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The Palace of Akbar at Agra

THE

Encyclopedia of the World

A DICTIONARY

OF

ALL RELIGIONS AND RELIGIOUS SECTS,

their

Doctrines, Rites, Ceremonies and Customs.

BY THE

REV. JAMES GARDNER M.A.



A. FISHER & Co. LONDON & EDINBURGH



THE  
FAITHS OF THE WORLD;

AN ACCOUNT OF ALL

RELIGIONS AND RELIGIOUS SECTS,

THEIR

DOCTRINES, RITES, CEREMONIES, AND CUSTOMS.

COMPILED FROM THE LATEST AND 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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## FAITHS OF THE WORLD.

**HABADIM**, a branch of the modern *Chasidim* or Jewish Pietists in Poland, which was founded in the eighteenth century by Rabbi Solomon, in the government of Mohileff. Their name *Habadim* is composed of the initial letters of three Hebrew words, denoting wisdom, intelligence, and knowledge. They may not improperly be called *Quietists*, as their distinguishing peculiarity consists in the rejection of external forms, and the complete abandonment of the mind to abstraction and contemplation. Instead of the baptisms customary among the Jews, they go through the signs without the use of the element, and consider it their duty to disengage themselves as much as possible from matter, because of its tendency to clog the mind in its ascent to the Supreme Source of Intelligence. In prayer, they make no use of words, but simply place themselves in the attitude of supplication, and exercise themselves in mental ejaculations.

**HABBA**, a sort of garment which the Mohammedans throw over their shoulders after purification, somewhat in imitation of the Jewish *Talith*.

**HABDALA** (Heb. distinction), a ceremony which is considered as dividing or separating the Jewish Sabbath from the other days of the week. It commences after the concluding service in the synagogue. "On their return," says Mr. Allen, "from this service they light a wax candle, or a lamp with two wicks, which is usually held by a child; and the master of the family, taking a glass of wine in his right hand, and a box containing some spices in his left, recites several passages of scripture: "Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.—Salvation belongeth unto the Lord; thy blessing is upon thy people. Selah.—The Lord of hosts is with us; the God of Jacob is our refuge. Selah.—The Jews had light, and gladness, and joy, and honour." Thus may it also be unto us.—"I will take the cup of salvation, and call upon the name of the Lord."

Blessed art thou, O Lord our God, King of the universe! who hast created the fruit of the vine.' At these words a little of the wine is to be poured upon the floor. Then taking the glass of wine in his left hand, and the box of spices in his right, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast created divers spices.' Here he smells the spices, and presents them to his family that they may have the same gratification. Then standing near the candle or lamp, he looks at it with great attention, and also at his finger nails, and says: 'Blessed art thou, O Lord our God, King of the universe! who hast created the light of the fire.' Then taking the wine again in his right hand, he says: 'Blessed art thou, O Lord our God, King of the universe! who hast made a distinction between things sacred and profane; between light and darkness; between Israel and other nations; between the seventh day and the six days of labour. Blessed art thou, O Lord our God, who hast made a distinction between things sacred and profane.' As soon as this benediction is finished, he tastes the wine himself, and then hands it round to all the company." In some places where the Jews happen to be unable to bear the expense of performing the *Habdala* at home, the *Chassan* or reader performs it in the synagogue at the close of the Sabbath services. Those who are unable from any peculiarity in their circumstances to attend to this duty either at home or in the synagogue, are allowed to compensate for its performance by privately ejaculating at the close of the last Sabbath service, a short benediction, not mentioning the name of God: "Blessed be He who hath made a distinction between things sacred and profane." Thus the Sabbath terminates, and the people are at liberty to resume their ordinary week-day employments. See **SABBATH (JEWISH)**.

**HADAD**. See **ADAD**.

**HADES**, a name given among the ancient Greeks and Romans, especially by the poets, to Pluto, the god who was believed to preside over the infernal regions. He is represented as being the son of

Chronos and Rhea, the husband of Persephone, and the brother of Zeus and Poseidon. He bore the character of being a fierce, cruel, and inexorable tyrant, dreaded by mortals, who, when they invoked him, struck the earth with their hands, sacrificed black sheep in his honour, and in offering their sacrifices stood with averted faces. The grim Hades shut up the shades of the dead in his dark domains. His wife Persephone shared the throne of the lower world with her cruel husband. And not only did Hades rule over the infernal regions: he was considered also as the author of those blessings which spring from the earth, and more especially of those rich mineral treasures which are contained in the bowels of the earth. The worship of Hades prevailed both Greece and Italy. In Elis, at Athens, and Olympia, temples were built for the worship of this infernal deity. Among the earlier Greek poets, more especially in Homer, the name Hades is assigned to the god, but among the later writers it was applied also to his kingdom. See next article.

**HADES**, the dwelling-place of the dead, and hence the Septuagint renders by this word the Hebrew *Sheol*, while in the authorized English version of the New Testament it is generally rendered *hell*. In the classical writers both of Greek and Roman antiquity the word *Hades* is almost always used to denote the infernal regions, where the shades of the dead were believed to have their abode. Among the ancient Hebrews it was supposed to be a place of thick darkness, such as is referred to in Job x. 21, 22, "Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Here the spirits of the dead are supposed to dwell till the resurrection in a state in which they are wholly devoid of thought and sensation. The word *Hades* in the New, as well as *Sheol* in the Old Testament, is often used in the most general sense to denote the state of the dead, including the grave as the residence of the body, and the world of spirits as the abode of the soul. In some cases, indeed, both words are employed either in reference to the body or the soul taken separately. From a minute consideration, however, of the various cases in which the word *Hades* occurs in the New Testament, we are brought to the conclusion that it expresses the state of the dead.

