at Athens.

ASCLEPIODOTEANS, a small Christian sect which arose in the third century, in the reign of the Roman emperor, Heliogabalus. It derived its name from Aselepiodotus, who taught, like the modern Socinians, that Jesus Christ was a mere man. Those who held this heresy were excommunicated by Vibianus, bishop of Rome, A. D. 221.

ASCODROGITES, a Christian sect in the time of the Emperor Commodus, towards the second century. They appear to have been a branch of the MONTANISTS (which see), and to have held very extravagant notions. They are said to have derived their name from Gr. *askos*, a bottle, in consequence of a strange practice which prevailed among them, of bringing into their churches bags or skins filled with wine, and designed to represent the new bottles filled with new wine of which Christ speaks. They are represented also as dancing round these bottles, and intoxicating themselves with the wine. They were also called *Ascites*, which is derived from the same word as *Ascodrogites*. It is very probable that this sect has been misrepresented, and held forth by their enemies in a ridiculous light.

ASCODRUTES, a Gnostic sect who considered all religion as consisting simply in knowledge or abstract theory, and under pretence of adhering to spiritual worship alone, would admit of no external or corporeal symbols whatever. They asserted, as Theodoret describes them, that Divine mysteries being the images of invisible things were not to be set forth by visible things; nor incorporeal things represented by sensible and corporeal things. Therefore, they never baptized any that were of their sect, nor celebrated the mystery of the eucharist among them. For they said the knowledge of all things was their redemption. The MARCOSIANS and VALENTINIANS (which see), seem to have entertained similar sentiments.

ASCOLIA (Gr. *askos*, a bag), a custom observed by the Athenians in the celebration of the ANTHESTERIA (which see), or festivals in honour of Dionysus. A sacrifice having been offered to the god, a bag was formed from the skin and smeared with

oil, after which attempts were made to dance upon it. The failure of many who tried this feat afforded great amusement to the spectators, and the individual who succeeded obtained the skin as a prize.

ASEN, or ÆSIR, the name given to the gods of the Scandinavian mythology.

ASGARD, the abode of the gods among the ancient Scandinavians.

ASH-TREE. The court of the gods is represented in the Edda of the ancient Scandinavians, as having been usually held under a great ash-tree, and there they distributed justice. This ash is the greatest of all trees; its branches cover the surface of the earth; its top reaches to the highest heaven; it is supported by three vast roots, one of which extends to the ninth world. An eagle, whose piercing eye discovers all things, perches upon its branches. A squirrel is continually running up and down it to bring news; while a parcel of serpents, fastened to the trunk, endeavour to destroy him. From under one of the roots runs a fountain wherein wisdom lies concealed. From a neighbouring spring (the fountain of past things) three virgins are continually drawing a precious water, with which they water the ash-tree. This water keeps up the beauty of its foliage, and, after having refreshed its leaves, falls back again to the earth, where it forms the dew of which the bees make their honey. These three virgins always keep under the ash; and it is they who dispense the days and ages of men. Every man hath a destiny appropriated to himself, who determines the duration and events of his life. But the three destinies of more especial note, are Urd, the past, Verdandi, the present, and Skuld, the future. The third root of the ash is in heaven, and under it is the holy Under-fount. Here the gods sit in judgment. Every day they ride up hither on horseback over Bifröst, which is called the Æsir Bridge. According to Finn Magnusen, this ash-tree is the symbol of universal nature. One of the stems, as he calls the roots, springs from the central primordial abyss—from the subterranean source of matter, as it might be termed, runs up through the earth which it supports, and issuing out of the celestial mountain in the world's centre, called Asgard, Caucasus, Bordj, spreads its branches over the whole universe. These wide-spreading branches are the ethereal or celestial regions; their leaves the clouds; their buds or fruits the stars; the four harts are the four cardinal winds; the eagle is a symbol of the air; the hawk of the ether; and the squirrel signifies hailstones, snowflakes, vaporous agglomerations, and similar atmospheric phenomena. Another stem or root springs up in the warm south over the ethereal Urdar-fountain, the swans swimming in which denote the sun and moon. The third stem takes its rise in the cold and cheerless regions of the north, over the source of the ocean, typified by Mimir's well. Mallet, in his 'Northern Antiquities,' while he states that he agrees in opinion with Finn Magnusen as to the Scandina-

vian ash being the symbol of universal nature, justly remarks, that, "in attempting to explain the myth in all its details, he has let his imagination get the better of his judgment." Grimm considers the whole myth as bearing the stamp of a very high antiquity; but he confesses that it does not appear to be fully unfolded.

Various writers have exerted their ingenuity in explaining the myth of the Scandinavian ash. Mone regards it as the emblem of human life. The details of his theory are thus given by Mallet: "Man is born of water, the swan is therefore the infantile soul that still swims on the water, but the eagle, the mature experienced mind that soars aloft; the hawk perched between the eagle's eyes being internal sensation. The snakes that gnaw the root of life are the vices and the passions; the squirrel, the double-tongued flatterer constantly running between these passions and the mind (the eagle) which has raised itself above their control. The harts denote the passions of the mind, folly, madness, terror, and disquietude, and therefore feed on the healthy thoughts (the green leaves). But as man in his levity remarks not what enemies threaten his existence, the stem rots on the side, and many a one dies ere he attains to wisdom, or figuratively before the bird of his soul (the eagle) is seated amidst the perennial verdure of the mundane tree." Ling supposes that by the ash was meant to be represented the symbol both of universal and human life, and that its three roots were meant to signify the physical, the intellectual, and the moral principles. Other writers understand by these roots, matter, organization, and spirit, and the ash itself to denote universal primordial vitality. Mallet seems to incline to the opinion that this mythic tree is the symbol of ever-enduring time, or rather of universal nature ever-varying in its aspects, but subsisting throughout eternity. It is a singular coincidence that Virgil, in speaking of the ash-tree, describes it with its outspreading branches as enduring for centuries, and represents it as a tree that reaches with its roots as far downwards as it does upwards with its branches. See YGGDRASIL.

ASHANTEES (RELIGION OF THE). The country inhabited by this people forms a powerful kingdom contiguous to the Gold Coast in Western Africa. The entire population of Ashantee, with all its dependencies, amounts to upwards of four millions. It is not so much one state as an assemblage of states, all paying feudal homage and obedience to the sovereign of Ashantee. Domestic slavery exists throughout the whole kingdom, and the lives and services of the slaves are at the entire disposal of their masters. Polygamy prevails to a frightful extent, the king being allowed to possess no fewer than 3,333 wives; but these princesses are employed in various services about the court, and are even required to perform the humblest menial offices. A few only remain in the palace, and the rest reside on the king's plantations or in the capital, where two streets ar-

wholly occupied by them, and no other person is allowed to enter that part of the town. The nobles are allowed to have as many wives as they are able to maintain. The husband lives separate from his wives, who dwell in houses or sheds contiguous to each other, in the form of a square. They cook and carry food to their husbands, but are not allowed to eat with him.

The religion of the Ashantees is very similar to that which prevails over the whole West Coast of Africa. At the foundation of it lies the notion of a Supreme Being, whom they term *Yankumpɛn*, the Great Friend. They also give him a title which implies eternal existence. Their ideas as to the creation of man are curious. They believe on tradition, that *Yankumpɛn* created three white men and three black, with the same number of women of each colour, and that they were allowed to fix their own destiny, by choosing either good or evil. The mode in which they made their choice is as follows: A box of calabash and a sealed paper were placed on the ground. The black men, who had the first choice, took the box, in which they found only a piece of gold, some iron, and other metals which they did not know how to use. The white men, on the other hand, chose the sealed paper, which they opened, and it taught them every thing. The blacks were left in Africa under the care of inferior deities; the whites were taken to the sea-shore, and there taught to build ships, which conveyed them to other parts of the world. The Ashantee religion is a system of Polytheism, and besides the recognition of numberless gods, they worship images of them in which, as they imagine, the spiritual beings make their abode. They believe in a future state of consciousness and activity into which the soul passes at death. They offer up prayers to their departed friends, who they believe watch over them, not, however, as guardian spirits, but as beings who require material food, clothing, and other conveniences as they did when on the earth; and they further imagine, that as a vast number of concubines, slaves, and dependants are the chief marks of superiority among them here, so it must be also in a future state. Hence one reason for the prevalence among the Ashantees of the awful rite of human sacrifice. They know no higher token of regard which they can show to their deceased friends than by sacrificing for their sakes a number of human beings, who they persuade themselves will accompany them as attendants in a future world. There are two fixed periods every year, called the great and little "Adai Customs," at which these barbarous sacrifices more especially take place. At the death of a great man, hundreds, and at the death of a king, even thousands of helpless victims perish. In addition to the murder of human beings on such occasions, there are also, what are called Customs for the dead, including music, dancing, and drinking to a fearful extent. When Mr. Bowdich was at Coomassie, the capital of the country, the

king sacrificed no fewer than 3,000 victims in honour of his mother, who had died just before. The following short extract from the Journal of a Wesleyan missionary in 1840, shows the hardened feelings of the people in consequence of the prevalence of this horrid practice: "To-day another human victim was sacrificed, on account of the death of a person of rank in the town. As I was going out of the town, in the cool of the evening, I saw the poor creature lying on the ground. The head was severed from the body, and lying at a short distance from it; several large turkey-buzzards were feasting on the wounds, and literally rolling the head in the dust. This unfortunate creature appeared to be about eighteen years of age; a strong, healthy youth, who might, in all probability, have lived forty, fifty, or even sixty years longer. As I returned into the town, I saw that they had dragged the body to a short distance, and put it into the ditch, where the poor female was thrown the other day. On my conversing with some of the natives concerning the horrible nature of human sacrifices, they said, they themselves did not like them, and wished they could be done away. While the poor creature was lying in the public street, many of the people were looking on it with the greatest indifference; indeed, they seem to be so familiar with these awful and bloody scenes, that they think no more of them, yea, they do not think so much of them as they would of seeing a dead sheep, dog, or monkey."

At these Customs for the dead, the priests or Fetishmen, as they are called, are uniformly present, endeavouring, by various stratagems and impostures, to deceive the people and enhance their own importance. FETISH-WORSHIP (which see), indeed, is a peculiarity of the religion of the whole of Western Africa. The Ashantees indulge in this kind of idolatry and superstition to a great extent. The word Fetish is employed with them as a general term to denote things sacred, being applied both to the deities themselves, and to the rites observed and the offerings presented. The people daily celebrate this kind of worship, besides having certain fixed times, which are called Fetish-days. The deities are consulted by means of oracles; and on particular occasions, when the questions to be determined are of public importance, human sacrifices are offered in great numbers. When a victory has been obtained over their enemies, it is felt to be a religious duty to sacrifice the prisoners of war. The appearance of a Fetishman among the Ashantees is thus described by Mr. Freeman, who laboured among the people as a missionary with much success. We quote from his Journal: "Early in the morning, the Fetish tune was played through the town, to collect the people together for the finishing of the 'Custom' for Corinthie's sister. In the afternoon nearly all the principal persons in the town were dressed in their gayest attire: a large group of them was collected under the Fetish tree, to see and hear the Fetishman.

while he made his orations, and danced to the sound of several drums, which were played by females. The appearance of the Fetishman was very much like that of a clown; his face was bedaubed with white clay; he had a large iron chain hanging round his neck, which seemed to be worn as a necklace; around his legs were tied bunches of Fetish; and he held in his hand an immense knife, about fifteen inches long, and two and a-half inches broad. Sometimes he danced with many frantic gestures, and at other times stood gazing around him with every indication of a vacant mind. While I stood at a distance, looking at him, he set out, and ran to a distance of about a hundred yards. Anxious to keep him in sight, I walked forward past a small shed which would have concealed him from me, and saw him standing with a musket at his shoulder, aiming at a turkey-buzzard on a tree hard by. Having fired without hitting his mark, he returned to the tree from whence he started, and began to make a speech to the people. It is at these public meetings that these men deliver to the poor deluded people the messages which they pretend they have received from the Fetish; which messages are received by the great body of the people as sterling truth."

Another practice connected with the Fetish among the Ashantees, is the administration of what is called the trial by oath-draught, which is the drinking of a poisonous draught as a test of guilt or innocence, in which it is supposed that the spirit or Fetish goes down along with the draught, and searches the heart of the accused, and if it finds him innocent, returns with it as he vomits it up; but if guilty, the Fetish remains to destroy him.

Since 1841, the Wesleyan Missionary Society have carried on mission operations among the Ashantees with great earnestness and encouragement. A mission-house and a school have been established at Coomassie, which contains a population of nearly 60,000 persons. The gospel is preached in the markets and streets of the city without restraint, and although the number, who have formally abandoned heathenism and embraced Christianity, is as yet small, it is nevertheless a gratifying fact, that ten or twelve hundred people steadily attend Christian worship on the Sabbath.

**ASHES.** The most remarkable religious ceremony, in connection with the use of ashes, was that which was observed on the first day of atonement, when the ashes of a heifer, sprinkled upon the unclean, "sanctified," as an apostle expresses it, "to the purifying of the flesh." The process of purification on that solemn occasion is thus described in the Jewish law, Numb. xix. 9, 10, "And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean un-

til the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." It has been supposed by some authors, that the reason of this appointment is to be found in the high veneration in which oxen were held by the Egyptians, and to prevent the Israelites from imitating the idolaters in their Cow-Worship, they were to sacrifice a heifer to make a lustral water with its ashes, which should cleanse them from their impurities, thus raising in their minds an abhorrence to the idolatrous worship of that animal.

Among the Hindus, ashes from cow-dung are regarded as of a very sacred nature, and, accordingly, they sprinkle their foreheads, their shoulders, and breasts with them every morning. These ashes are daily offered to the gods, and the Yogis (which see), generally keep a large stock of them, that they may be able to supply the devotees, who reward them liberally with alms. The Yogis also cover their faces and bodies with these ashes, and scatter them over their idols. At the courts of several Indian princes certain persons are employed to present cow-dung ashes, diluted in a little water, and laid upon the leaves of an Indian fig-tree. This ceremony is performed publicly and in the morning.

In Oriental countries it is a common sign of mourning to cover the head, and even the body, with ashes. Thus Tamar expressed her sorrow when she had been defiled by Amnon: "She put ashes on her head." And when Mordecai heard that the Jews were to be destroyed, "he rent his clothes and put on sackcloth with ashes." Our Lord alludes to the same custom, when he says, Matth. xi. 21, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Among the early Christians it was no unusual practice for penitents, when subjected to the discipline of the church, to stand for whole days and nights together at the door of the church covered with sackcloth and ashes. In the same way ashes are used by the Roman Catholics on **ASH-WEDNESDAY** (which see), in token of humiliation and sorrow.

In the Romish church it is ordered by the Pontificale Romanum, that, in the consecration of a church, a pot of ashes be provided, with which the floor of the building is strewed in two broad lines in the form of a cross, transversely from angle to angle of the church, each line about a span in breadth. Then, while the *Benedictus* is being chanted, the Pontiff scores with the point of his pastoral staff, on one of the broad lines of ashes, the letters of the Greek alphabet, and on the other the letters of the Latin alphabet. After various ceremonies have been gone through, the Pontiff thus blesses the ashes with which the people are to sprinkle themselves for the redemption of their sins: "O Almighty, everlasting God, spare the penitent, be propitious to thy suppliants, and

vouchsafe to send thy holy angel from heaven to hal+low and sancti+fy these ashes, that they be a healthful (saving) remedy to all humbly invoking thy holy name, and accusing themselves of their sins at the bar of conscience; lamenting their iniquities in the sight of thy divine clemency, or suppliantly and earnestly importuning thy most gracious compassion, and grant, through the invocation of thy most holy name, that whosoever shall sprinkle themselves with these ashes for the redemption of their sins, may obtain health of body, and protection of soul, through Christ our Lord." Then having blessed the water, wine, salt, and ashes, and mingled them together, he stands with his face to the greater altar, and his mitre on his head, and says, addressing the people. "Dearest brethren, We most humbly beseech God the Father Almighty, in whose house are many mansions, that he vouchsafe to ble+ss and keep this his habitation by the sprinkling of this mixture of water, wine, salt, and ashes."

The Greeks and Romans used to carry home the ashes of their deceased friends from the funeral, and preserve them in urns for some time before they were deposited in the ground. Ashes were made use of anciently by way of punishment among the Persians. An account of it is given in the thirteenth chapter of the second book of Maccabees, to the following effect. A high tower was filled to a certain height with ashes, and the criminal being thrown headlong into them, they were perpetually turned round him by a wheel, till he was suffocated by them and died.

ASHIMA, the name of a deity worshipped by the Hamathites settled in Samaria. This god is referred to by name in 2 Kings xvii. 30. Some of the Rabbis allege that Ashima was represented in the shape of a goat, others in the shape of an ape. The Jews declare this to be one of those false gods which are spoken of in Lev. xvii. 7, "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations;" and also in Deut. xxxii. 17, "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Maimonides says, that there are some who worship devils in the shape of he-goats. Therefore, they called the devils by this name. Jurien thinks that the word Ashima may be derived from two Hebrew words signifying "daily fire," and may, therefore, denote the sun, of which fire is the emblem. And it is well known, he remarks, that the sun and the fire were worshipped in Syria, from which the Hamathites had been removed.

ASHTAROTH, ASHTORETH, or ASTARTE, a goddess of the ancient Phœnicians whose worship was introduced among the Israelites. She is mentioned as goddess of the Zidomans in 1 Kings xi. 5, 33, 2 Kings xxiii. 13; and Zidon, it is well known, was

one of the chief cities of Phœnicia. The name by which this female deity was known among the ancient Greeks and Romans was Astarte, confounded sometimes with Juno, and at other times with Diana or Venus. Lucian regards her as the Moon, and it so, she is probably identical with the heathen goddess styled the "Queen of heaven," in Jer. vii. 18, and xlv. 17, 18, to whom the Hebrews are charged with "making cakes" to be presented as an offering at her shrine. The image of Ashtaroth among the Phœnicians was the head of an ox with horns. Porphyry said that she was sometimes represented with a cow's head, the horns of which served at the same time as the usual symbol of sovereign power, and as a representation of the crescent moon. The worship of Ashtaroth was introduced by Solomon among his people, and he built a temple to her honour on the Mount of Olives; but it was Jezebel principally, the daughter of the king of Tyre, who gave encouragement to the worship of a goddess in Palestine which she had been accustomed to adore in her native country; and, accordingly, so far did she succeed in establishing this species of idolatry in the land of the Hebrews, that she had four hundred idolatrous priests in her service. Augustine tells us that the Carthaginians, who were descended from the Phœnicians, maintained Astarte to be Juno. Cicero calls her the fourth Venus of the Syrians. Milton mentions Ashtoreth among the fallen angels in his 'Paradise Lost':—

"— with these in troop  
Came Ashtoreth, whom the Phœnicians called  
Astarte, Queen of Heaven, with crescent horns,  
To whose bright image, nightly by the moon,  
Sidonian virgins paid their vows and songs;  
In Sion, also, not unsung, where stood  
Her temple on th' offensive mountain, built  
By that uxorious king, whose heart, tho' large,  
Beguiled by fair idolatresses, fell  
To idols foul."

The worship of Ashtaroth was put down in Israel by good king Josiah, as we learn from 2 Kings xxiii. 13, 14. Her worship is generally classed with that of BAAL (which see). The usual sacrifice to this goddess was a kid, and hence it has been conjectured that the reason why Judah promised the harlot a kid was that she might offer it in sacrifice to Ashtaroth. Augustine speaks with horror of the licentious character of her worship as practised among the Carthaginians. Her temple at Aphac on Mount Lebanon was a scene of the most daring profligacy and wickedness.

No deity of antiquity has given rise to more varied speculation among the learned than Ashtaroth. Bishop Cumberland argues in favour of her being Naamah, the sister of Tubal-Cain, the only woman whose birth in Cain's line Moses takes notice of, and the last person mentioned in that line. Sanchoniatho tells us that "the Phœnicians say that Astarte is Venus," and in another place, that "Astarte was the mother of Cupid." M. Huet strangely conjectures that Ashtaroth was no other than Zipporah, the wife

of Moses, who was so called from being a shepherd-ess, or the wife of a shepherd. Selden considers her, on the other hand, to be Cybele, the mother of the gods. Jurieu believes her to be Juno, which is indeed the most plausible, she being the queen of the gods and wife of Jupiter, who is generally regarded as identical with Baal, whose worship in the Old Testament is uniformly joined with that of Ash-taroath.

ASH-WEDNESDAY, the first day of Lent, and specially observed in Romish and Episcopal churches generally. Some have alleged that it was customary, even in the early ages of the Christian church, for penitents to appear on that day in sackcloth and ashes, and to receive absolution; hence it was called *dies cinerum*, the day of ashes, and *caput jejuniæ*, or the beginning of the fast. But the ancient writers, instead of recording this custom as belonging to Ash-Wednesday, preserve perfect silence on the subject. Neither was Ash-Wednesday the first day of Lent in the ancient church. Gregory the Great appears to have been the first who added it, along with other three days, to Lent, to make the number of fasting-days, which had previously been thirty-six, amount to forty, thus corresponding to the number of days on which our blessed Lord fasted in the wilderness. The addition, however, of Ash-Wednesday and the other three days to Lent in the Roman church, is sometimes ascribed to Gregory II. in the beginning of the eighth century. During the pontificate of Urban II., in the year A. D. 1091, it was enacted in a council held at Benevento, that on the Wednesday which was the first day of the fast of Lent, the faithful laymen as well as clerks, women as well as men, should have their heads sprinkled with ashes, "a ceremony," says Bower, in his 'Lives of the Popes,' "that is observed to this day." The ashes used at this ceremony must be made from the branches of the olive or palm that was "blessed" on the Palm-Sunday of the previous year. The priest blesses the ashes by making on them the sign of the cross, and perfuming them with incense. This ceremony having been performed, the ashes are first laid on the head of the officiating priest in the form of a cross by another priest, who, while thus engaged, utters these words in Latin, "Remember man that thou art dust," &c. After the priest has received the ashes himself, he gives them in the same manner to his assistants and the other clergy present, after which the congregation, women as well as men, one after another, approach the altar, kneel before the priest, and receive the mark with the ashes on the forehead.

A bishop receives the ashes in a sitting posture and with his mitre off, from the hands of the officiating canon, after which the prelate, putting on his mitre and having a white cloth before him, gives the ashes to the officiating canon, who stoops before him. It is the office of a bishop to give the ashes to a churchman of superior dignity, such as an arch-

bishop or patriarch. Princes, ambassadors, and other persons of distinction receive the ashes after the canons. The canons and the superior clergy incline their bodies when they receive them, but the inferior clergy and the laity take them kneeling. The Pope receives them from the officiating cardinal, who does not repeat the *memento* to His Holiness, but the cardinal stoops a little when he takes them from the Pope. If an emperor were to assist at this ceremony of humiliation he must take the ashes after all the cardinals, because the princes of the church are regarded as superior to all temporal princes.

ASIARCHS, the Pagan pontiffs in the Roman provinces of Western Asia. They are mentioned in Acts xix. 31. under the appellation of "the chief men of Asia." Their office was to preside over the religious rites and the sacred games. They seem to have combined in their office as Asiarchs the magistracy and the priesthood. They had the charge of all sacred buildings, and it was their province to provide at their own expense for the public games, which were celebrated in honour of the gods. They were chosen every year about the autumnal equinox from the most wealthy families, and the same persons were frequently re-elected. They wore a crown of gold, and a toga ornamented with gold and purple. Strabo says that the Asiarchs were chosen from the inhabitants of Tralles, which was one of the richest cities in Asia Minor. The Asiarchs were ten in number, but there was one who presided over the others under the name of the chief Asiarch, and who usually resided at Ephesus. The name Asiarch would seem to imply that the authority of this officer extended over the whole of Asia Minor; but, whatever may have been the case at an earlier period, his jurisdiction latterly was limited to a single province. The office continued even under the Christian emperors, when the sacred games of the Pagan worship had been abolished, and churches substituted for heathen temples.

ASINARII, or worshippers of an ass, a term of reproach applied to the early Christian converts by the Pagans.

ASIUS, a surname of Zeus, derived from the town of Asos in Crete, where he was worshipped under this designation.

ASMODEUS, the Jewish name of an evil spirit mentioned in the apocryphal book of Tobit.

ASMONEANS, a title given to the Maccabean princes, in consequence of Mattathias, with whom the line commenced, being descended from Asmoneus, a priest of the course of Joarib. In the reign of Antiochus Epiphanes, king of Syria, a decree was published by that monarch, commanding all the nations subject to his power to abandon their ancient religious rites and ceremonies and to conform to the religion of their conqueror. This edict was chiefly directed against the Jews, and, accordingly, the sacrifices were suspended, the other religious rites discontinued, the image of Jupiter Olympias placed



upon the altar of burnt-offerings, the temple dedicated to that heathen deity, to whom all the people were commanded to offer sacrifice under penalty of death. Overawed by these threatenings, and subjected to severe persecution, many of the Jews abandoned the worship of the true God, and became open and avowed idolaters; others, however, remained inflexible, and chose rather to suffer death than to apostatize from their ancient faith. In this crisis it pleased God to raise up Mattathias, who, joined by a multitude of pious Jews, issued from the fastnesses to which they had retired, and boldly going forth against the enemies of God's people, demolished the altars of idolatry and re-established the worship of God. Having thus accomplished a great work, Mattathias before his death called to him his five sons, and exhorted them to adhere steadfastly to the faith and worship of their fathers' God, and to maintain his cause against all opposition.

John, the son of Mattathias, who was surnamed Judas Maccabeus, inherited the spirit of his father, and putting himself at the head of a small but valiant army of Jews, conquered the large army of Antiochus, killing five thousand and putting the rest to flight. While the Syrian monarch was meditating vengeance, his cruel reign was cut short by his death. His son and successor, Antiochus Eupator, was a minor when his father died, and the government being intrusted to Lysias, the general who had before been so signally defeated, he continued the persecution of the Jews with unabated violence. Judas was as successful in the field as he had been in the former reign, until at length being overpowered by numbers, he was slain in battle, and his small but intrepid band cut to pieces. The brave Jewish warrior succeeded in the command by his brother Jonathan, who also obtained such advantages over the enemy that they were forced to come to an accommodation. From the date of this treaty, B. C. 162, is calculated the commencement of the Asmonean dynasty, which lasted till the death of Antigonus, B. C. 37, being in all one hundred and twenty-six years, or as some calculate, from the time of Judas Maccabeus, one hundred and twenty-nine years. During the whole of this long period the Jews were engaged in incessant wars, and Palestine was exposed to cruel ravages from the assaults of different nations as well as the incursions of neighbouring people, particularly the Arabians.

ASMOUG, the name of an evil spirit among the magi of ancient Persia, who was represented as giving rise to all the wickedness practised in the world. The chief employment of this demon was said to be to stir up dissensions in families and among neighbours, as well as to originate wars among nations.

ASOPUS, the name of two river-gods of ancient Greece, the one in Achaia in Peloponnesus, and the other in Bœotia.

ASOURAS, malignant spirits in HINDUISM.

ASPERGILLUM, an instrument somewhat re-

sembling a brush, used in the Roman Catholic Church for sprinkling holy water upon objects which are to be blessed. An instrument of the same kind, generally consisting of a branch of laurel or olive, was employed in the lustrations of the ancient Pagans. The aspergillum in the sacred rites of the Romans, served to sprinkle consecrated water, and among the Greeks it was termed *chernips*. The aspergilla used on the Thursday of Holy Week in St. Peter's at Rome, in the ceremony of washing the high altar with wine, are of a peculiar shape, being done up in the form of a diadem, in memory of the crown of thorns, and are much sought after by the people. See WATER (HOLY), LUSTRATION.

ASPERSION. See LUSTRATION.

ASPHALIUS, a surname of Poseidon, under which he was worshipped in several towns of Greece. The Greek word implying "safety" shows that this deity was worshipped as affording safety to vessels and shipping of all kinds.

ASRAEL, an angel to whom the Mohammedans believe that the souls of those who depart this life are intrusted.

ASRAR, the mysteries of the Koran, which are so profound, as some of the Mohammedan doctors allege, that they who have obtained a knowledge of them are unable to explain them to others, either by tongue or pen.

ASS (FEAST OF THE), a festival celebrated in the dark ages, in commemoration of the Virgin Mary's flight into Egypt, which was supposed to have been made on an ass. This feast was regularly held on the 14th of January every year. The ceremonies which were performed on the occasion afford a melancholy instance of the extent to which superstition may sometimes be carried. A beautiful young woman was chosen richly attired, and a young infant placed in her arms, to represent the Virgin Mary and the infant Jesus. She then mounted an ass richly caparisoned, and rode in procession, followed by the bishop and clergy, from the cathedral to the church of St. Stephen, where she was placed near the altar, and high mass commenced. Instead, however, of the people responding in the usual manner, they were taught to imitate the braying of the ass; and at the conclusion of the service the priest, instead of the usual words with which he dismissed the people, brayed three times, and the sounds were thereafter imitated by the people. In the course of the ceremony a hymn in praise of the ass was sung by the priests and people with great vociferation. Edgar, in his able work entitled 'Variations of Popery,' tells us that "the worship concluded with a braying-match between the clergy and laity in honour of the ass. The officiating priest turned to the people, and in a fine treble voice and with great devotion, brayed three times like an ass whose representative he was; while the people, imitating his example, in thanking God, brayed three times in concert." Attempts were made at various times to put an end to the



most unseemly exhibition. Bishop Grosseteste abolished it in Lincoln cathedral, where it had been annually observed on the feast of the circumcision. On the Continent, however, it continued to be celebrated for centuries, and was officially permitted by the acts of the chapter of Sens in France, so late as 1517. At length, however, it disappeared before the advancing light of the Reformation, towards the end of the sixteenth century.

**ASS-WORSHIP.** The Avites, it is said, worshipped Nibhaz and Tartak as their deities. The latter, according to the Hebrews, signifies the ass, a creature often mentioned in the fable and theology of the heathens. Thus we read of the ass of Silenus, and the two asses which enabled Baccelus to pass a river in his Indian expedition, for which service they were raised to a place among the stars. The Egyptians also in ancient times took great notice of the ass, which was the symbol of Typhon, the evil principle, but, far from worshipping it, they regarded this animal as an abomination. Plutarch informs us that they were accustomed to throw red asses from precipices, because Typhon was red-haired and of the colour of an ass. In short, they looked upon the ass as an unclean animal. The Jews are accused by Plutarch of worshipping the ass. Tacitus also relates that the Jews worshipped the ass, because at their coming out of Egypt they were ready to die with thirst in the desert, when they happened to meet a great company of wild asses which brought them to a fountain. This, the historian alleges, awakened such feelings of gratitude in the mind of the Jews, that they consecrated the image of an ass in the holy place. This fable, obviously absurd, Tacitus in all probability borrowed from Apion the grammarian, who has been confuted in this as well as in many other points by Josephus. The story which Apion gives is, that the holy place having been opened by Antiochus the Great, there was found a golden head, resembling the head of an ass. Hence the reproach came to be slanderously cast upon the Christians also, that they worshipped an ass, and hence they were called in derision by their enemies *Assinarii*, or Ass-worshippers. Tertullian says, that in the same spirit of bitter hostility to the Christians, their God was sometimes represented having the ears of an ass, dressed in a long robe, holding a book in his hand, and with an ass's hoof. On this impious caricature was inscribed, "The ass-hoofed God of the Christians." It is not to be wondered at, that both Jews and Christians should be exposed to the same slanderous and malicious charges, both being viewed by the Pagans as almost identical, being both worshippers of the same living and true God, and both equally opposed to the idolatry of the heathen. Learned men have expended much ingenuity in attempting to discover the reason of such an absurd calumny being brought against Jews and Christians. Calmet seems to be of opinion that Le Moine has given the best explanation of the matter, which is to the

following effect. He says that in all probability the golden urn containing the manna which was preserved in the sanctuary was taken for the head of an ass; and that the *omer* of manna might be confounded with the Hebrew word *lamoor*, which signifies an ass; for, according to the Rabbins, upon the prongs of the golden urn was the head of an animal which would seem to be that of a young bull, but which might be the origin of the calumny that the Jews worshipped an ass's head.

**ASSABINUS**, the name under which the sun was worshipped by the Ethiopians. By the Greeks and Romans he was styled the Ethiopian Jupiter, as being their supreme God. It is related by Theophrastus, who, however, regards the story as fabulous, that cinnamon was offered to this deity, which took fire of itself, and was consumed.

**ASSAF**, an idol of the ancient Arabians, worshipped chiefly by the Koraisch tribe.

**ASSAMESE (RELIGION OF THE).** The country of Assam is situated on the north-western frontier of Burmah, stretching across the plains of the Brahmaputra, from seventy to one hundred miles in breadth towards the Himalayah mountains. It reaches on the north-east to the borders of China. Assam was formerly an independent state, but in 1822 it was incorporated with the empire of Burmah, and in 1826 it was ceded to the English. The religion of the Assamese seems to be of a somewhat peculiar description. In the time of Aurungzebe they had no settled faith. About the beginning of the eighteenth century, an attempt was made by the Brahmins of Bengal to introduce their religion into the country but their success was very partial and limited. They practise no mode of worship belonging either to heathens or Mohammedans. They have temples and divinities of their own. It has sometimes been supposed that they were addicted to offering human sacrifices, but this is very doubtful, unless perhaps on the death of relatives—a custom which has prevailed extensively throughout the nations both of Asia and Africa. The author of the article *Assam*, in the *Encyclopædia Britannica*, alleges these sacrifices to the manes of the dead to have been practised among the natives of Assam. He thus minutely describes the process. "On the decease of a rajah or any distinguished person, a capacious pit was prepared, where not only his own body, but many of his women and attendants, were also buried. Of the latter was a torch-bearer, together with a quantity of oil and lamps, as essential to his comfort in a future state; some of his most elegant and useful furniture, carpets and clothes were in like manner included; and even elephants, together with gold and silver, formed part of the promiscuous assemblage. A strong roof, resting on thick timbers, was then constructed over the pit, and the miserable victims not already slain were left to perish by a lingering death."

A most efficient and energetic mission has been

established among the Assamese by the American Baptist Union. In 1836, Sadya, about four hundred miles north of Ava, was fixed upon, and forthwith occupied as a favourable locality for commencing the operations of the mission. Schools were established, and a printing press having been set up, school books and other useful works were printed and circulated both in the Assamese and Shyan languages. Having received an addition to their number in 1837, the missionaries sought to penetrate the northern parts of Burmah and Siam, and also the upper provinces of China. The labours of the mission were for a time interrupted in 1839 by an insurrection among the Khantis, who had roused portions of other tribes to join them in a league against the English. In a short time, however, the insurrection was quelled, and the missionaries having deemed it best to abandon Sadya, removed the seat of their operations to Jaipur. An additional station was established in 1841 at Sibsagor, a flourishing post of the East India Company on the Brahmaputra, about three days' journey below Jaipur; and to that place as a more central point the greater part of the mission staff were soon after transferred. One of the brethren, however, proceeded to occupy a new station at Nowgong, a considerable town in Central Assam, where a large mission school was soon opened, which was productive of great benefit to the natives; and another removed to Gowahatti, the most important town in the province. Thus the whole efforts of the missionaries were concentrated upon the Assamese population, and at each of the three stations a church was soon constituted, which has gone on increasing by the addition from time to time of new converts from heathenism to Christianity. The missionaries have given themselves with the most devoted zeal to the work of preaching, translating, and teaching. Schools have been established, not only at each of the stations, but in many villages throughout the country. The most important of these useful seminaries is the Orphan Institution at Nowgong, which collects from all parts of the country destitute orphans, who are trained up to useful occupations, as well as instructed in a knowledge of Christian truth. At the close of 1847, the aggregate number of the converts at the three mission stations amounted to sixty. In the following year an additional reinforcement of missionaries arrived from the United States. The translation of the New Testament was completed and printed at Sibsagor in 1849. Since that time it has passed through several editions, and several books of the Old Testament have also been printed, together with a long list of books to be used in the schools. Both Brahminism and other forms of heathenism are losing their hold upon the popular mind, and the impression prevails extensively among the natives that Christianity will ultimately prevail.

ASSASSINS, a small tribe or clan in Syria, called also Ismaiyilah or Ishmaelites, perhaps deriving their name from Ishmael, the son of Abraham, by Hagar,

or more probably because they derived their origin from Ismael ibn Infar Sadik, the sixth Imam or head of the Mohammedan sect of the SCHITES (which see). It was in the time of the Crusades that they were chiefly known by the name of Assassins, or followers of the "Old Man of the Mountain." Mr. Mills thinks, that the name is a corruption of Hussances, the followers of Hussan; but according to Volney, it is derived from the Turkish word *Hassassin*, to kill silently and by surprise, being equivalent to a night robber. Their office was to murder any person whom their Scheik commanded. At one time they occupied a considerable tract of land among the mountains of Lebanon, extending nearly from Antioch to Damascus; and from their marauding and murderous habits they were dreaded by all within their reach, and some kings actually paid the Scheik of the Assassins a secret pension to secure his friendship and their own safety. The first chief of this tribe was Hassan Ben Sabah, who succeeded in bringing his followers into a condition of implicit subjection to his commands.

The religion of the Assassins was a strange compound of the Zoroastrian, Jewish, Christian, and Mohammedan creeds, but the distinguishing tenet of the sect was the union of the Deity with their chief, whose orders were accordingly promptly and unhesitatingly obeyed as coming from heaven. No wonder, therefore, that a fierce people animated by such a fanatical principle excited terror far and wide. At one time they seem, from whatever motive, to have professed a wish to become Christians. Their chief seat was in Persia, and on Mount Lebanon. They were attacked by the Mogul Tartars about the middle of the thirteenth century, and their power was so weakened, that in A. D. 1272, they were completely subdued by the Sultan Bibaris. Von Hammer represents them in a monograph, devoted to their history, as a military and religious order, subject like the Knights Templars to the control and direction of a grand master. This no doubt refers to the time of their greatness, when they were objects of terror throughout the whole world. Now they are a small and insignificant sect, having their chief seat in the castle of Masyad, on the mountains west of Hama. Niebuhr says of them, "Concerning the religion of the Ishmaelites, I have learnt nothing certain. The Mohammedans and the Oriental Christians relate of them things incredible. The number of the Ishmaelites is not great. They live principally at Killis, a town between Shugr and Hama; also in Gebel Kalbil, a mountain not far from Latachie, between Aleppo and Antioch. They are called Keftun, the name of a village in this country." The remark of Niebuhr, that little is known of the principles of their religion, is still true; very few of their own people being initiated into the mysteries of their faith; and besides, when living among Turks, they assume the character of Mussulmans in order to escape persecution as apostates. See ISMAIYILAR.

ASSEMBLY (GENERAL) OF THE CHURCH OF SCOTLAND, the supreme ecclesiastical court of the Scottish National Church. It is composed of a representative body, amounting to three hundred and sixty-three ministers and ruling elders, commissioned from all parts of Scotland, to meet at least once a-year for the consideration and decision of all matters affecting the interests of the church. The first meeting of this body was held at Edinburgh on the 20th December 1560, "to consult upon those things which are to forward God's glory, and the weal of his Kirk in this realme." It consisted of forty members only, six of whom were ministers, the rest being leading laymen, who were earnestly desirous of advancing the Protestant cause, at a time when the country was emerging from Popish darkness. It is a curious circumstance, that no fewer than seven Assemblies met without a Moderator. At length, however, it was found that the election of an individual to preside over the deliberations of the meeting would tend to preserve order, and, accordingly, at the meeting of Assembly, which was held in December 1563, Mr. John Willock, Superintendent of Glasgow, was chosen to occupy the chair as Moderator. As the number of ministers and elders increased in the country, the representative system was thought of as forming the best constitution for the supreme court. This system accordingly was first adopted in July 1568, and has continued down to the present day, though it was not till the Revolution settlement that the proportions in which presbyteries were to send delegates were arranged. They are as follows:—Presbyteries containing twelve parishes or under have the right of delegating as their representatives to the General Assembly two ministers and one ruling elder; those containing from twelve to eighteen parishes may appoint three ministers and one ruling elder; those containing from eighteen to twenty-four may commission four ministers and two elders, and so on in proportion, a collegiate charge being considered as consisting of two parishes, having separate ministers. In addition to the delegates from Presbyteries, the royal burghs have also the right of sending each a representative, with the exception of Edinburgh, which nominates two. Each of the Scottish Universities is also represented by one of its own members, who may be either a clergyman or layman. The Scotch Presbyterian chaplaincies in the East Indies have the right of sending to the Assembly one minister and one ruling elder. At one time the Scottish churches in Holland were also entitled to be represented in the General Assembly. Thus in 1641, the Scottish congregation at Campvere was empowered to send two commissioners to the annual meeting of that venerable court. This congregation has not been represented since 1797 in the Assembly. It still remains, or at least recently did so, on the roll of the house.

The meetings of the General Assembly, which take place annually in May, are graced with the pre-

sence of a nobleman, appointed as Lord High Commissioner, to represent the Sovereign in the supreme court of the National Established Church of the country. This dignified functionary is present simply without taking any part in the proceedings of the court. There have been occasions, as in 1638 and 1692, when the representative of royalty took it upon him to dissolve the Assembly without the consent of its members, but notwithstanding the retirement of the Lord High Commissioner, the court continued its sittings, and appointed the day on which its next meeting was to be held. It is a striking fact, that in 1644 and 1645, the meetings of Assembly were held without a Royal Commission—and yet in the latter Assembly, "the directory for the public worship of God, as drawn up by the Westminster Assembly, was unanimously approved, established, and ordered to be put in execution throughout the church." Although, however, the presence of the representative of royalty is not essential to the entire validity of its acts, it is usual at all events, as an act of courtesy, to hold not a regular meeting, but simply a committee of the whole house, if at any time the Commissioner has occasion to be absent.

The General Assembly is vested, in virtue of its constitution, with a power both judicial and legislative in all matters strictly within the range of a spiritual court. She may not interfere with temporal matters, or with the civil and patrimonial rights even of her own ministers, without running the hazard of a collision with the civil courts of the realm. The judicial power of the Assembly includes the infliction and removal of spiritual censures, and the decision of all matters connected with these, in so far as they are spiritual. But as soon, and in so far, as such spiritual censures affect civil and patrimonial rights, the civil courts assert a right to interfere, and *quoad civilia* even to reverse the sentence. It is at this point that the spiritual independence of the Established Church is so liable to be invaded. There have occurred instances in the history of the Church of Scotland, where a direct assault has been made upon the rights of the Assembly. Such a case happened in 1618, when the FIVE ARTICLES OF PERTH (which see) were forcibly thrust upon the court, that the favourite project of King James VI. might be carried out—the establishment of Prelacy in Scotland. Again, in the memorable Assembly at Glasgow in 1638, a forcible attempt was made by the Royal Commissioner to prevent the free acting of the Assembly in abolishing Prelacy in Scotland, and failing to accomplish his object, the haughty dignitary left the Court. On another occasion still, in 1653, we find the Assembly suppressed by the authority of Cromwell, Lord Protector of England. After a violent and despotic interruption of nearly forty years, the Assembly again met after the Revolution, in 1690. Two years thereafter, William III. made an attempt once more to suppress this ecclesiastical parliament of the National Church of Scot-

land, but without success. The monarch wisely dreading the effects of a collision with the ecclesiastical powers, changed his plans, and the Assembly was permitted to meet in the full enjoyment of its spiritual independence. In 1703, in the reign of Queen Anne, a feeble and abortive attempt was made by the royal representative to interfere with the free actings of this court. The union between England and Scotland soon after took place, and in connection with the Treaty of Union, the Act of Security was passed, maintaining inviolate in all time the rights, privileges, and liberties of the Church of Scotland. From that time, for nearly a century and a half, the freedom of the General Assembly was preserved entire, and no attempts were made by the civil power to trench on its spiritual independence. At length, however, in 1834, the Assembly commenced a line of policy in the exercise of her legislative functions, which terminated in a collision between the civil and ecclesiastical courts of the country, which brought about in 1843 a great disruption of the Church, and gave rise to the formation of a body entitling themselves the FREE CHURCH OF SCOTLAND (which see). The General Assembly of the Church of Scotland then retraced its steps, and recalled those acts passed both in its legislative and judicial capacity, which had been declared by the Civil Courts to be illegal and *ultra vires*. The same year in which the disruption occurred, and to prevent any further misunderstanding on the subject which had given rise to an event so serious, the British Parliament passed, what is known by the name of the Scotch Benefices Act, being not a new law, but a declaratory enactment on the subject of patronage, to the effect that the presbytery of the bounds shall, in case of objections being offered to a presentee, have regard to the character and number of the objectors, as well as the nature of the objections, and shall have power to judge whether, in all the circumstances of the case, it be for edification that the settlement shall take place. This Act is believed by the Church of Scotland to afford sufficient security against the intrusion of a minister upon a reclaiming people.

The General Assembly being the supreme court of the Church, has power to determine finally, and without the right of appeal from its decisions, all appeals and references regularly brought before it from inferior judicatories; to review the records of the several synods of the church; to decide all controversies which may arise in the church in regard to doctrine or discipline; to censure, suspend, or depose any of the office-bearers of the church, who may be guilty of error in doctrine, or immorality in life; to originate and carry forward all plans and schemes, which, in conformity with her standards, may be for the glory of God, the good of the church, and the promotion of godliness in the land. In the exercise of these functions, which belong to her as the supreme court of a Christian church, it is in-

cumbent upon the General Assembly to keep strictly within the terms of the compact which she has made with the State, and in virtue of which compact she is recognized as the Established Church of the land.

ASSEMBLY (GENERAL) OF THE FREE CHURCH OF SCOTLAND. This Ecclesiastical Court, which corresponds in all its functions to the venerable convocation described in the preceding article, was formed, as the supreme court of a church distinct from the Established Church of Scotland, on the 18th of May, 1843. The Rev. Dr. Welsh, the then Moderator of the National Church, instead of opening the Assembly as usual, read a solemn Protest to the effect, that, from the recent decisions of the civil courts, which decisions had been sanctioned by the legislature, a free Assembly could not be holden at that time. This Protest had been subscribed by 203 members of Assembly, who, as soon as it had been read, retired, preceded by the Moderator, to another place of meeting, where the First General Assembly of the Free Church of Scotland was constituted. Dr. Chalmers was chosen as the first Moderator. It was now necessary that there should be a legal and formal separation from the Establishment. A regular deed of demission, accordingly, was signed by 474 ministers and professors, renouncing all the temporal benefits of which they had hitherto been possessed. In its entire constitution and legitimate functions the General Assembly of the Free Church is identical with that of the Established Church. It is necessary to observe, however, that there is one grand point of difference between the two Assemblies. The one enjoying all the advantages, and they are not few, which attach to an Established Church, is necessarily restrained within the limits of the original compact with the State; while the other, being stripped of all connection with the State, may regulate at will all its arrangements, as may seem best for the glory of God and the good of the Church. To counterbalance this, however, there is the decided advantage on the part of the Establishment, that all the proceedings of the supreme court or General Assembly carry with them the sanction of law, countenanced and backed by the civil power; whereas the proceedings of the General Assembly of the Free Church have no such sanction, and can only be binding upon those who, by attaching themselves to the Church, declare, by a tacit but fully understood agreement, their willingness to obey them. The acts of the one are legally; the acts of the other are conventionally binding. The one is a corporate body in the eye of law; the other entirely voluntary. The one has a *locus standi* in the courts of law; the other has none. But, of course, upon men of Christian principle and real integrity, who may happen to be long to either church, the acts of the respective Assemblies are just as binding and authoritative in the one case as in the other. They are to them the voice of Christ through his Church, and, in so far as they are not opposed to his revealed will in the

Word, they are promptly and conscientiously obeyed. See FREE CHURCH OF SCOTLAND.

ASSEMBLY (GENERAL) OF PRESBYTERIAN CHURCH OF NORTH AMERICA. The Supreme Court of the Presbyterian Church in the United States corresponds in almost every particular to the two Assemblies already noticed. In the first stage of the history of this now large and influential body of Christians, the number of its congregations was so small, that, from 1705 to 1716, there was only one presbytery. At the latter date it was found necessary, in consequence of the increase of its ministers and churches, to subdivide the one presbytery into three presbyteries, who continued to meet as a synod. In 1787, the numbers were so great, that, instead of one synod, four were formed, and in that year a representative General Assembly was constituted, composed of delegates from all the presbyteries. This last court, which forms the highest judicatory of the Church, consists of an equal number of ministers and elders from each presbytery, the number of representatives sent being proportioned to the number of ministers and elders which constitute the presbytery. The powers and functions of the Assembly, which meets annually, are the same as those of the Scottish Assemblies, and like them also the constitution of the Church is guarded by a Barrier Act, in virtue of which any proposal of great importance, or affecting the constitution even remotely, cannot be passed by the supreme court without being first sent down to the presbyteries for their consideration, and then, if approved by the majority of the inferior judicatories, it is passed by the General Assembly into a law. Nor have the American Presbyterians been free from internal dissensions any more than the Scotch; and not only so, but they too have had their Disruption, though on grounds essentially different from those which split asunder the National Church of Scotland. The circumstances which led to the separation into the Old School and New School Assemblies of the United States, are thus stated by the Rev. Dr. Baird of New York, in a work which he published a few years ago in this country, under the name of 'Religion in the United States of America.' "Before the commencement of the present century, the Presbyterian Church was in a great measure composed of those European Presbyterians and their descendants who were settled in the middle and southern States. Since the year 1800, there has been going on a constant and very great emigration from the New England States to the central and western parts of New York, and to the north-western States of the Union. These emigrants had, in general, been accustomed to the congregational form of church government prevalent in New England. As they met, however, in their new locations with many Presbyterians, and as their ministers generally preferred the Presbyterian form of government, they united with them in the formation of churches and ecclesiastical judicatories. In

1801, the General Assembly and the General Association of Connecticut agreed upon what was called 'The plan of union between Presbyterians and Congregationalists in the new settlements.' Under this plan, which purports to be a temporary expedient, a great number of churches and presbyteries, and even several synods, were formed, composed partly of Presbyterians and partly of Congregationalists. Though this plan seems to have operated beneficially for a number of years, yet, as it was extended far beyond its original intention, as it gave Congregationalists, who had never adopted the standards of doctrine of the Presbyterian Church, and who were avowedly opposed to its form of government, as much influence and authority in the government of the Church as an equal number of Presbyterians, it naturally gave rise to dissatisfaction as soon as the facts of the case came to be generally known, and as soon as questions of discipline and policy arose, in the decision of which the influence of these Congregationalists was sensibly felt.

"In addition to this source of uneasiness, was that which arose out of diversity of opinion in points of doctrine. Certain peculiarities of doctrine had become prevalent among the Calvinists of New England, which naturally spread into those portions of the Presbyterian Church settled by New England men. These peculiarities were not regarded, on either side, as sufficient to justify any interruption of ministerial communion, or to call for the exercise of discipline, but they were sufficient to give rise to the formation of two parties, which received the appellations of Old and New School. Within the last ten or twelve years, however, opinions have been advanced by some of the New England clergy, which all the Old School, and a large portion of the New School party in the Presbyterian Church, considered as involving a virtual denial of the doctrines of original sin, election, and efficacious grace, and which were regarded as inconsistent with ministerial standing in the body. Several attempts were made to subject the Presbyterian advocates of these opinions to ecclesiastical discipline. These attempts failed, partly on account of deficiency of proof, partly from irregularity in the mode of proceeding, and partly, no doubt, from an apprehension, on the part of the New School brethren, that if the opinions in question were made matters of discipline, their own peculiarities would not escape censure. Certain it is that the whole of that party united in frustrating the attempts made to set the seal of the Church's disapprobation on the doctrines then in dispute. The failure of these attempts greatly increased the dissatisfaction of the Old School party, and awakened in them serious apprehensions for the doctrinal purity of the Church.

"To these sources of uneasiness was added the diversity of opinion as to the best mode of conducting certain benevolent operations. The Old School, as a party, were in favour of the Church, in her ecclesiastical capacity, by means of boards of her

appointment and under her own control, conducting the work of domestic and foreign missions, and the education of candidates for the ministry. The other party, as generally preferred voluntary societies, disconnected with church courts, and embracing different religious denominations for these purposes. It might seem, at first view, that this was a subject on which the members of the Church might differ without inconvenience or collision. But it was soon found that these societies or boards must indirectly exert a great, if not a controlling influence on the Church. The men who could direct the education of candidates for the sacred office, and the location of the hundreds of domestic missionaries, must sooner or later give character to the Church. On this account this question was regarded as one of great practical importance."

In this perplexing state of matters, the General Assembly met in 1837. It was quite evident that a disruption was imminent. Both parties, indeed, were impressed with the idea that such a step was desirable. The Assembly, therefore, proceeded to the adoption of measures which would at once put an end to the existing difficulties. They abolished the plan of union formed in 1801, and decreed that henceforth no Congregationalist church should be represented in any Presbyterian judicatory, and that no presbytery or synod, which was composed of both Congregationalists and Presbyterians, should be recognized as being in connection with the Presbyterian Church. This act, though passed by the General Assembly, was resisted by some of the inferior judicatories. The synods and presbyteries more especially concerned in the enactment, as being composed partly of Presbyterians and partly of Congregationalists, held a meeting at Auburn, in the State of New York, at which they came to the resolution to disregard the decision of the Assembly, and to act as if the union were still in full force. At the next meeting of Assembly (1838) the delegates from these refractory presbyteries presented themselves, claiming their right to sit as members. This claim not being immediately admitted, though it was not formally refused, they left the house, declaring themselves the true General Assembly. They immediately raised an action before the supreme civil court of Pennsylvania, to have it decided that they were the true Assembly of the Presbyterian Church of the United States of America. The judge and jury decided in their favour; but when it was heard before the whole bench the decision was reversed. Thus the Old School Assembly are left in possession of the name and privileges of the General Assembly which had been instituted in 1787, and in charge of the seminaries and funds which had all along been under their management. They have their own boards of missions, domestic and foreign, of education and of publication. The New School unite their efforts with the Congregationalists of New England in supporting the American Home

Missionary Society, the Board of Commissioners for Foreign Missions, and Education Society.

The division which has thus taken place of the large and unwieldy body of the Presbyterian Church in America into two separate sections, has been productive of no small advantage to the cause of religion in the United States. Both denominations seek to rival each other in the energetic furtherance of the gospel both at home and abroad. The largest and most influential of the two sections is "the Old School," the members of which are found throughout the whole States, from Newbury-port to San Francisco, and its numbers are fast increasing. In 1853, the number of their ministers amounted to about 2,139, their churches to 2,879, and their members to 219,263. The General Assembly of "the New School" was formed, as we have already noticed, by the Disruption in 1838, and adopted the name of the Constitutional Presbyterian Church. Being one half Congregational from the beginning and holding some of the doctrines of the Confession of Faith, "only for substance," on such subjects as original sin, election, and efficacious grace, they are generally considered as scarcely agreeing with the Westminster Standards. They numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. The General Assembly of "the Old School" meet annually; but, in 1840, that of "the New School" proposed to the presbyteries that the meeting of their supreme court should be triennial. The latter Assembly has also greatly diminished the amount of its business, by an important arrangement which has been adopted deeply affecting the constitution of a Presbyterian Church,—that all appeals from the decisions of a kirk-session shall not, in the case of lay members, be carried beyond the presbytery, or in the case of ministers, beyond the synod.

ASSEMBLY (WESTMINSTER). See WESTMINSTER ASSEMBLY.

ASSEZIA, a surname of Athena, derived from the town of Assessus in Ionia, where she had a temple and was worshipped.

ASSIDEANS (Gr. *assidaioi*, pious), or Chasidim, as they are termed in 1 Macc. vii. 13, a name applied to those brave Jews who joined Mattathias, the leader of the Maccabees, when contending against the oppression of Antiochus Epiphanes. From these Assideans sprung the sect of the Pharisees towards the latter times of the second temple. They laid the foundation of that mass of ceremonies and traditions which so completely made void the law of God in the time of our blessed Lord. These commandments of men, which were at first voluntary, were afterwards converted into written canons, and made binding upon the people. The Assideans were zealous for the honour and maintenance of the temple, to which they gave large contributions, and on every day, except the great day of atonement, besides the daily oblation, they sacrificed a lamb, which was called the sin-offering of the Assideans. They prac-

tised great austerities, and the usual oath which they swore was "by the temple," which our Lord reproved in the case of the Pharisees, *Matth. xxiii. 16.* The opponents of the Assideans were the ZADIKIM (which see), who denied to tradition all force and authority of any kind. Josephus makes no mention of the Assidean sect, so that, in all probability, they had never been formed into a distinct and separate body from the other Jews until the Pharisees and Essenes rose out of them.—A Jewish sect bearing the name of Assideans or Chasidim sprung up in Poland about a century ago, and exists at the present day. They have separate synagogues, and their own Rabbis. They use the prayer-book of the Spanish Jews, which is peculiarly Cabbalistic. They reverence the Talmud less, and the Sohar more than the other Jews, and especially profess to strive after a perfect union with God as their great object. To effect this they spend much time in contemplation; and in prayer use the most extraordinary contortions and gestures, jumping, writhing, and howling, in order to exalt their mind, and they certainly succeed in working themselves up into a state little short of frenzy. Before their devotions they indulge freely in the use of mead, and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety to be unfavourable to the enjoyment of union with God. Their chief means of edification is the spending their Sabbath with the Tsaddik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses with their children, pour in from all the neighbourhood from a distance of twenty, thirty, or even forty miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is on Saturday afternoon at the meal, which the Jews call the third meal, during which the Tsaddik says Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far distant to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt, and dispenses amulets and slips of parchment with cabbalistic sentences written on them, to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits.

**ASSOCIATE PRESBYTERY**, the name adopted by the first Seceders from the Church of Scotland, on constituting themselves into a separate Christian community, on the 5th December 1733. This first organization of a body which has since grown into a very large and highly influential section of the Christian Church in Scotland, took place at Gairney Bridge, a small village about three miles southward

of Kinross. The parties, who thus formed themselves into a court under the name of the Associate Presbytery, were Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, the four Fathers and Founders of the Secession Church in Scotland. The circumstances in the state of the Church and country which gave rise to the formation of this new religious body, it may neither be uninteresting nor unimportant to detail.

The Revolution in 1688 brought a season of comparative peace and security to the persecuted Presbyterian Church of Scotland. For thirty years had constant attempts been made to force upon her a system of doctrine and ecclesiastical government to which her people had a rooted abhorrence. The day of deliverance from the yoke of Prelacy at length arrived. Presbyterianism was established by the Revolution settlement, the Confession of Faith ratified, and Prelacy deprived of its peculiar immunities. This triumph of Presbyterianism, however, as soon became apparent, was partial, not complete. William succeeded, though not without considerable resistance, in persuading the Church to admit curates or Episcopalian incumbents into the communion and ministry of what was avowedly a Presbyterian Establishment. This strange and unnatural combination in one church of two classes of ministers, so completely opposed to one another, as to their views both of theological doctrine and church polity, could not fail to lead to a rapid declension in religious feeling and sound principle. "Two parties," as Dr. Thomson remarks, in his interesting 'Sketch of the History of the Secession,' "from this time appeared in the Church, the one preaching the doctrines of her Confessions, and discharging with assiduity the duties of the pastorate; the other latitudinarian in doctrine and earthly in spirit,—the one guarding with anxiety the liberty and independence of the Church against the dictation of the civil power; the other seeking the favour of the court and pliant to its wishes."

The Church of Scotland, thus internally divided and weak, became an easy victim of the craft and crooked policy of designing statesmen. The accession of Queen Anne in 1702, and the union between Scotland and England which followed soon after, led to various successive encroachments upon the liberties of the Presbyterian church. The abolition of the Scottish parliament at the Union, threw the church, as an establishment, upon the guardianship of English statesmen, whose whole feelings and inclinations were in favour of Episcopacy. Anne and her courtiers were animated by a similar spirit. The Church of Scotland, notwithstanding the Act of Security by which her liberties and rites were solemnly promised to be preserved inviolate, was now placed in a critical position. One of the first acts of Queen Anne on ascending the throne, was to dissolve the General Assembly, while engaged in deliberating on an act declaring Christ to be sole head of the



church. The oath of abjuration and the law of patronage, both passed in 1712, aimed at the introduction of an Erastian spirit into the church, which would gradually assimilate it, as was fondly hoped, to the Episcopal establishment of England. The latter of the two measures now adverted to struck a heavy blow at the liberty and purity of the church. No privilege has ever been more dear to the hearts of the Scottish people than the right which, in the best days of the church, they have always possessed of voting in the election of ecclesiastical office-bearers. On this point, the 'Second Book of Discipline' is clear and explicit: "None might be intruded upon any congregation, either by the prince or any inferior person, without lawful election, and the assent of the people over whom the person is placed; as the practice of the apostolical and primitive kirk and good order craved." The act of 1712 utterly disregarded this right of the people in the election of their ministers, and established a tyrannical and high-handed patronage. The evils which this unfortunate enactment have entailed upon the National Church of Scotland have been numberless. Nor were the statesmen of the day unaware of the injury they were inflicting upon the religion of the land. "There is no doubt," says Sir Walter Scott, "the restoration of the right of lay patrons in Queen Anne's time was designed to separate the ministers of the kirk from the people, who could not be supposed to be equally attached to, or influenced by a minister who held his living by the gift of a great man, as by one who was chosen by their own free voice, and to render them more dependent on the nobility and gentry, amongst whom, much more than the common people, the sentiments of Jacobitism predominated." This obnoxious bill had been hastened through all its stages with unusual rapidity. To that single act of the British Parliament may be traced all the troubles which have ever come upon the Church of Scotland from that time down to the present day.

The church herself, internally weak as she was, made but feeble resistance to this fatal blow struck at her liberty and independence. Her energies were withered, her strength was gone. A few earnest and zealous men of God within her courts remonstrated, but their voices were unheeded. The majority of her ministers had become worldly, selfish, and indifferent. Heresy in different forms,—Arminianism, Pelagianism, and even Socinianism—was openly taught in many of her pulpits, and even in her divinity halls. Yet so extensively had a corrupt and deadening influence spread itself throughout the church, that the inculcation of deadly error, even upon the rising ministry of the church, was looked upon with toleration, and even some measure of favour. A most melancholy instance of this occurred in the Assembly of 1717. Professor Simson of Glasgow was charged with teaching erroneous and unscriptural doctrines from the chair of theology.

The case was established beyond all doubt, and yet he was permitted to retain his chair. The very same Assembly which thus openly tolerated heresy, expressed their decided disapproval of a plain scriptural truth. A young man when on trials before the presbytery of Auchterarder had taught, in one of his discourses, that we must abandon sin in order to come to Christ. A doctrine so plainly opposed to the Word of God, called forth a well-merited rebuke from the faithful ministers in whose hearing it had been delivered; and, not contented with a mere verbal expression of opinion, they judged it their duty to embody in their minutes the statement "That it is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." The matter was brought before the Assembly, and in their decision, disapproving of the conduct of the presbytery, they declared also their "abhorrence of the foresaid proposition, as unsound and most detestable as it stands."

The lenient sentence passed upon Professor Simson, which went no farther than a gentle caution against the use of doubtful expressions, excited great uneasiness in the minds of many of the faithful ministers, as well as the pious people of Scotland. But the condemnation of the Auchterarder proposition awakened perhaps more intense alarm. The church had evidently become to a large extent corrupt in doctrine as well as lax in discipline. The Arminianism which came in with prelaey had leavened the great body of her ministers. The circumstances which led to this lamentable departure from sound doctrine, are thus concisely stated by Dr. Hetherington, in his 'History of the Church of Scotland.' "Those who are conversant with modern church history are aware that Arminian tenets were adopted by a large proportion of the English clergymen, very soon after their condemnation by the Synod of Dort. When Prelacy was forced into Scotland by the treachery of James I. and the violence of his sons, Arminianism came along with it, in its most glaring aspect; and even after the overthrow of Scottish Prelacy, the evil taint was found to have diffused itself beyond the direct prelatists, and to have been imbibed by many of the indulged ministers. By them, and by the prelatic incumbents, whom William's pernicious policy induced the Church of Scotland to admit at and after the Revolution, these erroneous notions were still more extensively spread throughout the Scottish church, especially among the young ministers. Two other circumstances combined partially to modify and yet aid in the diffusion of erroneous doctrines. For some time previous to the Revolution, considerable numbers of young men went from Scotland to Holland to be educated for the ministry, the distracted and oppressed state of their own country not permitting them to obtain the necessary instruction at home. But Holland itself had imbibed many of the tenets



of Arminius, notwithstanding the counteracting influence of such men as Witsius; and several of the young Scottish students adopted these sentiments, and, returning to their native country, attempted to supersede the strong Calvinistic doctrines which had hitherto prevailed in Scotland, by the introduction of this refined Arminianism. A similar process was at the same time going on in England among the Dissenters. Baxter's writings had gained, as on many accounts they justly deserved, great celebrity; and many followed his views respecting the doctrine of grace, which are deeply tinged with Arminian notions. A controversy arose, which turned chiefly on the question, 'Whether the gospel is a *new law*, or constitution, promising salvation upon a certain condition;' some making that condition to be faith, others making it faith and repentance, to which others added sincere though imperfect obedience. Those who maintained the affirmative were termed *Neonomians* or *new-law men*; those who opposed this theory were by its adherents unjustly termed *Antinomians*. It will easily be seen that the theory of the *Neonomians* was essentially Arminian, though it did not assume an aspect so manifestly unscriptural. In this less offensive form it made great progress in Scotland, where, from the causes already mentioned, too many were predisposed to receive it, in preference to the sterner tenets of the genuine Presbyterian Church, whose Standards they had subscribed, but were exceedingly desirous to modify and soften."

The friends of true evangelical religion in Scotland were now fully alive to the actual condition of the National Church. It was now plain, that if purity of doctrine was to be restored, the most energetic measures must be adopted to diffuse throughout the country sound views of divine truth. The republication of the best works of the old divines, and their extensive circulation among the people, appeared to be one of the readiest and most effectual modes of accomplishing this most desirable object. In prosecution of this plan, accordingly, and in order more fully to illustrate the doctrine of grace which had been partially condemned by the Assembly, in their act with reference to the Auchterarder proposition, Mr. Hog of Carnock, one of the most godly ministers of the time, republished the first part of a valuable old treatise which had appeared first in London about 1646, under the name of the '*Marrow of Modern Divinity*.' The issuing of such a book at this critical period was followed by the most important consequences. It was extensively read, and produced a great sensation among the religious public of Scotland. Those who loved a clear faithful exhibition of the peculiar doctrines of the gospel, welcomed its appearance, and perused it with avidity and interest; whilst those who had imbibed the lax views of Divine truth, which had become so fashionable among a certain class, were indignant at the publication of a work which was so decidedly

opposed to their theological notions. A controversy now arose (see *MARROW CONTROVERSY*), which was carried on for some years with the utmost keenness, both on the part of those who favoured, and of those who disapproved the doctrines of the '*Marrow*.' The subject was introduced into the General Assembly in 1720, and the first part of the '*Marrow*' was rashly condemned. This decision of the supreme court of the Church was deeply lamented by some of her best ministers, and multitudes of the most pious of her people. An attempt was made in several presbyteries to memorialise the Assembly with a view to have the decision re-considered; but the opponents of the '*Marrow*' were too strong, and the inferior judicatories refused to act in the matter. At length a representation was drawn up by twelve ministers, usually styled '*Marrow-men*,' and laid before the Assembly in May 1721. The object of this representation was to procure a repeal of the act anent the '*Marrow*.' The king's commissioner, however, being indisposed, the Assembly dissolved before the business came on, and it was referred to the commission, which, after delaying the matter from one diet to another, at length concluded to bring the case before the following Assembly by an overture, which was privately drawn up, but never read to the representers, nor its design made known to them. In 1722, the Assembly, having re-considered their act of 1720, passed a lengthy decision, explaining and confirming the former, and refusing to repeal it.

The controversy now raged more furiously than before. Numerous pamphlets and tracts appeared on both sides of the question. Meantime, the conscientious *Marrow-men* were subjected to much obloquy and reproach. Their views as to the connection between faith and holiness were greatly misrepresented, and they were falsely charged with holding the wildest *Antinomian* doctrines. All this unjust and cruel treatment they bore with Christian resignation, never rendering railing for railing, but committing their cause to Him who judgeth righteously. Several of them were censured by the inferior judicatories for preaching the doctrines of the '*Marrow*.' Among these Messrs. Ralph and Ebenezer Erskine were called to account by the synod of Fife, at the instance of Principal Haddow of St. Andrews, who was the leading opponent of the *Marrow-men*, as they were reproachfully called. "We became strangers," says Boston, "to our brethren, and as aliens, and saw that our mothers had borne us men of contention." "It is a day," adds Ralph Erskine, "wherein the friends of Christ are openly bantered and lampooned, and gazed upon as signs and wonders, and wherein many sacred truths are publicly defamed and ridiculed."

The Church of Scotland had fallen grievously from the high position which she was once privileged to occupy as a witness for Christ and his truth. And as time rolled on, a deeper darkness

seemed to gather around her. In the Assembly of 1726, Professor Simson was charged with not only holding his former errors for which he had been so gently reprov'd, but with maintaining and teaching doctrines subversive of the Divinity of the Lord Jesus Christ: but this court of Christ's Church had become so regardless of the honour of the Lord that bought them, that they contented themselves with suspending the Professor in the meantime from his ecclesiastical functions, sending down the matter to the inferior judicatories for their opinion. At next Assembly the majority of presbyteries gave it as their opinion, that he should be forthwith deposed from the ministerial office; but notwithstanding this decision, the Assembly merely continued the suspension. On this occasion the venerable Boston of Ettrick rose in the Assembly, and solemnly entered his dissent in these words, "I cannot help thinking, Moderator, that the cause of Jesus Christ, as to the great and essential point of his supreme Deity, has been at the bar of this Assembly requiring justice; and as I am shortly to answer at his bar for all I do or say, I dare not give my assent to the decision of this act. On the contrary, I find myself obliged to offer a protest against it; and, therefore, in my own name, and in the name of all that shall adhere to me, and if none here will—for myself alone I crave leave to enter my protest against the decision of this act." Such language all too plainly showed, that in the estimation of Scotland's wisest and best of ministers, the glory of the Church was now departed, and truth lay "bleeding in the streets."

It was not only, however, the melancholy declension of the Church of Scotland from the acknowledged purity of her principles, as laid down in her standards, but it was perhaps still more the corruptness of her administration which led to the first Secession. When the act restoring patronage was passed in 1712, the Assembly resisted it, though not with the firmness and determination which might have been expected; and knowing the deep-rooted hostility of the people to the whole system of patronage, they administered the provisions of the obnoxious act with the utmost caution and prudence. In process of time, however, and alongside of the growing departure from sound doctrine, there crept in by degrees a growing disregard of the Christian liberties of the people. The rights of patrons became the all in all, and the rights of congregations were set at nought. Here and there might be found a reclaiming congregation, or a refractory presbytery, but in the face of both, ministers were violently thrust upon the people at the point of the bayonet. A few years passed on, and in 1731 we find the following testimony borne by a faithful servant of Christ who lived at the time. In his Diary, the Rev. Mr. Wilson of Perth remarks, "Matters look with a very dismal and threatening aspect. Ministers are thrust in upon

vacant parishes contrary to the wishes of elders and people in all corners of the land. Disaffected heritors interest themselves everywhere in the settlement of parishes, and they introduce such ministers as elders and people are averse to. Our congregations are thus planted with a set of corrupt ministers, who are strangers to the power of godliness; and, therefore, neither in their doctrine nor in their walk, is there any savour of Christ among them. Yea, such are becoming the prevailing party in the ministry, and too many of these are mockers at the exercises and real experiences of the godly." Amid this rapidly advancing progress of defection and error in the very bosom of the Church, it is refreshing to find such men as Boston, Wilson, the two Erskines, and others, bearing aloft the standard of truth with unflinching firmness. Often were their voices raised in earnest warning and remonstrance against the infatuated course which their brethren were following. All was unavailing, and on the occasion of enjoining a violent settlement in the parish of Hutton, the Assembly of 1730 enacted that in future no reasons of dissent against the determinations of church judicatories should be entered on record. This was a crowning act of arbitrary power on the part of the supreme court. Thus deprived of the constitutional right of entering dissents, faithful ministers felt that the last remains of freedom were taken away.

It had hitherto been the law of the Church, that, in the case of a *jus devolutum*, as it is called, that is, when a patron fails to present to a vacant charge in the course of six months after the vacancy occurred, the filling up of the charge fell into the hands of the presbytery of the bounds. In 1731, however, an overture was introduced into the Assembly to the effect, that "where patrons might neglect or decline to exercise their right of presentation, the minister should be chosen by a majority of the heritors and elders, if Protestant." This overture was sent down to presbyteries for their consideration in terms of the Barrier act. Meanwhile a number of godly ministers throughout the Church held frequent meetings for prayer and deliberation in the serious and alarming crisis at which matters had now arrived. A representation of grievances and a petition for redress were prepared, with a view to its being laid before the following Assembly. This document referred not only to the overture of the previous year, but to the grievous errors and defections with which, for a number of years past, the church had been chargeable. When the Assembly met in 1732, the representation and petition of the ministers, as well as a similar paper which had been signed by a large body of the people, were refused to be transmitted by the Committee of Bills, and on the ministers presenting themselves at the bar of the Assembly to protest against this denial of their rights, their protest was refused to be either received or recorded. And although a large majority

of the presbyteries disapproved of the overture in regard to the *jus devolutum*, it was passed by the Assembly in the face of a standing law of the Church.

Such was the melancholy condition of the National Church of Scotland at the rise of the first secession. "Truth," as Dr. Thomson well remarks, "had been wounded, her pulpits were filled by a hireling clergy, whose voice the sheep did not know, the privileges of the people had been tamely yielded up, and the last blow given to them by the hands of their own rulers, the constitutional rights of her presbyteries had been invaded, and the right of protesting and petitioning, by which wounded consciences may be relieved, and faithful men seek the removal of prevailing evils, had been wrested from them, and all this by a tyrannical Assembly, itself the slave of the secular power." In such a state of matters, it was impossible that conscientious and upright men could keep silence. They felt called to speak out boldly in defence of the truth. Of these one of the most intrepid and fearless men of the day was Ebenezer Erskine, an able and devout and devoted minister, who had been recently transferred from Portmoak in Fife to the town of Stirling. Soon after his entrance upon his new charge, Mr. Erskine had been elected moderator of the synod of Perth and Stirling. Before retiring from this office, it was his duty to preach at the opening of the synod at Perth, on the 18th October, 1732. Taking advantage of the opportunity thus opened up to him in the course of Providence, he selected for his text Ps. cxviii. 22, "The stone which the builders refused, is become the head-stone of the corner;" and from these words he laid before his brethren, with the utmost plainness and fidelity, his views of the duty of a Christian church, and how far the Church of Scotland had swerved from her duty as a Church responsible to Christ, as her only Head, and resting on Christ as her sole foundation. The fearless exposure which this discourse contained of the errors and sins of the times, gave great offence to some of the ministers who heard it. The synod took up the matter and intrusted it to a committee, who were instructed to confer with Mr. Erskine, and report. Next day the committee reported, that the conference had been held, but was unsatisfactory, and they laid on the table a paper containing what they considered objectionable passages in the discourse, and following them up with the vague general charge, that Mr. Erskine had spoken disrespectfully of a large class of ministers, and of their procedure in church courts. After long and keen discussion carried on for three successive days, the synod, by a majority of six, declared Mr. Erskine worthy of censure. Against this decision, Mr. Erskine, and his son-in-law, Mr. James Fisher, minister of Kinlaven, protested and appealed to the General Assembly. In the face of this appeal, the synod proceeded to pass a resolution to the effect, that Mr. Erskine should be sum-

moned to appear next day to be rebuked. On his failing to appear on the following day, they agreed to call him at their meeting in April, to be rebuked and admonished. The synod having met at Stirling, in April 1733, resumed consideration of Mr. Erskine's case, when he was summoned to the bar and formally rebuked by the moderator. He thereupon read a paper, in presence of the court, adhering to his former protest and appeal, at the same time declaring, that he was not convinced of having either said or done any thing incurring censure.

Of the ten ministers who protested against the decision of synod, only three appeared at the Assembly; Messrs. William Wilson, Alexander Moncrieff, and James Fisher. The three brethren made application to be heard at the bar; but were unaccountably refused. On the 14th May the Assembly entered on the consideration of Mr. Erskine's protest. He appeared at the bar attended by two advocates. Several members of synod appeared in support of the synod's sentence. Parties having been heard, the Assembly, after deliberation, approved of the proceedings of the synod, and appointed Mr. Erskine to be rebuked and admonished at their own bar. The moderator thereupon returned the thanks of the Assembly to the synod for their care and diligence in the matter, and, in terms of the sentence, rebuked and admonished Mr. Erskine from the chair. To this Mr. Erskine could not submit in silence, as he was not conscious of having done any thing to merit rebuke. He also tendered a written protest, signed by himself, to which the three other brethren subscribed an adherence, and craved that the paper be read and engrossed in the minutes of the Assembly. This request was refused, and he was urged to withdraw his protest; but respectfully declining to do so, he laid the paper on the table of the Assembly, and, accompanied by the three dissenting brethren, he left the court. In thus peaceably retiring from the Assembly, the brethren had no intention whatever of abandoning their connection with the Church; a train of unexpected circumstances, however, led to a step which they themselves were far from contemplating. The protest which Mr. Erskine had left upon the table happened to fall upon the ground, and being picked up by a minister by no means friendly to the cause which its writer advocated, he called the special attention of the Assembly to the document, reading it aloud, and appealing to the court whether it was consistent with their dignity to permit such a document to lie unnoticed on their table. The Assembly were indignant at the terms of the protest and ordered that the four brethren should be summoned to appear at the bar on the morrow. The next day, in obedience to the summons, the four brethren stood at the bar. Without a single question being put to them, they were appointed to confer with a committee which had been nominated to deal with them on the subject of their protest.

They retired accordingly for this purpose, and in a short time the committee returned, and simply reported, that "they (the four brethren) continued fully resolved to adhere to their paper and protest." The Assembly thereupon resolved, "That the four brethren appear before the commission in August next to express sorrow for their conduct, and retract their protest; that in the event of their refusing to submit, the commission is empowered and appointed to suspend them from the exercise of their ministry; and that if they shall then act contrary to the sentence of suspension, the commission, at their meeting in November, or any subsequent meeting, is instructed to proceed to a higher censure." This harsh and high-handed decision was intimated to the brethren, who, on commencing to say a few words, were forcibly extruded from the house. The sympathy of multitudes of Christian people in Scotland in behalf of these worthy men, who were thus called to suffer for conscience' sake, was now fairly aroused. The table of the commission in August was loaded with petitions, memorials, and representations in their favour from church courts, town-councils, and kirk-sessions. These, however, were treated with the utmost contempt, and it was not without the most violent opposition that Mr. Erskine was allowed to read an able written defence of himself and his brethren, vindicating the course which they had taken against the act of Assembly 1732, and asserting the impossibility of withdrawing their protest without violating their consciences. On the majority of his audience the pleading had no effect. The commission "suspended the four brethren from the exercise of the ministerial function, and all the parts thereof." No sooner was the sentence intimated than the four brethren formally protested against it as null and void, declaring their determination, in the strength of their divine Master, to exercise their ministry as heretofore.

At the commission in November, three months after the suspension of the four brethren, no fewer than seven different synods of the church laid upon their table earnest addresses and resolutions in their behalf, imploring that the court would exercise clemency and forbearance towards them, and abstain from proceeding to inflict a higher censure. The four brethren appeared, and openly avowing their continued adherence to their protest, acknowledged, without reserve, that since the previous commission they had exercised all the functions of the ministry as if no sentence of suspension had been pronounced. The court then proceeded to consider what further steps should be taken, and it was only by the casting vote of the Moderator that it was resolved to inflict a higher censure. Before taking this serious step, however, a committee was appointed once more to deal with the brethren, with a view to induce them if possible to a dutiful submission. It was to no purpose; and the committee having reported that the four brethren were of the

same mind as formerly, the commission proceeded, by a large majority, to "loose the relation of the four ministers to their respective charges, declare them no longer ministers of this church, and prohibit all ministers of this church from employing them in any ministerial function." Thus were the four brethren cut off from the communion and fellowship of the Established Church of Scotland, which they dearly loved, and of which they had been bright ornaments. The brethren being called, the sentence was read in their hearing, when the following protest was read by them from the bar, and handed to the clerk for insertion in the records:—

"EDINBURGH, *November 16th, 1733.*

"We hereby adhere to the protestation formerly entered before this court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in the name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian covenanted Church of Scotland, in her doctrine, worship, government, and discipline, and particularly with all who are groaning under the evils, and who are affected with the grievances we are complaining of, and who are, in their several spheres, wrestling against the same. But in regard the prevailing party in this Established Church who have now cast us out from ministerial fellowship with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the church, and inflicting censure upon ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to MAKE A SECESSION FROM THEM, and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them. And in like manner we do protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God and Confession of Faith, and the principles and constitutions of the covenanted Church of Scotland, as if no such censure had been passed upon us, upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed) "EBENEZER ERSKINE.

"WILLIAM WILSON.

"ALEXANDER MONCRIEFF.

"JAMES FISHER."

The position of the four brethren was novel and trying. They were cast off from the Church of Scotland, and without any preconcerted plan for acting apart from the national judicatories, so that their situation was full of uncertainties. After the November meeting of commission, they parted without taking any step in their new and untried circumstances, only agreeing to meet in a few weeks for consultation. In the course of about three weeks afterwards, they met in a house at Gairney-Bridge, and, having spent nearly two days in prayer and conference, they did solemnly, in the name of the Head of the Church, on the evening of Thursday, the 6th of December, 1733, constitute themselves into a presbytery, which was afterwards called "The Associate Presbytery." Messrs. Ralph Erskine of Dunfermline, and Thomas Mair of Orwell were present on the important occasion, but took no part in the deliberations.

But while the four brethren thus formed themselves into a presbytery, they wisely resolved to abstain, in the meantime, from all judicial acts, and to confine themselves at their meetings to prayer, conference, and mutual exhortation. One step, however, they felt it incumbent to take without delay—the preparation of a statement of their reasons for separating from the communion of the leading party in the church judicatories. A document of this kind was accordingly drawn up by Messrs. Wilson and Moncrieff, under the title of 'A Testimony to the doctrine, worship, government, and discipline of the Church of Scotland; or reasons by the four brethren for their protestation entered before the Commission of the General Assembly.' A statement of this nature seemed to be called for, that the true grounds of the secession might be fully understood. Amid the excitement of the stormy period in which it occurred, the movement was in danger of being regarded as of a somewhat personal description, arising out of the persecution of the four ministers. It was right, therefore, that the public should know that the causes of the secession had long existed, and had been gathering force, until they reached a crisis in the expulsion of the protesting brethren. "It was not violent intrusions," as Mr. Wilson, one of themselves, described the grounds of the movement; "it was not the act of 1732, neither was it any other particular step of defection, considered abstractly and by themselves, upon which the secession was stated; but a complex course of defection, both in doctrine, government, and discipline, carried on with a high hand by the present judicatories of this church, justifying themselves in their procedure, and refusing to be reclaimed."

After the constitution of the Associate Presbytery and the preparation of the first testimony, the brethren held several meetings for conference and prayer, and looked forward to the Assembly of 1734 with mingled feelings of hope and fear. They had no wish for a final separation, and all that they had

yet done was only contemplated as temporary. It was possible, they thought, though perhaps scarcely probable, that the church might still be led to retrace its steps, and to adopt such a course as might satisfy those who were aggrieved, and render the continuance of secession unnecessary. The ministers, also, who agreed with the four brethren, but had not joined them, used their utmost endeavours to heal the division. The public mind throughout Scotland was much agitated on the subject, and anxious efforts were made by the inferior judicatories to send up delegates to the next Assembly, who might act with greater leniency than had been shown by the commission and some previous Assemblies. The result was, that in the Assembly 1734, the friends of the four brethren mustered strong, and many, even of the opposite party, were not a little afraid, as well as ashamed, of the storm which they themselves had raised. It was evident that a reaction had taken place. The act respecting the planting of vacant churches, and the act which prohibited the recording of reasons of dissent, were repealed; a deed of the commission, erecting a sub-commission to receive the trials and proceed to the ordination of a presentee, while both the parish and the presbytery under whose jurisdiction the parish was situated, opposed the settlement—was reversed, and two acts were passed, the one explanatory of the deed of last Assembly in the case of Mr. Erskine concerning ministerial freedom; and the other empowering the Synod of Perth and Stirling to unite the four brethren to the communion of the Church, and to restore them to their respective charges.

In consequence of this somewhat favourable turn of affairs, the Associate Presbytery held various meetings to consider what was their duty in present circumstances. After frequent anxious deliberations and earnest prayer for divine guidance, they were brought most reluctantly to the conclusion that they could not conscientiously return on the terms which were now proposed. They published a pamphlet explaining the reasons for taking this step, in which they admit that, by the repeal of the acts 1730 and 1732, part of the grounds of their secession was removed, but the principal grounds thereof they found to be still remaining. In the meantime, the four brethren, though solicited from many quarters to extend their operations, resolved to limit their ministrations to their own spheres, and to associate chiefly for religious exercises. So unwilling were they to abandon all hope of returning to the Church, that before proceeding to act judicially as a presbytery, they waited even till after the Assembly of 1736. The first step which they took in this new capacity was to emit their Act, Declaration, and Testimony, which bears date at Perth, Dec. 3d, 1736, and which was published in the beginning of the year 1737.

From this time, the members of the Associate

Presbytery felt themselves at liberty to preach beyond the bounds of their stated spheres of labour, should providence open to them a door of usefulness. Wherever they went, they gathered around them crowds of eager and attentive listeners, and were received by many with the utmost kindness and cordiality. Applications were made from different quarters to have congregations formed in connection with the body, and to have supply of sermon, and, as soon as possible, stated ministers settled among them. To meet this demand for more labourers, the presbytery proceeded to elect one of their number to take the inspection of the youth to be trained up for the holy ministry, and Mr. William Wilson of Perth was unanimously chosen to occupy this high and honourable position. Having thus been appointed Professor of Divinity, Mr. Wilson performed the duties of his office for several years with great ability and acceptance.

The regular aspect which the Secession had now assumed aroused the increased hostility of the national judicatories. The four brethren and their adherents were branded as schismatics, seeking to rend and ruin the church. But notwithstanding the obloquy and reproach and active opposition which the Secession cause had to endure, it made steady progress. In the course of the year 1737, three additional ministers left the church, and joined the Associate Presbytery, and in the following year a fourth joined their ranks. The current of corruption, instead of abating in the Church of Scotland, was gradually gathering strength. Forced settlements increased in number every year, and reclaiming congregations were treated by the supreme court with total disregard of their feelings and opinions. The Assembly of 1738 passed an act condemnatory of the seceding ministers, and empowered the commission to serve each of them with a libel. In accordance with this act, the commission, which met in March, 1739, served a libel upon each of the eight brethren of which the Associate Presbytery now consisted, "charging their secession, their publication of the Testimony, their administration of Divine ordinances to people in different parts of the country, without the knowledge or consent of the ministers to whom they belonged, and their licensing one or more to preach the gospel, as high crimes, and citing them to appear before the General Assembly, at its ensuing meeting, to answer for their conduct." In the month of May 1739 accordingly, they all appeared as a constituted presbytery at the bar of the Assembly, and setting forth the grounds of their secession, disclaimed the Assembly's authority over them, maintaining their own independent right, liberty, and determination, in the name of Christ, to watch over the interests of religion in the land, and to preserve, through Divine aid, the scriptural simplicity, purity, and order of God's house, in defending the doctrine, worship, government, and discipline of the Church of Scotland. At this Assembly

no steps were taken to depose the ministers of the Associate Presbytery in consequence of this declination; but the court expressed its conviction, that they merited deposition, and enjoined the next General Assembly to proceed to it, unless the eight brethren should retract, a step which they declared they scarcely expected them to take. The Assembly of 1740 effected what the previous Assembly had threatened,—deposing the eight ministers, declaring them to be no longer ministers of the Church of Scotland, and enjoining the civil authorities of their several places to exclude them forthwith from their churches. The consequence of this decision was, that the seceding brethren were deprived not of their congregations, for they still adhered to them, but of their churches and emoluments. Some of them, indeed, were allowed to retain their pulpits until they could be otherwise accommodated. Thus the Rev. Ralph Erskine of Dunfermline preached in the parish church till a new church was built for him by the people who adhered to him. Several of the other brethren, however, were treated with no such indulgence, but forcibly ejected from their churches in circumstances peculiarly trying and painful. Some of them were for a time subjected to great privations, as well as to reproach and persecution, but their hearts were sustained by the pleasing consciousness that they were suffering in a good cause. Attempts were some times made to disturb their meetings when engaged in sacred exercises. Cases occurred in which sites for churches were refused, and tenants and dependents were threatened with loss of farms, and situations of different kinds, if they persisted in adhering to the Secession body. The Seceders were even charged with disloyalty, and it was more than insinuated that they had given rise to the Porteous mob. But the rebellion of 1745 showed the government that the Scottish Seceders could everywhere be counted upon as staunch supporters of the House of Hanover, and determined foes of the Pretender.

One of the most important documents issued by the Associate Presbytery was an "Act concerning the doctrine of grace," which, after being carefully prepared and revised, was published in 1742. This "act" was intended to set forth the views of the seceding brethren on the great vital doctrines of the gospel, showing that they were in accordance with those contained in the 'Marrow,' and which had been stamped with the disapproval of the General Assembly. At the same meeting at which this "act" was passed, the presbytery came to the resolution of "renewing the covenants." Previous to engaging in this solemn transaction, a committee was appointed to prepare a bond or covenant, which was to be sworn to and subscribed by all the members; and as had been usual in covenanting times, it was agreed that there should be prefixed to the bond an acknowledgment of sins. A draught of both of these was presented to the presbytery, and approved of by all the members present, with the exception of

Mr. Nairn, who, having adopted the views of the old dissenters on the subject of civil government, objected to a paragraph contained in the "acknowledgment of sins," in which the presbytery bewail, on the one hand, the sentiments of those who impugn the yielding of subjection to the present civil authority of the country in lawful commands; and, on the other, the equally dangerous opinion of those who inculcate the lawfulness of propagating religion by offensive arms. After various conferences on the subject, and when Mr. Nairn saw that his brethren, so far from acquiescing in his views, were resolved that he should either retract his anti-government principles, or be subjected to the censures of the church, he laid on the table of the presbytery a paper of secession and appeal to the first faithful reforming judicatory, and then withdrew. This proceeding, on the part of Mr. Nairn, led to the publication of a declaration by the Seceders on the power and province of the civil magistrate. The presbytery solemnly renewed the covenants at Stirling on the 28th December 1743. (See COVENANTERS). The adoption of the same step was enjoined upon all their congregations; but, with the exception of a very few, the Secession congregations do not seem to have renewed the covenants until several years after the presbytery had enjoined it, and in fact made it a term of ministerial and Christian communion. This latter condition does not seem to have been ever fully insisted on.

The Associate Presbytery was now becoming a numerous body, ministers being settled over new congregations which were springing up in different quarters of the country. Licentiates, in a number of instances, were found quitting the Establishment and joining the Seceders. Congregations in connection with the presbytery were formed in England and Ireland. It was now seen to be absolutely necessary that a new organization should be set up. It was resolved accordingly by the Associate Presbytery, that they should constitute into a synod, under the name of the *Associate Synod*, consisting of three presbyteries, those of Dunfermline, Glasgow, and Edinburgh. (See next article).

**ASSOCIATE SYNOD.** In consequence of the great increase which had taken place in the number of the Secession congregations, the Associate Presbytery (see preceding article) resolved, on the 11th October 1744, to constitute themselves into a synod consisting of three presbyteries. The whole body consisted at that date of about thirty settled congregations in Scotland alone, and thirteen vacant congregations. The Associate Synod held its first meeting at Stirling, and was constituted with prayer by Mr. Ebenezer Erskine, after which Mr. Ralph Erskine was chosen moderator. Various matters were discussed in the synod connected with purity of discipline, and the progress of religion. It was recommended that a public collection should be made in all the congregations to raise a fund for

the support of theological students. A mission to the north of Ireland was resolved upon, and an ordained minister, along with a probationer, were appointed to labour for several weeks in that quarter. The secession of Mr. Nairn from the Associate Presbytery was taken up, and it was agreed to serve him with a libel. The meetings of the synod during the year 1745 were frequent, meetings being held no fewer than four times in the course of nine months, and during the following year they met three times. Missions occupied much of their attention not only to the destitute districts of Scotland, but also to various districts of England and Ireland. Two of the brethren were appointed to preach for several weeks during the summer in London, and two were sent on a similar mission to Belfast and Markethill in the north of Ireland.

The rebellion of 1745 gave the Seceders an opportunity of showing their loyalty, and both ministers and people were united in taking all means of displaying their attachment to the reigning family. Corps of volunteers were formed in connection with some of the Secession congregations. Mr. Adam Gib, the minister of the Secession congregation at Edinburgh, particularly signalled himself in his zeal for the royal cause. Three hundred of his people applied to the Lord Provost to be allowed to bear arms in defence of the city, and were permitted. While the rebels were in possession of the city, Mr. Gib would not collect his congregation within its walls, but assembled them for worship at Dregghorn near Colinton, about three miles west of the town. The Glasgow Seceders also took arms in defence of the government. The ministers took every opportunity of exhorting the people to resist the progress of the rebels, and throughout the whole of Scotland none were more remarkable for their warm loyalty in these troublous times than the Seceders.

The Secession had not existed long in its more extended form as a Synod consisting of several presbyteries, when an unhappy discussion arose in regard to the religious clause of certain burgh-oaths which were required to be taken in some of the towns of Scotland. Some alleged that the oath could not be taken by any consistent Seceder, while others contended that it might, and that the question should be regarded as a matter of mutual forbearance. The controversy raged for some time with great bitterness on both sides, and at length terminated in 1747, only fifteen years after the date of the secession, in the separation of the Associate Synod into two distinct bodies, under the names of General Associate and Associate Synod, which were more generally and popularly known as Antiburghers and Burghers. (See next article).

**ASSOCIATE, GENERAL (ANTIBURGHIER) SYNOD,** the name given to a sect which arose in Scotland out of a division which took place in 1747 among the members of the Associate Synod



or first Seceders from the Established Church of Scotland. The circumstances which occasioned this early split among the first Seceders were these. A clause had been introduced by Act of Parliament into the oath imposed upon burghesses in the towns of Edinburgh, Glasgow, and Perth, to the following purport: "Here I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called popistry." The oath embodying this clause was to be taken by every burghess in the three towns mentioned, on being admitted to the municipal privileges which his burghership involved. The expression in the clause regarded as objectionable was contained in these words, "the true religion presently professed within this realm, and authorized by the laws thereof." The attention of the Synod was first called to the subject by an overture from the presbytery of Stirling, which was brought forward in May 1745. A long and sharp discussion ensued upon the contested words. One party alleged that any person swearing to profess the true religion presently professed, and so forth, was in reality merely making a profession of protestantism in opposition to popery; while another party declared their belief that the profession of the true religion referred to in the clause, and more especially when interpreted by the words that preceded and followed, implied an adherence to the Established Church with all its corruptions, against which the Secession had publicly testified. The point of dispute might appear at first sight to be one of minor importance, but, nevertheless, conscientious men on both sides, who looked at the matter from two different and opposite points of view, saw, or thought they saw, in the objectionable language of the oath, a principle which could not possibly be conceded. The one side felt that, by permitting the use of such an oath by the members of their body who might be in the position of becoming burghesses of the three towns mentioned, they would be virtually departing from their original Testimony against the corruptions of the Established Church of Scotland; while the other side, seeing no such abandonment of their Testimony in taking this oath according to its plain and obvious import and design, held that it was not their duty to infringe upon the civil privileges of any of their members by refusing to allow them to take the oath when called in the course of Providence to such a step. What therefore might appear to a calm uninterested spectator a trifling and uncalled for contention, was felt by men of high principle on both sides, to demand their most strenuous endeavours to maintain their respective opinions. The contest was carried on with ability and keenness. Not limiting themselves to the single point in debate, various collateral questions were raised in the course

of the discussion, which tended in no slight degree to complicate the quarrel, and rouse the parties into more violent opposition. The contest was prolonged from one session of Synod to another, until at length a disruption of the Associate Synod took place, each of the two separate portions claiming to be the only lawfully constituted Synod of the Secession Church, while each denied to its rival this exclusive claim.

After the Synod had become divided into two separate and independent portions, both of them, claiming to be the original Secession body, retained the name of "The Associate Synod." Such a complete identity of name, while the parties holding it were in no respect identical, was in danger of leading to considerable confusion, especially in the minds of that large portion of the public who took no interest in ecclesiastical contentions of any kind. Distinctive designations accordingly drawn from the main subject of the controversy which had led to the separation came to be used for the sake of distinguishing the one party from the other. That party which, in accordance with the decision of the Synod in April, 1746, regarded the obnoxious clause of the Burgess Oath as involving every Seceder who took it in a sinful compromise of Secession principles, and a sinful departure from the Secession Testimony, were designated "Antiburghers;" the other party who resisted the Synod's coming to any decision on the question, or who contended that it should not be made a term of communion, were designated "Burghers."

The Antiburgher party held their first meeting, after their separation from the Associate Synod, in the house of Mr. Adam Gib, Edinburgh, one of their number, on the 10th April 1747, when they passed an "Act asserting their constitution and rights according to previous contentings for the same." In this act they formally claimed the lawful authority and power of the Associate Synod as wholly in their hands, in consequence of the material departure, as they alleged, of the other party from the Secession Testimony. At another sederunt on the same day, they proceeded formally to pronounce sentence of excommunication upon the Burgher party to the extent of excluding them from the Synod until they shall make open confession of their sin in the matter of the Burgess Oath, and at another sederunt, on the following week, they formally excluded the ministers of the same party from "all right and title to any present actual exercise of the keys of the kingdom of heaven, committed by the Lord Jesus to the office-bearers of his house," and declared them worthy of censure. To secure the continued adherence of their own ministers in all time coming to the disapproval of the religious clause of the Burgess Oath, two questions, bearing closely upon the subject, were added to the formula, for the purpose of being put to young men before receiving license, and to ministers before ordination.



Thus was the separation of the two parties, afterwards distinguished by the public as Antiburghers and Burghers, formally and fully accomplished, and from that period, until their reunion in 1820, the two Synods held their meetings separately, and each exercised a jurisdiction over their own adherents entirely independent of the other.

In August 1747, the Antiburgher Synod met at Edinburgh, and resuming consideration of the case of their Burgher brethren, whom they had already judged to be worthy of censure, they resolved, after mature deliberation, to serve them with a libel; and they summoned them to appear at the bar of their Synod in April 1748. None of the ministers summoned having made their appearance, they were declared contumacious. The various counts in the libel were then taken into consideration, and were all of them found relevant, if proven, to infer censure; and the proof having been proceeded with, they were found proven in their material points, and they were accordingly suspended from the exercise of their ministry, with certification, that, if they failed to appear at next meeting of Synod to make due acknowledgment for their past misconduct, they would be visited with still higher censures. In the month of August the Synod again met, and deposed their Burgher brethren from the office of the holy ministry, and suspended them from the enjoyment of their privileges as members of the Church, with certification, that, if they failed to appear at next meeting of Synod and give satisfaction for their past misconduct, it will then become a matter of serious consideration whether the highest censure of the Church should not be pronounced upon them. Intimation of this sentence was appointed to be made in all the congregations of the ministers thus solemnly deposed, and their places declared vacant. At the following meeting of Synod in April 1749, the further consideration of the matter was adjourned till August, and on that month, the business having been resumed, Messrs. Ralph Erskine, James Fisher, and William Hutton were selected from among the rest, on account of special aggravations connected with their case, and the sentence of the greater excommunication was, with all due formality, passed against them. The other brethren had a similar sentence passed against them in the month of February 1750; and intimation of these censures was appointed to be made within the several congregations with which these ministers were connected.

The division which had thus taken place in the Associate Synod led to much confusion throughout the whole of the Associate body. Congregations and sessions, and even families, were rent asunder by it. Long subsisting friendships were broken up; ministers resigned their charges; and people adopting different views from their ministers left the congregations with which they had been wont to worship. The uttermost bitterness and party-feeling were manifested on both sides; and for a number of

years after this separation had taken place, no two sects in the country were more keenly opposed to one another than the Burgher and Antiburgher Seceders. The storm, however, at length subsided into a calm, and after a separation of eighty years, during which both Synods pursued respectively a course of active usefulness, they were at length reunited into one powerful and efficient body.

Two remarkable features were conspicuous in the early history of the General Associate or Antiburgher Synod,—their marked attention to purity of doctrine and discipline among all who were under their jurisdiction; and an extent of missionary spirit which indicated much spiritual life and energy, not only in the ministers and elders, but in the great body of the people. As an instance of this latter characteristic, it might be stated, that, in the course of a few years after their separation from the Burgher brethren, they sent out to Pennsylvania several ordained ministers and probationers, who, by the blessing of God upon their exertions, were instrumental in diffusing the light of the gospel in a part of the United States of America, which had hitherto been in a spiritually desolate and neglected state. They despatched also several missionaries to Nova Scotia, thus laying the foundation in that colony of a section of the Secession Church, which has continued its labours with undeviating zeal and success to the present time. While thus active in providing for the extension of the gospel in foreign parts, the Antiburgher Synod gave themselves with at least equal alacrity to the propagation of the gospel throughout Scotland and the sister country of Ireland. In the course of forty years this portion of the Secession body had planted congregations, not only in the central districts, but in the northern counties of Scotland, as well as in the south and west.

The body being thus enlarged, and its congregations widely scattered, it became necessary at length to form new ecclesiastical arrangements. The different presbyteries, accordingly, in connection with the association, were constituted in 1788 into four Synods—three in Scotland, and one in Ireland, which were to be in subordination to one General Synod. The first day of the meeting of each Synod was to be observed as a synodical fast; and all the presbyteries were appointed to meet in one General Associate Synod at Edinburgh once, or if necessary twice, a-year. It was highly creditable to this section of the Christian Church that their very first act, after this enlarged ecclesiastical frame-work had been constructed, was to draw up a public declaration of their sentiments on the subject of the slave trade, thus strengthening the hands of that small band of philanthropists who had generously resolved to make a bold attempt to put an end to this infamous commerce. The subject of foreign missions also engaged much of their attention. Missionaries were sent to different parts of the United States. A presbytery in connection with the body was

formed in Pennsylvania, and another in Nova Scotia. No part of the Christian Church in Scotland displayed greater activity in the work of gospel diffusion, both at home and abroad, than the Antiburgher Synod. Their whole career for upwards of fifty years as a separate Church, was one of unwearied energy and zeal.

At length, towards the end of the eighteenth century, a difference of opinion began to arise in the body as to the power of the civil magistrate in ecclesiastical matters. On this point the early Seceders entertained very strong opinions in favour of what is popularly called the Establishment principle. As time rolled on, and alienation from the actual Established Church of the country became stronger, a modification began to be manifest in the opinions of some at least, on the question of the expediency and scriptural authority of National Establishments of religion. The first public step in the matter was taken by Mr. Thomas McCrie, who, along with a fellow-student, requested to be allowed, in receiving license from the Associate Presbytery of Kelso in 1795, to sign the formula with a reservation as to the power of the civil magistrate in matters of religion. Before the usual questions, therefore, were proposed to the two young men, it was, with the permission of the presbytery, minuted in their records, "That by their answers to these questions, they were not to be understood as giving any judgment upon the power of the civil magistrate in religious matters, in so far as the same is in dependence before the General Associate Synod." In giving this qualified assent, Mr. McCrie took a step, the consequences and full bearing of which he did not at the time perceive, but which he was not long in deeply regretting. In May 1796, the Synod passed an act bearing on this point. The act to which we refer states as follows: "The Synod declare, that as the Confession of Faith was at first received by the Church of Scotland with some exception as to the power of the civil magistrate relative to spiritual matters, so the Synod, for the satisfaction of all who desire to know their mind on this subject, extend that exception to everything in that Confession which, taken by itself, seems to allow the punishment of good and peaceable subjects on account of their religious opinions and observances; that they approve of no other way of bringing men into the Church, or retaining them in it, than such as are spiritual, and were used by the apostles and other ministers of the Word in the first ages of the Christian Church; persuasion, not force: the power of the gospel, not the sword of the civil magistrate."

At first sight the doctrines thus stated in the act 1796 appear to be unobjectionable, but there was nevertheless involved in the very vagueness of the language employed in the act, the rudimental origin of that change in the profession of the Synod which has since been openly avowed. Before the passing of the act, *new-light* principles, as they were called,

had been secretly but rapidly spreading in that portion of the Secession body from which it emanated. Doubts, however, as to the soundness of the tenets which were beginning to be advanced in reference to the power of the civil magistrate, arose in Mr. McCrie's mind a few months after his ordination. He set himself laboriously and with all earnestness to the study of the subject. And no sooner did he become convinced that the act 1796 was erroneous and unscriptural, than he was haunted with feelings of deep regret, that his own conduct, in common with that of others, had been the exciting cause which led to the passing of this act. This feeling, however, humiliating though it was, did not prevent him from openly, and without reserve, retracting and disowning the error into which he had fallen. Accordingly, in a sermon preached before the Associate Synod in 1800, we find him making a manly confession of his error, and expressing his unfeigned sorrow that he should have been accessory to the passing of the act 1796. Not contented with this public disclaimer of all participation in the views of those who approved this act, he presented at the same meeting of Synod a petition craving that it should be reviewed and examined.

Some years before this time a proposal had been made in the Antiburgher Synod for an enlargement of the Secession Testimony, with a view to bring it down to the present times, and accommodate it to present circumstances. The Committee appointed in terms of the proposal, which had come before the Synod in the form of an overture from the presbytery of Forfar, instead of fulfilling the duty intrusted to them, by drawing up an Appendix to the Testimony, prepared an entirely new work, entitled 'The Narrative and Testimony.' This document, the draft of which was first produced at a meeting of the Synod in 1793, differed in many essential particulars from the original Testimony, but in none more plainly than in the view which was taken of the grand question as to the power of the civil magistrate in matters of religion. Resistance was immediately and strenuously made to the adoption of this new document, and it was not until the year 1804, that it met with the approval and sanction of the General Synod. Several ministers were secretly dissatisfied with the principles of this new Testimony, but the number who openly avowed and firmly adhered to their opposition was very small. Among those who were most determined in their resistance to the 'Narrative and Testimony' stands the name of Dr. McCrie. In opposing the overture for a new Testimony, both he and his colleagues contented themselves for some years with protesting against the proposed changes. The following quotation from one of their papers gives a succinct view of the points in dispute.

"It appears now too evident not only from the known sentiments and private writings of some members, but from the late public deeds and votes of the

Synod, that they have adopted a different scheme, and have given countenance to what have been usually accounted Anabaptistical, Sectarian or Independent tenets on these heads, which had been formerly renounced and solemnly abjured by them; and that they have in so far befriended the principles and designs of some modern infidels and politicians, which tend to make a total separation of civil government and religion, as if the interests of the latter in no shape pertained to the former, farther than to grant and secure equal liberty and privileges to all religious systems; that hereby they have unduly restricted the exercise and interfered with the rights of civil government, have represented all active countenance and support to any partiular religion, or any sanction to church-deeds by human laws, as an Erastian encroachment, a confounding of the temporal and spiritual jurisdiction, and as necessarily involving persecution for conscience' sake: while the rights of conscience have been so explained as to favour anarchy and licentiousness in all matters pertaining to religion, in defiance of all restraint by human authority of any kind. The question is now no longer, under what limitations, or in what manner may magistrates exercise their power *circa sacra*? but, whether there be any power of this kind competent to them?—The authority itself, in whatever degree, or however applied, is at last by the Synod declared to be a nonentity. In consequence, a national religion, national covenants, and national churches, in the usual and proper acceptation of the words, are exploded as an absurdity: all tests which tend to make religious distinctions, or which may be used as qualifications for offices of power and trust, supreme or subordinate, are virtually condemned; and all constitutions and laws that imply the exercise of such a power, in every Protestant and Christian nation, ought wholly to be abolished. The precepts, examples, predictions and promises in the Old Testament Scriptures, which have hitherto been adduced as warrants for such things, are held to be inapplicable, and in this view inconsistent with the nature of the New Testament dispensation; by which, countenance has been given to the error which represents the Church of God under the Old Testament to have been essentially different from that under the New."

At every step in the progress of the discussion which lasted for several years in reference to the New Testimony, Dr. McCrie and his colleagues continued to tender their protests to the Synod, but notwithstanding all their remonstrances, the Synod, at its meeting in May 1804, enacted the Narrative and Testimony into a term of communion. The protesters remained firm, and the Synod, unwilling that a rupture should take place, permitted them to retain their peculiar views, and receive into their communion such as "might better understand and approve of the former statement of their principles." While this liberty was granted them, however, they

were to consider themselves as bound to admit all who declared their preference for the New Testimony, and it was stipulated that they "should not either from the pulpit or press impugn or oppose our principles as stated by the Synod, and that they should conduct themselves as they had done hitherto, in attending church courts, and assisting their brethren on sacramental occasions." These conditions of course were such as the protesters could not consistently and conscientiously accept. Separation seemed inevitable. But the difficulty which chiefly perplexed their minds was in reference to their congregations. The great body of the people were not aware up to this time, that any change had taken place in the principles of the Synod. The protesters had never hitherto published any thing on the subject, whether from the press or the pulpit, and they naturally felt considerable delicacy in stating to their congregations the difficult and perplexing situation in which they now found themselves placed. Two years had passed away since the Synod had adopted the New Testimony, and the protesters still continued in full communion with their brethren, reluctant to break up kindly friendships, and to disturb the harmony of their respective congregations. Their position was quite anomalous, and they felt it to be so. At the meeting of Synod accordingly, in May 1806, the protesters, now reduced to four, Messrs. Bruce, Aitken, Hog, and McCrie, took a more decided step, and presented a paper, which from its tenor virtually dissolved their connection with the Synod. In this paper they say:

"That finding no longer access to continue judicial contentings with the Synod, nor any hopes left of their being allowed to retain their former profession entire, or of enjoying ministerial freedom in co-operation with the General Synod and inferior judicatories, as now constituted, according to the terms enacted and the restrictions attempted to be imposed on protesting ministers last year, they are constrained (though without any prospect of being able to maintain a successful opposition, in the present state of things, to the torrent that is carrying along the large body of Seceders throughout the land) once more to declare and protest, in their own name and in the name of all who may still be disposed to adhere to their former profession and engagements, that they shall hold themselves free from any obligation to comply with these innovating acts; that they shall account every attempt by the Synod, or any in subjection to it, to compel them to conformity to the new system and constitution to be unwarrantable; that, in the present state of exclusion into which they have been driven by the prevailing party in Synod, (which they wish may be but temporary and short,) they shall be at liberty to maintain their former testimony and communion as formerly stated, with ministers and people, as Providence may give them opportunity; and that in endeavouring to do this, they must consider themselves as possessing a

full right to the exercise of ministerial or judicative powers, according as they may have a call, or may think it conducive to the ends of edification to use that right, and that notwithstanding of any censure or sentence the Synod may see meet to pass to the contrary, on account of the part they have been obliged to act in this cause."

This paper was received by the Synod without any objections; and from that date the protesters felt themselves justified in disowning the authority of the General Synod. Mr. McCrie now made a public declaration to his congregation of the circumstances which had led to his present painful position. This declaration, in opposition to the principles avowed by the Synod, brought matters to a crisis. Messrs. McCrie and Bruce were cited to appear before the Antiburgher Presbytery of Edinburgh, on the 22d July 1806. They declined to obey the citation, or to acknowledge the authority of the court; and on the 28th August, Messrs. Bruce, Aitken, Hog, and McCrie, being in Providence convened together at Whitburn on a sacramental occasion, constituted themselves into a presbytery, afterwards designated the "CONSTITUTIONAL ASSOCIATE PRESBYTERY" a sect maintaining the principles of the Original Secession as contained in the Testimony drawn up in 1736. At this time the Antiburgher Synod were sitting at Glasgow; and on the very same day on which the Constitutional Presbytery was constituted, the Synod deposed Mr. Aitken, one of the protesters; and before the Synod closed their proceedings, intelligence having reached Glasgow of what had happened at Whitburn, they proceeded without delay to pronounce on Dr. McCrie also the solemn sentence of deposition. The two remaining protesters were dealt with in a similar way, and Mr. Chalmers, minister at Haddington, having also joined the Constitutional Presbytery, was deposed by the Synod soon after. Thus terminated the controversy concerning the "Old and New Light" question; and the Antiburgher Synod were left to the undisturbed maintenance of those principles in regard to the authority of the civil magistrate in matters of religion, which were embodied in their 'Narrative and Testimony.' After this small, but not unimportant secession from the Antiburgher Synod, nothing occurred in their ecclesiastical history for some years worthy of notice, if we except perhaps a long course of proceedings which were carried on against Mr. Robert Inrie, minister at Kinkell, for heresy, and which at length terminated in his deposition from the office of the ministry. The Synod continued with the most laudable activity to prosecute the great work which was committed to them as a section of the church of Christ—that of advancing the glory of Christ, and promoting the progress of the gospel both at home and in foreign countries. They took a lively interest, more especially in the institution of Bible and Missionary societies, which signalized the commencement of the present century.

During the long period of eighty years, which had elapsed since the division had taken place in the Associate Synod, both the Antiburgher and Burgher parties had been seeking faithfully to fulfil their mission as churches of Christ; the animosities which at first raged with the most lamentable fierceness had gradually subsided; the solitary point of distinction, the burgher oath, had lost its interest and significance; and at length a mutual desire for union arose, and rapidly spread among the people, so that to both Synods, numerous petitions were presented praying for a speedy re-union of the two parties. Preliminary steps were accordingly taken, and a basis of union having been agreed upon the union was finally accomplished in September 1820, the united body taking the name of the UNITED SECESSION CHURCH (which see). A few ministers of the Antiburgher Synod declined to follow their brethren in a step which they considered as a departure from the principles of the original Secession, and instead therefore of entering into the union, they formed themselves into a separate body.

ASSOCIATE (BURGHER) SYNOD. The controversy in reference to the Burgess oath has been fully explained in the preceding article—a controversy which, as we have seen, rent asunder the Secession church. The section of the body which falls now to be noticed held the opinion that the oath in question might be taken by Seceders with a safe conscience; while the section noticed in our last article maintained that the oath was in its very nature utterly inconsistent with Secession principles. The first meeting of the Associate Burgher Synod was held at Stirling on the 16th June 1747, when Mr. James Fisher was chosen moderator. One of the first subjects to which they directed their attention, was the preparation of an explication of the Assembly's Shorter Catechism, which was executed chiefly by Messrs. Fisher and the two Erskines. Mr. Moncrieff of Cullargie, the professor of divinity, having adhered to the other branch of the Secession, the students were placed in the meantime under the care of Mr. Ebenezer Erskine at Stirling. The Synod also appointed a day of fasting to be observed in all their congregations in consequence of the recent unhappy division; and the appointment was repeated on the following year. Various applications for supply of sermon from different parts of the country were received and complied with. A deputation was also sent on a preaching tour to the north of Ireland, where three congregations were already formed in connection with the Synod. In 1749, Mr. Ebenezer Erskine having intimated his inability, through the infirmities of age, any longer to take charge of the students, Mr. James Fisher was elected Professor of Divinity; and he was also requested to superintend the explication of the Shorter Catechism, which had been agreed upon at a former meeting. The first part of this useful work, which was much indebted to the pen

of Messrs. Ebenezer and Ralph Erskine, was published in 1753, and the second part, which was chiefly prepared by Mr. Fisher, and published on his own responsibility, did not appear until seven years after the first. The work, which is an able and useful production, is generally known by the name of 'Fisher's Catechism.'

The Synod's missionary labours in Ireland were attended with the most encouraging success; and so rapidly did the number of congregations increase in that country, that in 1751, a presbytery was formed, under the name of the "Associate Presbytery of Down." In the same year an application was made from Philadelphia in North America, to have a preacher sent to them from the Synod. The scarcity of preachers, and the urgent home demands, prevented them from immediately complying with this request; and, even although it was renewed the following year, the Synod were still under the painful necessity of delaying to accede to it. A matter of melancholy interest was at this time brought under their notice. In congregations in Ireland, both ministers and people complained of being subjected to great hardship, by being required to swear oaths that were considered ensnaring, and that, too, in a most objectionable form—by touching and kissing the Gospels. They were besides threatened with imprisonment in case of their refusal to take the oaths in the manner required. The Synod promptly took up the case, and agreed that if any of the brethren should be imprisoned for conscience' sake, they would cheerfully contribute toward their support. Two years after, the application was renewed, and the Synod accordingly commissioned one of their number to proceed to Ireland, taking with him credentials of the loyalty of the Irish brethren. He was authorized to give all necessary pecuniary aid in name of the Synod, and to examine into the state of matters among the Seceders in Ireland, and report to the Synod.

In November 1753, the Synod sanctioned a document which had been under preparation for some time, and ordered it to be published under the title of an 'Act of the Associate Synod, containing a Narrative of the rise, progress, and grounds of their Secession; together with a Declaration of the true scope and design thereof; as also of their Act, Declaration, and Testimony, &c.' The object of this publication was to make the people well acquainted with the grounds of the secession; and also to vindicate themselves against misrepresentations on the part of their opponents. At the same time it was resolved to prepare an Act concerning the alleged mistakes in the Act and Testimony, and other official documents. This, however, was not completed for several years, and even then it was not published in the form of an Act, but simply a revised edition of the historical part of the Testimony.

The rapid progress which the Secession Church had made since its commencement—the cause having

extended so far that about one hundred and twenty places of worship in connection with the body existed throughout Scotland—awakened alarm in the minds of some of the friends of the Established Church. They naturally began to dread lest, in course of time, the progress of dissent might prove the ruin of the national establishment; an overture, accordingly, which is usually known by the name of the schism-overture, was laid upon the table of the Assembly, at its meeting on the 31st of May 1765; its object being to call the attention of the Assembly to the fact, that 120 Seceder meeting-houses exist in Scotland, to which more than 100,000 persons resort, who were formerly in communion with the national church. The prayer of the overture was, that the venerable Assembly would provide such remedies against this schism as in their wisdom they might judge proper. An animated discussion ensued on the important subject thus introduced, and a committee was appointed to consider the overture and report to next Assembly. The report was accordingly presented, recommending the Assembly to make further inquiry into the actual extent of the Secession, and suggesting that, as the right of patronage was one of the chief causes of the evil, endeavours should be made to have that grievance remedied. The Assembly, after a long and animated debate, agreed, without a vote, to pass from the first part of the report, which recommended inquiry, and, by a small majority, it was also determined to reject the proposal made in the report to inquire into the abuse of the right of patronage. Thus the growth of the secession which had excited such alarm among the friends of the Establishment, was permitted to go forward, and the evils which had led to it remained unchecked.

Frequent applications were about this time received by the Burgher Synod from congregations in North America, urgently pressing ministers to be sent out to them. At length, by appointment of the Synod, Mr. Telfar of Bridge of Teith set out on a mission, in 1766, to that country, accompanied by a probationer. On reaching the other side of the Atlantic, and after labouring for a few months in Philadelphia and other places, Mr. Telfar wrote home to the Synod that a union had taken place between the Synod's missionaries in that quarter and the Anti-Burgher brethren belonging to the Pennsylvania presbytery, and that the coalescence had been productive of great harmony. In 1769, the Synod also despatched a deputation to Nova Scotia, from which letters had been received full of complaints of the great spiritual destitution which prevailed in that colony. Mr. Cock of Greenock, one of this deputation, was the first minister in connection with the Associate Synod who settled in Nova Scotia.

In the course of little more than twenty years after the separation of the Secession into two bodies, the Burgher section had quadrupled the number of its ministers. The scheme of a fund for the regular

payment of an annuity to the widows of deceased ministers was adopted by the Synod in May 1777. In the following year, a 'Re-exhibition of the Testimony' was published, containing all the official documents that were acknowledged by this branch of the Secession. Participating also in the alarm which prevailed at that time throughout the whole kingdom, in consequence of the repeal of some statutes which had been passed about the time of the Revolution in 1688 against Popery and Papists, the Burgher Synod joined the general movement, and published a 'Warning' to their people on the subject of Popery. The Secession had for some years been steadily advancing in Ireland. Two presbyteries in connection with the Associate Synod had already been formed in that country, and a third was formed about this time, under the designation of the presbytery of Derry. In 1779, these three presbyteries were formed into a synod, which maintained a brotherly connection with the Associate Synod in Scotland; and a deputation was sent to attend the meeting of the Irish Synod in 1782, which brought back a favourable report concerning the improved state of affairs among the Seceders in Ireland. This same year a movement was made among some of the Burgher congregations in different parts of Scotland, towards a union with the brethren of the Anti-Burgher Synod. Matters, however, were by no means ripe for such a step; and accordingly, though the Associate Synod received favourably the petitions on the subject which were laid upon the table, no measures were at that time adopted in the matter. A few years after, a communication was received by the Synod from the Reformed Presbytery, proposing a conference, with a view to unite in church fellowship. The conference was held, but the result of it was unsatisfactory, the difference of opinion between the two bodies being such, that no prospect could be entertained of a harmonious agreement. One of the most useful measures adopted by the Synod was the institution of a fund in 1791, for assisting weak congregations, for giving support to aged and infirm ministers, for defraying the expenses connected with the support of the theological seminary, and for other pious and charitable purposes. This fund, which has been of incalculable benefit to the body, has been regularly supported by annual congregational collections, and by voluntary contributions from individual members of the church. As the number of ministers connected with the Burgher Synod increased, it was found necessary to erect additional presbyteries. While thus flourishing at home, assistance continued to be rendered to the brethren abroad. Both in Nova Scotia and in Pennsylvania the cause made rapid progress, and in the latter country a synod was formed in 1782, under the name of the "ASSOCIATE REFORMED CHURCH" (which see) of North America.

For half a century from the disruption of the Secession Church by the controversy on the Burgess-

Oath, the utmost harmony had prevailed in the Associate (Burgher) Synod. Theirs had been an unvarying course of prosperity and peace. Towards the end of the eighteenth century, however, a violent controversy arose, which is usually known by the names of "The Formula-Controversy," and also "The Old and New Light Controversy." The discussions which convulsed this section of the Secession Church for several years had a reference to certain questions in the Formula relating to two points which have been often and keenly agitated at different periods in the ecclesiastical history of Scotland. The one of these points concerned the power of the civil magistrate in matters of religion, and the other related to the question whether the National Covenant sworn and subscribed by our forefathers was binding upon their posterity. A vehement controversy, as we have already seen, on the very same points, had also raged in the General Associate (Anti-Burgher) Synod, which, however, led to more decided steps than those taken by the Associate Synod. The former body remodelled the whole of their Testimony, denied to the magistrate all power in matters of religion, and declared that the Solemn League and Covenant enjoined, under civil penalties, matters that were purely religious, and in so far as it did so, they pronounced it unwarrantable. The latter body, however, instead of remodelling their Testimony, contented themselves with prefixing to the Formula of questions proposed to preachers on receiving license, and to ministers on receiving ordination, a preamble or explanatory statement not requiring an approbation of compulsory measures in religion from any candidate for license or ordination; and in regard to the Covenants, admitting their obligation on posterity, but giving no deliverance on its nature and kind. The debated points were first introduced into the Synod in May 1795, and continued year after year to engage the almost exclusive attention of both the clerical and lay members of the Associate body. Pamphlets of the most bitter polemical description were published on both sides. Every successive meeting of Synod, the contention among the brethren waxed warmer, and at length in 1799 a secession from the Associate Synod took place of those ministers who dissented from, and disapproved of, the preamble to the Formula. These renounced the authority of the Synod, and formed themselves into a separate Church court under the designation of the Associate Presbytery, which was the commencement of that section of the Secession familiarly known by the name of "Old Light" or "Original Burghers." As often happens in such secessions, a process was instituted before the Court of Session to have it decided whether a place of worship, in which there was a disruption, belonged to the party seceding, or to those adhering to their former connection. In one of the petitions presented to the court, insinuations were thrown out

tending to bring into discredit the character of the Synod for loyalty. So strong were the statements made on this subject, that the bench thought it right to call the attention of the Lord Advocate to the matter in his official capacity. The Lord Advocate, accordingly, having made all due inquiry, came to the conclusion, that the Synod had been grievously slandered, and made a public statement to that effect in his official character before the court. Notwithstanding this open vindication of the body by the public prosecutor, a pamphlet appeared echoing the charge of disloyalty from the pen of the Rev. Dr. Porteous, one of the ministers of the Established Church in Glasgow. This production, which excited no small ferment at the time, was ably answered by Mr. James Peddie, one of the Secession ministers in Edinburgh. The preamble of the Formula had been much canvassed, and many objections were made to it, as laying the Synod open to much misinterpretation as to their real views. It was agreed, accordingly, at their meeting in September 1800, to insert in their minutes the following statement explanatory of their opinions as to the power of the civil magistrate:—"That it is the duty of the Christian magistrate to be a praise to them that do well, and a terror to evil-doers, such as contemptuous profaners of the holy name and Sabbath of the Lord, and perjured persons, as disturbers of the peace and good order of society." In the course of a few years the brethren, who had separated from the Synod on the formula question, had increased to fifteen, and they resolved to constitute themselves into a synod under the designation of "The Associate Synod;" but lest they should be confounded with the community which they had left, they have usually taken the name of "THE ORIGINAL BURGHIER SYNOD" (which see). The missionary spirit of the Associate Synod received a considerable impulse by the visit to Scotland of Mr. John Mason, minister at New York, and member of the Associate Reformed Church of America. The destitution of ministerial supply prevailing among the transatlantic churches engaged the serious attention of the Synod, and at their instance several of their ministers and probationers agreed to labour in America, and for that purpose accompanied Mr. Mason on his return to that country in September 1802. The Synod also, in consequence of the representations which had been made to them, agreed to recognize the Associate Reformed Synod of America as a sister-church, and to maintain a regular correspondence with the brethren across the Atlantic. This resolution was warmly responded to by the American brethren.

As time rolled on the two bodies of Burghiers and Antiburghers seemed to be gradually approximating. In other countries, where branches of the two churches existed, as in Nova Scotia and in Ireland, a union was effected without much difficulty. Proposals were at length made by both sections of the Secession Church in Scotland simultaneously, that

the breach which had long existed between these two important and influential Christian communities should be healed, and, accordingly, a re-union was brought about in 1820, and the designation was adopted of the "United Secession Church." (See SECESSION CHURCH (UNITED)).

**ASSOCIATE SYNOD OF NORTH AMERICA.** This is one of those Christian communions in America which are usually called "Scottish Secession Churches," and which are chiefly composed of Scotch and Irish emigrants. The Associate Church originated in a petition sent by a number of the inhabitants of Pennsylvania to the General Associate (Antiburgher) Synod in 1752. The petition was favourably entertained, and Mr. Alexander Gellatly, a licentiate, along with Dr. Andrew Arnot, an ordained minister, sailed for their destination in the summer of the following year. The instructions given to these two brethren by the Synod, were, that on their arrival they should constitute themselves into a presbytery, along with two elders, under the title of "The Associate Presbytery of Pennsylvania;" that they should endeavour to form, as soon as possible, two congregations with distinct elderships; that both sessions should choose representatives for the presbytery; and that none should be ordained or admitted as elders, except such as had perused and approved of the standards of the Secession Church, besides being possessed of the other qualifications required by the Holy Scriptures. Under the Divine blessing the two brethren met with remarkable success in their labours; several congregations were formed, and a presbytery erected in the eastern part of Pennsylvania. Accessions were gradually made to their numbers by the arrival of other ministers from Scotland, and when the American revolutionary war broke out there were eight or ten ministers in the presbytery. In the course of a few years, however, several of the brethren joined a new body, which was formed under the name of the "ASSOCIATE REFORMED CHURCH," (which see); so that, in 1782, the number of the congregations and ministers belonging to the Associate Presbytery was reduced to two. They continued, however, to persevere amid all difficulties and discouragements, and by training up young men for the ministry, and receiving additional labourers from Scotland, they so succeeded in recruiting their strength, that, in 1801, they had four presbyteries. Their numbers being thus enlarged, they formed the "Associate Synod of North America." A number of additional presbyteries have been formed extending over the middle, southern, and western States. The Synod meets annually, and is composed of delegates from the presbyteries. The Associate Synod of America now consists of 168 ministers, 250 congregations, and about 18,157 members.

**ASSOCIATE REFORMED CHURCH OF NORTH AMERICA.** This church, which is American in its origin, arose out of an attempt made in



1782 to combine the Associate Synod and the Reformed Presbyterian Synod into one body. The proposal was adopted by a large proportion of the ministers of both churches, and although a few still continued to adhere to their former connections, the Associate Reformed Church was organized at Philadelphia, 31st October, 1782. This church, which approaches more nearly perhaps to the Presbyterian churches in Scotland than any other church in the United States, has made rapid progress, there being three Synods in connection with it, and two theological seminaries, the one at Newburgh, and the other at Pittsburgh. In consequence of an eminent minister of this body, the late Dr. John M. Mason of New York, having paid a visit to Scotland in 1801, a close fraternal intercourse was opened up between the American Church, and the Associate (Burgher) Synod, and several articles of union and correspondence were agreed to by both churches. This interchange of friendly intercourse was maintained for a few years, but gradually became less frequent, until it ceased altogether. All along, however, the Antiburgher Synod had opposed them to the uttermost. So early as 1784, an act was passed by that Synod expressing disapprobation of the union, disclaiming all connection with the new Synod, and declaring the brethren who had joined it, "to be in a state of apostasy from their reformation testimony and their witnessing profession."

For the first twenty years after the Union, the Associate Reformed Church grew very rapidly; and in 1803 the Synod was divided into four subordinate Synods—the Synods of New York, Pennsylvania, Scioto, and the Carolinas. On Dr. Mason's return from Britain, a theological seminary was instituted, of which he was appointed the head. This prosperity, however, was not destined to continue. Differences arose among the members of the church on the subject of communion and the Psalms, which, after agitating the church for several years, resulted in its dismemberment. Dr. Mason published a treatise entitled, 'Plea for Catholic Communion,' which was objected to by several of his brethren as too latitudinarian, and subversive of the purity and order of the church. A controversy ensued, which was carried on with keenness, and the consequence was, that in 1820 the entire Synod of Scioto withdrew from the general Synod. The following year the Synod of the Carolinas was permitted to erect itself into an independent Synod. In 1822 the General Synod resolved, by a bare majority, and in opposition to the express will of a majority of its presbyteries, to unite itself with the General Assembly of the Presbyterian Church of North America, carrying with it the valuable library of the Theological Seminary, which had been collected chiefly by Dr. Mason. In consequence of these defections, the Synod of Pennsylvania became extinct, and the Synod of New York became the supreme judicatory of the Associate Reformed Church in the north.

Thus reduced in numbers, the church set itself to vigorous exertion, and in God's good time a day of revival came. The seminary was re-established in 1829, not at New York, but at Newburgh, and after a protracted lawsuit the library was recovered. Since then the denomination has been rapidly enlarging and extending. It now consists of three divisions, the Synod of New York, the General Synod of the West, and the Synod of the South. These Synods are quite independent of each other in their action. The entire body numbers about 293 ministers, 400 congregations, and 33,639 members.

The Associate Reformed Church has for some years past been negotiating a union with the Associate Church. Meanwhile the ministers and congregations connected with the two bodies in the Oregon territory, united in 1852 under the name of "The United Presbyterian Church in Oregon." It has long been felt to be most desirable that the Synod of New York, and the General Synod of the West, instead of continuing as separate organizations, should coalesce into one body. It has been agreed that the united church will adopt the name of "The United Presbyterian Church in North America."

ASSOCIATE PRESBYTERY OF IRELAND. The introduction of the Secession church into Ireland was almost contemporaneous with its first appearance in Scotland. The circumstances which led to the commencement of the cause in the sister isle were singularly providential. The father of the late Rev. William Jameson of Kilwinning, lived at the time when the Secession first took place, and warmly espoused its interests. He was a sea-faring man; and in the course of his business, had occasion to touch at one of the sea-ports in the north of Ireland. From the well known sympathies of similar minds, the religious sailor soon found himself in intercourse with some of the religious people in the town. At that time, Arminianism seemed to be making as much progress among the Presbyterians in Ireland, as it was making in Scotland. He reported to his friends in that country the determined stand which had been made in the General Assembly in Scotland, and the Secession which had, in consequence, taken place. The result of their intercourse and of his communications, was an agreement on the part of the Irish immediately to apply to the Associate Presbytery to come over and help them. It was by this apparently fortuitous occurrence—from this small and precious seed borne by the winds, that the Secession in Ireland has sprung up and branched out to its present magnitude. The first application was made to the Associate Presbytery at their meeting in November 1736. It came from 280 families in Lisburn in Ireland. The petitioners complained that the presbytery within whose bounds they resided, had intruded upon them a minister contrary to their choice, and they requested that they might be received into the communion of the Secession, and that a properly qualified person should be sent to



break amongst them the bread of life. To this application the presbytery gave an encouraging answer, but having no preachers at the time, it was impossible for them to accede to the request. In 1742, however, in consequence of a similar application from Templepatrick, and some of the adjacent places in the county of Antrim, Mr Gavin Beugo, a probationer, who had been licensed by the Church of Scotland, but afterwards joined the Secession, was appointed on a mission to Ireland for several months; and three years later Messrs. John Swanston and George Murray were sent to preach at Belfast and Markethill, and recommendation was given to the Glasgow Presbytery that they should undertake farther missions to the same district. On the 9th July 1746, Mr. Isaac Patton, another probationer from Scotland, was ordained over the congregation at Lylehill, Templepatrick. Deputations were frequently sent over from the Associate Synod, and in the course of their preaching tours in the North of Ireland, some of them were imprudent enough to rail against the Synod of Ulster, into which it cannot be denied Pelagian sentiments had to some extent begun to find their way. The indiscriminate censures which the Scotch Seceders had thrown out, roused the Synod in self defence to publish 'A Serious Warning,' addressed to their people, which, while it condemned Pelagian doctrine as unsound and unscriptural, complained of the conduct of the Seceders as disorderly and improper, hinting broadly at the same time that their preaching savoured of Antinomianism. The publication of this 'Serious Warning' produced a great sensation. The Seceders complained loudly that it treated them with injustice; but the weightiest charge which they brought against the document was, that in its very language it was thoroughly heterodox, inasmuch as it spoke of "the necessity of sincere obedience to the moral law to qualify us for communion with God here, and eternal life hereafter." This statement, in a document sanctioned by the Synod, showed all too plainly that sound doctrine was not sufficiently attended to by the Irish Presbyterian ministers of the time. The controversy thus commenced between the Seceders and the Synod of Ulster continued for years. The former charged their opponents with heresy, ministerial unfaithfulness, and laxity of discipline, the latter declared the 'Act and Testimony' to be absurd, disloyal and intolerant. Public discussions were held between the contending parties. The utmost rancour and animosity were displayed on both sides.

When the Secession in Scotland was split into two parties,—the Burgher and Antiburgher Synods,—there were three congregations in Ireland who received regular supply of sermon; these were Killenney, Ballyronney, and Ballibay. The Burgher Synod in 1748, appointed three of the brethren to labour in succession each for several weeks among the Irish congregations; and so successful were the

exertions of the Synod, that in 1751 a presbytery was formed in connection with it, assuming the name of the Associate Presbytery of Down, and consisting at its first formation of three ministers with their elders. The brethren of this presbytery conducted themselves with the utmost devotedness and zeal, and, accordingly, in the privy censures instituted by the Associate Synod in 1762, the conduct of the presbytery of Down met with unqualified approbation, the various questions proposed having been most satisfactorily answered. At the same time congregations connected with the Antiburgher Synod were formed in various places, and in 1750 a presbytery was formed under the name of "The Associate Presbytery of Ireland. From 1755 to 1763 only two additions were made to the Associate ministers in Ireland; but at length so rapidly did the Secession make progress in Ireland, that in 1779, three presbyteries having been already formed in connection with the Burgher Synod, a petition was presented to the Supreme Court in Scotland, by the brethren in Ireland, craving that they might be erected into a Synod for the purposes of government and discipline. This petition was favourably entertained by the Scottish brethren, and certain terms were laid down on which fraternal intercourse should be maintained between the two Synods. These terms were cordially acquiesced in by the brethren in Ireland, and the Irish Synod held its first meeting at Monaghan on the 20th October 1779. This new judicatory, which consisted only of twenty ministers, was not subject to the Scottish court of the same name, but was recognised by it as possessed of co-ordinate authority. In the spring of 1782, Mr. John Thomson, minister at Kirkintilloch, was sent by the Synod in Scotland to attend the meeting of the Irish Synod as a corresponding member, and the report which he brought back concerning the reception that he met with, and the improved state of affairs among the Seceders in Ireland, was of a gratifying kind.

About this time the proposal for a union between the two bodies—Burgher and Antiburgher—of the Secession began to be started in Ireland as well as in Scotland. An overture to this effect was presented to the Antiburgher Synod at their meeting in May 1784, from the presbytery of Moira and Lisburn in Ireland, and this overture was accompanied by a petition from the presbytery of Newtonlimavady, cordially concurring in the same object. The Irish brethren in these documents recommended the Synod to adopt, as a preliminary ground of union, "That both parties declare their adherence to the whole of the Secession Testimony attained to, while they were united; that is, all that was attained to antecedent to the meeting of Synod in April 1747." The petition from the presbytery of Newtonlimavady included in it a request that the Synod would sanction the presbyteries of Ireland erecting themselves into a court, as had been already done by the Burgher portion of the Secession Church in Ireland.

Both proposals, that for union and that for the establishment of a Synod, were rejected by the Supreme Court. These decisions, however, were not satisfactory to the Irish brethren; and accordingly, they sent up a representation at next meeting, complaining of what the Synod had done, and craving that they would review their deed. This second application was not more successful than the first. The Synod not only refused to grant their requests, but expressed disapprobation of their conduct in not resting satisfied with the decisions which had formerly been given. They agreed, however, to express their sympathy with the brethren in Ireland, and appointed a committee to correspond with them. In May 1788, the Antiburgher section of the Secession in Scotland adopted a new ecclesiastical organization, erecting different Synods in subordination to one general Synod. In carrying out these new arrangements, the four presbyteries in connection with the body in Ireland were constituted into a Synod, the first meeting of which was held at Belfast on the first Tuesday of the following August.

The two branches of the Secession in Ireland continued to prosecute the work of evangelization with unabated energy and success. The congregations of both parties gradually increased in number. At length a movement was commenced in 1805 to effect a union of the two bodies. An aggregate meeting was held for this purpose at Lurgan, and certain propositions were agreed upon as the basis of union. News of this movement having reached Scotland, the General Associate Synod took up the matter at their next meeting, and transmitted to their Irish brethren their views upon the proposed union. The two Irish Synods, however, were unable to come to an agreement as to the terms in which the basis of union should be expressed, and accordingly the negotiation was in the meantime broken off. The Antiburgher provincial Synod in Ireland having failed in effecting a union with their Burgher brethren, made an application to the General Synod in Scotland to be allowed to transact their own business without being in immediate subordination to that Court. That proposal, however, the General Synod refused to entertain.

In 1809 the Secession congregations in Ireland were thrown into a state of excitement, in consequence of some alterations made by government in the mode of distributing the *Regium Donum* or Royal Bounty. For a long period annual grants of money had been given from the exchequer for the support of Presbyterian ministers in the North of Ireland. It was now arranged by government, that instead of granting a sum to each denomination to be divided among its own ministers, a sum should be given directly from the exchequer to each minister according to the number of families in each congregation, and the stipend which they paid to their minister. It was also laid down under the new rules, that before any minister could receive the

*Regium Donum*, he must take the oath of allegiance, and an attestation to that effect, signed by two magistrates, must be transmitted to the proper quarter.

When the provincial Synod of the Antiburghers in Ireland met at Belfast, on the 4th July 1809, intimation was made to them of the new arrangements, and a discussion arose on the question, Whether the Bounty could be accepted on the terms proposed? This was decided in the negative, chiefly on the ground that to require an oath of allegiance before a minister was entitled to receive the bounty, amounted to a purchasing of their loyalty, and to arrange the ministers, as was proposed, under different classes, was inconsistent with presbyterian parity, and was besides unjust, the smallest sums being paid to the poorest class, and the largest to the wealthiest class. The matter was brought by petition for advice before the General Associate Synod in Scotland in 1810; and their decision was in favour of the acceptance of the *Regium Donum*,—a result which was received with great dissatisfaction by several of the congregations in Ireland. At the next meeting of the General Synod in 1811, the same question came again under review. Mr. Bryce, one of the Irish brethren, had protested against a decision of the Irish Synod agreeing to act upon the advice of the General Synod given in the previous year; and he now brought his protest and appeal before the Supreme Court. Several congregations in Ireland presented memorials to the Synod on the same occasion, objecting to the acceptance by their ministers of the *Regium Donum*. A number of the congregations were divided on the point; the Belfast congregation was nearly equally divided in sentiment, eighty-eight persons subscribing a memorial to the Synod, and eighty-six subscribing a protest against its transmission. Complaints were also made against Mr. Bryce for disturbing the harmony and peace of the congregations by the injudicious steps he had taken, and the intemperate language he had used in supporting his views on the disputed question. At the same time a petition was presented from a number of persons who had been connected with a Burgher congregation, stating that they had withdrawn from their former connection in consequence of their ministers accepting of the *Regium Donum* on the terms proposed by government; and requesting a supply of sermon from the Antiburgher Synod. All these memorials, petitions, and complaints were referred by the Synod to a committee, who were appointed to take the whole subject into consideration, and to report at a subsequent sederunt. The report of the committee when given in, was carefully revised and unanimously adopted as the deliverance of the Synod on the subject. Being of some importance, we give the precise terms of the Synod's decision. "That though the synod do not consider the acceptance of the *Regium Donum*, in all circumstances, as unlawful, yet they cannot approve of receiving it on

the term specified in the late grant. But as every thing which may be objectionable ought not forthwith to be made a term of communion; so the Synod judge that, in present circumstances, the acceptance or non-acceptance of the Donum ought not to be viewed in this light; and they cannot help expressing their disapprobation of the conduct of those who have on this account withdrawn from the dispensation of divine ordinances in their respective congregations, and enjoin such persons to return to their duty, and exercise forbearance with their ministers and brethren in this matter; and in doing so, no session shall exclude them from church privileges for past irregularities in this affair. As, however, the acceptance of the Donum has proved a stumbling-block to many church members, the synod judge, in order to remove it, that no presbytery in Ireland ought in future to grant a moderation, without being satisfied that the sum offered by the congregation is adequate to the support of a gospel ministry, according to their respective situations, independent of any such aid: And they recommend it to the several congregations already settled, to take immediate steps for the purpose of increasing the stipends of their ministers, that they may, as soon as possible, have no farther occasion for the assistance of government; and, when the respective presbyteries shall be satisfied with the support given, that they shall be bound to relinquish all interest in the *Regium Donum*." In addition to this general deliverance on the question under discussion, the Synod decided that Mr. Bryce should make an acknowledgment of the irregularity of his conduct, and express sorrow for it; and further, that he should refrain from all such practices, and acquiesce in the decision now given respecting the *Regium Donum*. Mr. Bryce, however, being refractory, the Synod suspended him from the ministry till their next meeting. Disregarding this ecclesiastical censure, Mr. Bryce left the Secession, and became the founder of a small sect in the North of Ireland, which consists of six or seven ministers, united together under the name of "the Associate Presbytery of Ireland."

The middle course adopted by the General Synod in Scotland was successful in putting an end to the excitement which had arisen in the Irish congregations; and they continued to advance in usefulness and prosperity. For a long time, as we have already seen, a union between the two sections of the Secession in Ireland had been felt to be very desirable, and was by many on both sides anxiously longed and prayed for. At length, however, the object was accomplished. A joint-committee was appointed in 1817 by the two Secession Synods in that country, to make such additions to the original Secession Testimony as might adapt it to the state of religion in Ireland, that so it might serve as a basis of union, and the public testimony of the united body in favour of truth and against error. This committee held several meetings, but found them-

selves unable to draw up such a document as was required; but they unanimously recommended that, as the Synod had agreed to take as a basis of union the 'Westminster Confession of Faith,' the 'Larger and Shorter Catechisms,' the 'Directory for Worship and form of Presbyterian Church government,' with the Original Secession Testimony, they should forthwith unite, "leaving the adaptation to be afterwards digested, adopted, and exhibited to the world." Articles of union, accordingly, were drawn up and agreed to on both sides, and the union was accomplished in Cookstown, on July 7, 1818, the united body taking the name of the PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND (which see).

ASSONNA, a work among the Mohammedans corresponding to the Jewish Talmud, containing all the traditions which they are obliged to follow. They have also annotations on this volume of traditions, in which they implicitly acquiesce, and distinguish, moreover, obligatory precepts from what are merely good counsels.

ASSUMPTION (FESTIVAL OF THE), a festival observed both by the Romish and Greek churches on the 15th of August, in honour of the alleged miraculous ascent of the Virgin Mary into heaven. It was first instituted in the seventh century. The great veneration in which the Virgin had before that time begun to be held led to the idea that her departure from the world was likely accompanied with some remarkable miracle. The silence of the evangelists on the subject of her death favoured this supposition. The legend, however, on which the festival is founded was only exhibited in its complete form in the work of Gregory of Tours, *De Gloria Martyrum*. This author relates, that when Mary was at the point of death, all the apostles assembled and watched with her. Then Christ appeared with his angels, and committed her soul to the archangel Michael; but her body was carried away in a cloud. Hence the festival of the Assumption. The story of the miraculous ascent of Our Lady is now believed universally in the Romish Church. The Greek Church calls this festival *Dormitio Deiparæ*, the sleeping of the Mother of God; and, in connection with it, they relate the following legend. Three days after the death of the Virgin, the apostles being assembled together, according to a custom established among them from the day of our Lord's ascension, deposited a piece of bread on a cushion, to distinguish both the dignity and seat of their Master. While thus met, the room on a sudden was filled with a remarkable light, and the blessed Virgin appeared to them surrounded with rays of glory, and attended by a numerous host of angels. At her entrance, she thus addressed the apostles: "God be with you; I will never leave you nor forsake you." The apostles, surprised and transported, replied, "O ever-blessed Virgin-Mother of God, grant us thy aid." After that, the blessed Virgin vanished out of their sight. The apostles

thereupon cried out, "The Queen is ascended into heaven, and there sits on the right hand of her Son." In commemoration of this event, the Greeks on this festival deliver a loaf, three lighted wax tapers, some incense and fire, into the hands of the priest, who cuts off the crust of the loaf in the form of a triangle, sets the three wax tapers upon the crust, and then thrushes and blesses the bread. Afterwards he delivers the bread to the youngest person present, who distributes it among the whole congregation. On the festival of the Assumption, the Greek Church also observes the ceremony of blessing the lands, by virtue of a small bough with three leaves upon it, some gum, a little wax, and a sprig of the strawberry herb blessed by the priest, and planted afterwards in the middle of their grounds. See MARIOLATRY.

ASSURITANS, a Christian sect which sprung up in the middle of the fourth century in the reign of Constantius and pontificate of Liberius. It seems to have been an off-shoot of the Donatist party in Africa. They are said to have held that the Son was inferior to the Father, and the Holy Ghost to the Son, thus maintaining an essential subordination among the persons of the Holy Trinity. See DONATISTS.

ASSYRIANS (RELIGION OF THE ANCIENT). This is one of the most ancient kingdoms or empires in the world. Its original boundaries are probably those assigned by Ptolemy, who represents it as bounded on the north by part of Armenia, from Mount Niphates to Lake Van, on the west by the Tigris, on the south by Susiana, and on the east by part of Media and the mountains Choatras and Zagros. It corresponded in the opinion of Rosenmüller, with modern Kurdistan, or, perhaps, more correctly, the pachalic of Mosul. Considerable difference of opinion exists as to the founder of this great empire, the words of Gen. x. 11, where the origin of the Assyrian empire is referred to, admitting of two translations. Many Hebrew scholars adhere to the rendering adopted by the authorized version, "Out of that land went forth Asshur and builded Nineveh," which was the capital city of ancient Assyria. Others, however, including names of great weight, prefer the rendering adopted on the margin, "Out of that land he (Nimrod) went forth unto Asshur or Assyria." According to this latter reading, the mighty hunter is supposed to have laid the foundations of two great empires, the Assyrian and the Babylonian. It is of little consequence whether the origin of the Assyrian empire be ascribed to Asshur or Nimrod; but it is plain at all events, that the former must have given name to the country.

The chronology of the empire seems to have given rise to as conflicting opinions among the learned as its origin; some attributing its commencement to an earlier, and some to a later date. According to the Hebrew chronology, the event, so briefly noticed in Gen. x. 11, took place B. C. 2128. Ancient history

tells us of Belus, Ninus, and Semiramis, as sovereigns of Nineveh and Babylon in the first period of the greatness of the Assyrian empire. Then follows a long list of thirty-six kings, of whose reigns no events are recorded. We next reach Sardanapalus, the revolt of the Medes, the tragic end of that effeminate emperor, and the fall of the Assyrian empire. It is not unlikely that the Assyrian and Egyptian kingdoms arose nearly at the same time. Both from the Bible and profane history, hostilities between the two countries must have been frequent; and an Egyptian dynasty of kings must have at one time or another ruled over the Assyrian empire. This conclusion is amply confirmed by the recent researches of Dr. Layard, who has discovered among the ruins of Nineveh various remains evidently Egyptian in their character. It was not, however, till the reign of the Pal of Scripture, that the Assyrian Empire became entirely independent and regained a proud position among the Asiatic kingdoms. Sir Isaac Newton, indeed, alleges that Pal may be considered as the first conqueror and founder of the empire. From this time for about 150 years, a succession of powerful Assyrian kings ruled the destinies of Asia, when, at length, by the invasion of the united forces of the Medes and Babylonians, Nineveh was taken B. C. 606, and utterly destroyed. The discoveries of Dr. Layard have brought to light remains which evidently point to two successive periods of alternate power and desolation, the one belonging to a remote antiquity, and the other to a much later age. The following are the conclusions which he draws from his whole researches:—

"1st, That there are buildings in Assyria which so far differ in their sculptures, in their mythological and sacred symbols, and in the character and language of their inscriptions, as to lead to the inference that there were at least two distinct periods of Assyrian history. We may moreover conclude, that either the people inhabiting the country at those distinct periods were of different races, or of different branches of the same race; or that, by intermixture with foreigners, perhaps Egyptians, great changes had taken place in their language, religion, and customs, between the building of the first palace of Nimroud and that of the edifices at Khorsabad and Kouyunjik.

"2d, That the names of the kings on the monuments show a lapse of even some centuries between the foundation of the most ancient and the most recent of these edifices.

"3d, That from the symbols introduced into the sculptures of the second Assyrian period, and from the Egyptian character of the small objects found in the earth, above the ruins of the buildings of the *oldest* period, there was a close connection with Egypt, either by conquest or friendly intercourse, between the times of the erection of the earliest and latest palaces; and that the monuments of Egypt, the names of kings in certain Egyptian dynasties,

the ivories from Nimroud, the introduction of several Assyrian divinities into the Egyptian pantheon, and other evidence, point to the fourteenth century as the probable time of the commencement, and the ninth as the period of the termination of that intercourse.

"4th, That the earlier palaces of Nimroud were already in ruins, and buried before the foundation of the later; and that it is probable they may have been thus destroyed about the time of the fourteenth Egyptian dynasty.

"5th, That the existence of two distinct dynasties in Assyria, and the foundation about two thousand years before Christ, of an Assyrian monarchy, may be inferred from the testimony of the most ancient authors, and is in accordance with the evidence of Scripture, and of Egyptian monuments."

The excavations already made throw considerable light upon the ancient religion of Assyria. A great number of sculptured figures have been discovered, which establish animal-worship, either in its gross or merely symbolic character, to have prevailed in that country. As an illustration of this point, we select from the valuable work of Layard, entitled 'Nineveh and its Remains,' the following graphic account of an Assyrian palace, which seems to have been at once the abode of royalty and the temple of religion:—

"It was at first necessary to form an eminence, that the building might rise above the plain, and be seen from afar. This eminence was not hastily made by heaping up earth, but regularly and systematically built with sun-dried bricks. Thus a platform, thirty or forty feet high, was formed, and upon it they erected the royal or sacred edifice.

"The walls of the chambers, from five to fifteen feet thick, were first constructed of sun-dried bricks. The alabaster slabs were used as panels. They were placed upright against the walls, care being first taken to cut on the back of each an inscription, recording the name, title, and descent of the king undertaking the work. They were kept in their places and held together by iron, copper, or wooden cramps or plugs. The cramps were in the form of double dove-tails, and fitted into corresponding grooves in two adjoining slabs. The corners of the chambers were generally formed by one angular stone, and all the walls were either at right angles or parallel to each other. The slabs having been fixed against the walls, the subjects to be represented upon them were designed and sculptured, and the inscriptions carved.

"The principal entrances to the chambers were, it has been seen, formed by gigantic winged bulls, and lions with human heads. The smaller doorways were guarded by colossal figures of divinities or priests. No remains of doors or gates were discovered, nor of hinges; but it is probable that the entrances were provided with them. The slabs used as a panelling to the walls of unbaked brick, rarely

exceeded twelve feet in height, and in the earliest palace of Nimroud were generally little more than nine; whilst the human-headed lions and bulls forming the doorways, vary from ten to sixteen. Even these colossal figures did not complete the height of the room, the wall being carried some feet above them. This upper wall was built either of baked bricks richly coloured, or of sun-dried bricks covered by a thin coat of plaster, on which were painted various ornaments. It could generally be distinguished in the ruins. The plaster which had fallen was frequently preserved in the rubbish, and, when first found, the colours upon it had lost little of their original freshness and brilliancy. It is to these upper walls that the complete covering up of the building, and the consequent preservation of the sculptures, may be attributed; for when once the edifice was deserted they fell in, and the unbaked bricks, again becoming earth, encased the whole ruin. The roof was probably formed by beams, supported entirely by the walls; smaller beams, planks, or branches of trees were laid across them, and the whole was plastered on the outside with mud. Such are the roofs in modern Arab cities of Assyria. The great narrowness of all the rooms, when compared with their length, appears to prove that the Assyrians had no means of constructing a roof requiring other support than that afforded by the side walls. The most elaborately ornamented hall at Nimroud, although above one hundred and sixty feet in length, was only thirty-five feet broad. The same disparity is apparent in the edifice at Konyunjik. The pavement of the chambers was formed either of alabaster slabs covered with inscriptions recording the name and genealogy of the king, and probably the chief events of his reign; or of kiln-burnt bricks, each also bearing a short inscription.

"The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were inclosed in coloured borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous among the ornaments. At

the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was tended by warriors bearing his arms, and by the priests, or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours.

"The stranger trod upon alabaster slabs, each bearing an inscription recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests or presiding divinities, standing before the sacred trees. The ceilings above him were divided into square compartments, painted with flowers or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. (There were no indications of windows found.) A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, enclosed in a frame on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments and the graceful forms of ideal animals.

"These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods."

The worship of the bull, which must from this description have occupied a conspicuous place in the religion of the ancient Assyrians, is obviously of Egyptian origin, corresponding to the worship of *Apis* (which see) and *Mnevis*. The sacred bull of the Egyptians has been generally regarded as representing the sun, whose worship was probably the original form of Pagan idolatry. The sun, moon, and other heavenly bodies were probably the first objects of worship in Assyria; and the bull-worship

of the Egyptians was no doubt introduced at a much later period, when that people took possession of the Assyrian kingdom. Accordingly, we find Eusebius, in the fourth century, thus describing the progress of idolatry among the Assyrians from Tebaism and fire-worship to the adoption of the gods of the Egyptians. "Ur, which signifies fire, was the idol they worshipped, and as fire will, in general, consume every thing thrown into it, so the Assyrians published abroad, that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they being of wood, the all-devouring god Ur or fire, consumed them. At last, an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus, which was accepted of by the Chaldean priests; but no sooner did the wax, which stopped up the holes in the belly of Canopus, begin to melt, than the water burst out and drowned the fire."

At one period we find the Assyrians worshipping *ADRAMMELECH* and *ANAMMELECH* (which see) and cruelly causing their children to pass through the fire in honour of these deities. These idols are spoken of as belonging to the inhabitants of Sepharvaim at the time when a colony of Assyrians were sent to replace those inhabitants of Palestine who had been carried captive into Assyria. At a later period in the history of Assyria, before it was combined with the Babylonian empire, *Nisroch* or *Ashur*, who was most probably their principal deity, is mentioned as an idol which was worshipped at Nineveh, and it was in the temple of this idol, perhaps a part of the royal palace, that Sennacherib was murdered by his two sons. Now this deity is said to have been represented in the form of an eagle; and it is not improbable that this may serve to explain that part of the description which Dr. Layard gives of the principal edifice at Nimroud, where he speaks of entering "a large chamber surrounded by eagle-headed figures." The composite form which the excavated figures are often found to assume, such as "colossal lions winged and human-headed," "gigantic winged figures, some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands," points to a period at which the idolatry was strictly symbolical, each part of the idol being intended to indicate a special quality or attribute of the deity. From its very nature this species of idolatry implies a more advanced period in the history of a nation. In its primitive aspect idolatry is simple, and it is only when men begin to reason more minutely upon the qualities of those beings whom they worship that it becomes complex

in its character. Would the idolater give an outward sensuous view of the omniscient, all-piercing eye of Deity, what more significant emblem could be selected than an eagle? Would he represent the omnipresent ubiquity of his nature, what fitter emblem than to give wings to his idol? Would he exhibit power, he selects the lion; or all-producing utility, the ox or bull. A combination of these emblematic figures may, when dug out of the earth after ages have passed away, appear to the excavators strange anomalous figures, and yet to those who worshipped them they exhibited a clear mythical representation of attributes belonging to the Divine Being.

Sir Henry Rawlinson names twenty other gods, whom he identifies with some of the classic deities. Dr. Layard gives a table of twelve, but observes, "some of them may possibly be identified with the divinities of the Greek pantheon, although it is scarcely wise to hazard conjectures which must ere long be again abandoned." Besides these, there were multitudes of inferior gods, amounting, according to one inscription, to four thousand. In one of the cuneiform inscriptions belonging to the tenth century B. C., we find the monarch, whose name Dr. Hincks renders Assarabaal, and Sir Henry Rawlinson, Sardanapalus, mentioning incidentally one of the presiding deities of the Assyrians: "I went to the forests and cut them down, and made beams of the wood for Ishtar, mistress of the city of Nineveh, my protectress." It is difficult even to conjecture who this goddess is.

Another peculiarity in the mythology of the ancient Assyrians has been corroborated by the recent researches of Layard. An immense egg, they were wont to say, had dropped from heaven into the river Euphrates; and on this egg some doves had settled after it had been rolled by the fishes to the bank. Venus, afterwards called *Dea Syria*, was produced from this egg. This deity was the Atargatis of Ascalon, described by Diodorus Siculus as being in the upper part of her body a woman, and in the lower a fish. It is somewhat remarkable that Layard, in his recent excavations, has actually discovered an ancient goddess exactly answering to this description. Colonel Rawlinson, on ethnological grounds, has come to the conclusion, that the ancient Assyrians under Nimrod were of the Scythic, and not of the Semitic family. The peculiar aspect of their religion seems to favour this idea. And in all probability, as the researches into the remains go forward, this character of their mythology will be brought out more clearly and established on a firmer basis.

ASTARTE. See ASHTAROTH.

ASTERISK, the silver star with which, in the Greek Church, the priest covers the consecrated bread, pronouncing at the same time, "The star rested over the place where the child was laid." This action is accompanied with some other prayers.

The asterisk is also a veil, on which a star is either painted or embroidered. This veil, or this star, signifies that the bread which it covers is truly descended from heaven. The asterisk, according to Tournefort and some other authors, is a silver or pewter cross which the officiating priest puts upon the patin in which the pieces of bread lie ready for consecration. This cross prevents the veil from pressing upon the bread. See GREEK CHURCH.

ASTRÆA, daughter of Zeus and Themis. She was the goddess of justice, who descended from heaven to earth in the golden age, and blessed men by her residence among them; but as soon as that age had expired, she abandoned the earth, and was placed among the stars.

ASTRÆUS, a Titan in the ancient Pagan mythology, who became the father, by Eos, of the winds, and all the stars of heaven.

ASTRAGALOMANCY, a species of divination anciently practised in a temple of Hercules in Achaia. It consisted in throwing small pieces with marks corresponding to the letters of the alphabet, the accidental arrangement of which formed the answer required. See DIVINATION.

ASTRATEIA, a surname of Artemis, by which she was worshipped in Laconia.

ASTROLOGERS (Gr. *astron*, a star, *logos*, a discourse), a class of men who profess to foretell future events from an examination of the state of the heavens and the courses of the stars. This species of divination appears to have been practised at a very early period in the history of the world. The Chaldeans are said to have been the first who made use of this art. Thus Cicero says, "The Chaldeans inhabiting vast plains, whence they had a full view of the heavens on every side, were the first to observe the course of the stars, and the first who taught mankind the effects which were thought to be owing to them. Of their observations they made a science whereby they pretended to be able to foretell to every one what was to befall him, and what fate was ordained him from his birth." So famed did the Chaldeans become for their pretended skill in astrology, that among the Babylonians the words "Chaldean" and "astrologer" were regarded as synonymous, and this learned caste was looked upon with great veneration. The ancient astrologers reckoned the sun, moon, and planets as the interpreters of the will of the gods. From their rising, setting, colour, and general aspect, predictions were made as to the coming appearances of nature in the way of tempests, hurricanes, earthquakes, &c. The planets were viewed as affecting the destinies of men, so that from their nature and position information might be obtained as to the events which should befall a man throughout his whole life. Some authors consider the Egyptians rather than the Chaldeans to have given origin to the science or art of astrology. It is plain at all events that they practised the art from very early times. Herodotus says, that among



the Egyptians every day was under the influence of some star, and that according to the day on which, and the star under which, a man was born, so would be his future life. In Greece astrology was held in estimation not only by private individuals, but even by public magistrates. Plutarch informs us that the Spartan ephori made regular observation of the heavens every ninth year during the night. So firmly were the deductions of astrologers believed at Athens, that an assembly of the people would be broken up by a storm of thunder and lightning, or the occurrence of any other phenomena in the heavens which were accounted unlucky. Even in private life such natural events were regarded as intimations of the will of the gods. The same respect was paid among the Romans to the appearances of the heavens, and even the movements of their armies were often regulated by these natural phenomena.

Heathen nations, indeed, both in ancient and in modern times, have always held it in high esteem. Lucian devotes an entire treatise to its explanation and defence. He attributes the merit of its invention to the Ethiopians, from whom the Egyptians received it, and he declares, that of all the nations that have existed, he never heard of any but the Arcadians who condemned and rejected it. This author explains the principles on which the predictions of astrology proceeded. Thus he informs us, that the heavens were divided into several compartments, over each of which a particular planet presided; that some planets were good, and some evil, while others had no special character of their own, but depended for their nature on those planets with which they were in conjunction. Such being the arrangements of the heavenly bodies, Lucian adds, being himself a firm believer in astrology, "Whatsoever planet is lord of the house at the time of any man's nativity, produces in him a complexion, shape, actions, and dispositions of mind exactly answerable to its own."

While, however, there were not a few among the ancient Romans who, like Lucian, were prepared to avow, and even to defend their belief in astrology, we find that, under the emperors, laws were frequently made discountenancing this superstitious practice. Tacitus tells us, that, in the reign of Tiberius, there were decrees of the senate made for expelling astrologers out of Italy, and he says at the same time, that they were a prohibited class of men, yet, from the tendency of the people to consult them, they were always retained. Suetonius, also, mentions that they were twice banished, first in the reign of Tiberius, and then in that of Vitellius. The truth is, they were condemned by Roman law, but sanctioned and encouraged by Roman practice.

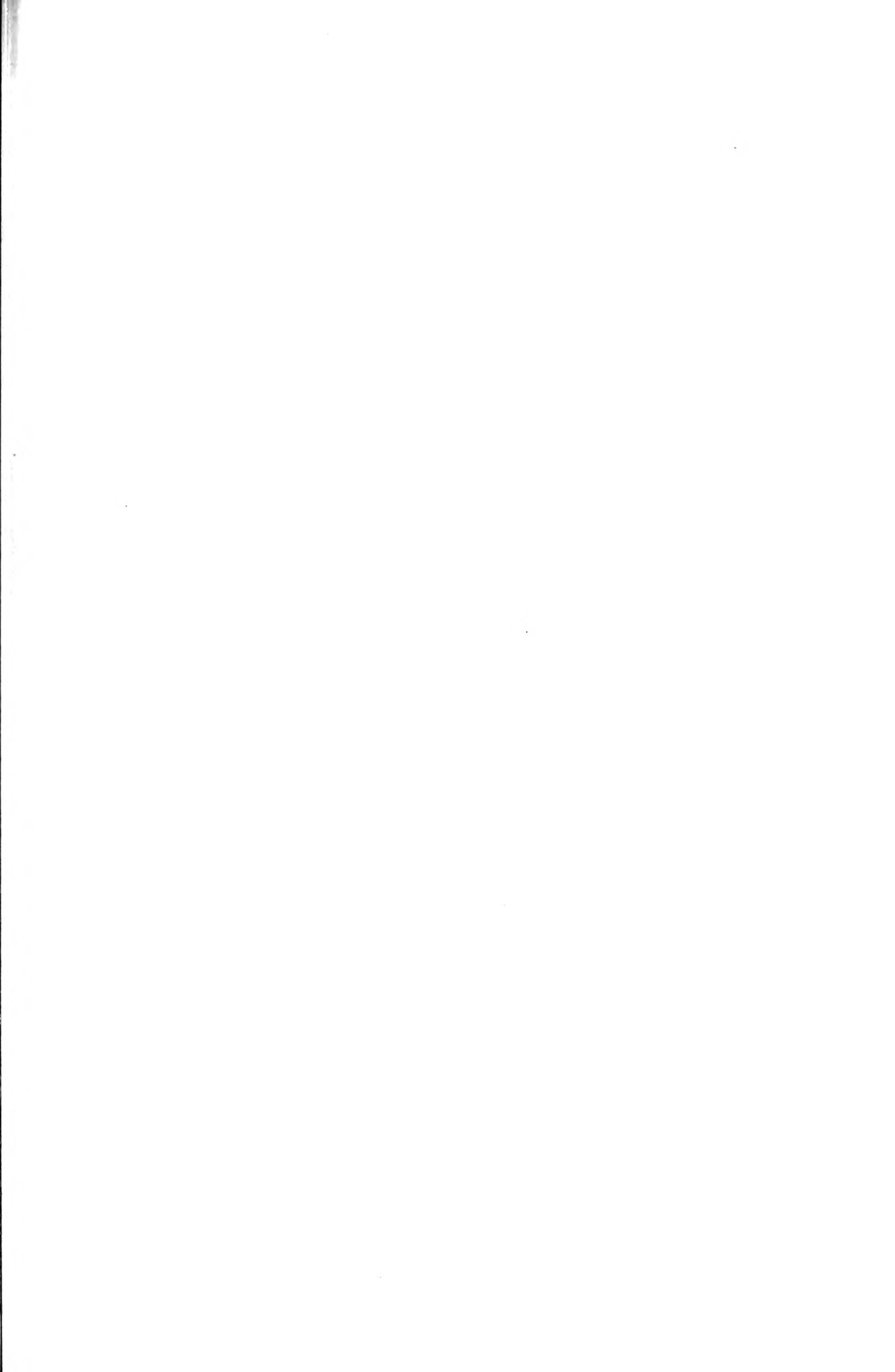
The introduction of Christianity brought astrology into complete discredit, and to such an extent was this the case, that no sooner did a soothsayer or astrologer embrace the religion of Jesus than he hastened to disavow publicly, and in the face of the

Church, all connection with such heathenish practices. Among the primitive Christians a belief or practice of astrology was viewed as utterly inconsistent with the Christian profession, and as calling for the prompt infliction of the highest censures of the church. The Apostolical Constitutions, as they are termed, enjoin astrologers to be refused baptism unless they promise to renounce their profession. The first council of Toledo condemns the Priscillianists with anathema for the practice of this art. Sozomen mentions the case of Eusebius, bishop of Emessa, as having been accused of following the apotelesmatical art, which was identical with astrology, and as having been forced to flee from his bishopric on account of it. It was this crime that banished Aquila from the Church. For Epiphanius says, "He was once a Christian; but being incorrigibly bent upon the practice of astrology, the Church cast him out; and then he became a Jew, and in revenge set upon a translation of the Bible to corrupt those texts which had any relation to the coming of Christ." St. Austin gives a remarkable case of an astrologer, who, being excommunicated, afterwards became a penitent, and on his confession and repentance, was received into the Church again, and admitted to lay communion, but for ever denied all promotion among the clergy. Thus it plainly appears, that, in the Christian Church from early times, astrologers were looked upon as engaged in a pagan and idolatrous practice, and, accordingly, subjected to the severest ecclesiastical censure.

The astrological art was regularly taught in the schools of the Saracens in Spain and Africa during the middle ages. Its professors were highly valued, being regarded as the philosophers and sages of their day. In the fourteenth century, as Mosheim informs us, "this fallacious science was prosecuted even to madness by all orders from the highest to the lowest." The greatest caution, however, required to be observed by the astrologers of that period to avoid impeachment for magic, and to escape the hands of the inquisitors. Cases actually occurred of individuals being committed to the flames by the inquisitors, for no other crime than the practice of astrology or divination by the stars. Nor has this superstition been unknown in modern nations. We are informed by the French historians, that, in the time of Catharine of Medicis, astrology was held in such repute that the stars were consulted in all matters, even the most insignificant. Even yet in all uncivilized countries such superstitions prevail and are practised by designing persons who thereby delude the ignorant and credulous by pretending to reveal to them their future history.

ASUMAN, the name of an angel or genius, who according to the ancient Magi of Persia, presided over the twenty-seventh day of every solar month in the Persian year, which is, therefore, called by the name of this genius. The Magi believe Asuman to





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