**HADITH**, a word used by the Mohammedans to express the sayings of Mohammed, and which were handed down by oral tradition from one generation to another. There are said to be six authors of these traditions, among whom are Ayesha the wife of the Prophet; Abú Horeira, his intimate friend; and Elm Abbas, his cousin-german. The collection of these traditions made by Khwarezmi, amounts to 5,266; all of which the Mohammedan doctors allege ought to be committed to memory, and where that cannot be done, they ought to be transcribed.

**HADJI**, or **EL-HIAGG** (Arab. pilgrim), a title given to a Moslem who has performed the pilgrimage to Mecca and Mount Arafát. He is not entitled to be called a Hadji until he has gone round the Kaaba at Mecca seven times, kissing the black stone each time. It is also indispensable that he should have visited Mount Arafát, six hours distant, on which Abraham is believed to have offered up his son. See **MECCA**, (PILGRIMAGE TO).

**HAFEDDAH**, an idol of the ancient Arabians, usually invoked on obtaining a prosperous journey whether by sea or land.

**HAFIZI** (Arab. keepers), a name given to Mohammedans who commit the Koran wholly to memory, and are on that account regarded as holy men intrusted with God's law.

**HAGIGAH**, the sacred feast that took place on the morrow after the celebration of the Paschal Supper, and also one of the two peace-offerings which those Jews who engaged in the passover were required to bring along with them to the solemnity. The peace-offerings behoved to be some beast, bull-ek or sheep, and they were called also the passover of the herd. These passover offerings were esteemed holy things, and none in their defilement might presume to eat of them.

**HAGIOGRAPHIA** (Gr. holy writings), the name given to the third division of the Jewish Scriptures, comprising the Book of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and also the two Books of Chronicles. Besides being called *Hagiographia*, this class of the Hebrew Scriptures was also called **KETUBIM** (which see) or Writings, because they were not orally delivered as the Law of Moses was, but were immediately revealed to the minds of their authors who wrote under the influence of Divine inspiration.

**HAGIOSCOPE**, a word used by English ecclesiastical writers to describe openings made through different parts of the interior walls of the church, generally on either side of the chancel arch, so as to afford a view of the altar to those worshipping in the aisles.

**HACITITES**, a Mohammedan sect who profess to believe in Jesus Christ as well as in Mohammed. They regard Jesus as the true Messiah, and believe that he existed from all eternity, and that he took upon himself a true human body. They believe that he will come again to judge the world at the last day in the same body which he had on earth; that he will destroy Antichrist, and reign forty years, at the close of which the world will come to an end.

**HAIL, MARY.** See **AVE MARIA**.

**HAIR (CUSTOMS CONNECTED WITH).** The Jews in ancient times attached great importance to long hair. Accordingly we find that the length of Absalom's hair led to his death, 2 Sam. xviii. 9, "And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick



boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away." One of the most degrading forms of expressing contempt among the Jews was plucking off the hair. We find Nehemiah (xiii. 25) mentioning this as a punishment inflicted upon those who had contracted irregular marriages, "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." "Baldhead" seems also to have been used occasionally as a strong term of reproach. Thus 2 Kings ii. 23, "And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head." Shaving the head is sometimes referred to by the Hebrew prophets as denoting metaphorically affliction, poverty, and disgrace. The vow of the NAZARITE (which see) shows the importance which was attached to the hair as a sacred emblem among the ancient Hebrews. In ancient Greece also the hair was not unfrequently used for superstitious purposes. Thus it appears from Homer that parents were accustomed to dedicate the hair of their children to some god; and when the children had reached adult age, the hair was cut off and consecrated to that same deity. In the account which Virgil gives of the death of Dido, he mentions that the highest lock of her hair was dedicated to the infernal gods. To such practices there seems to be an allusion in Lev. xix. 27, "Ye shall not round the corner of your heads, neither shalt thou mar the corners of thy beard."

As an expression of sorrow for the dead, the hair was frequently cut off, and hence we find the prophet Jeremiah declaring, xvi. 6, "Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." The same custom appears to have prevailed among the ancient Greeks, and Herodotus speaks of it as a universal practice throughout the world, except in Egypt, where the hair of the head and beard was allowed to grow in seasons of mourning, being at all other times shaved. It was a custom among the Greeks to hang up the hair of their dead at the door to prevent any one from defiling himself by entering the house. Eastern females have always considered the plaiting and adorning of their hair as an indispensable part of their toilette. To this practice we find frequent allusions in Sacred Scripture. Thus Paul strongly condemns it, 1 Tim. ii. 9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Peter also adopts a similar strain of reproof, 1 Pet. iii. 3, "Whose adorning, let it not be that outward

adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The idolaters who worshipped the heavenly bodies, but more especially the Arabians, in imitation of Bacchus, used to cut their hair equal behind and before, to make their head in the form of a hemisphere, and they likewise shaved the hair of their beards. It was probably in opposition to these practices that the Hebrews were enjoined to let the hair of their heads grow, and not to mar the corners of their beards.

HAIRETTITES, a sceptical sect among the Mohammedans, who profess to doubt everything, and to hold their minds in constant equipoise, believing nothing, and maintaining that it is absolutely impossible to distinguish truth from falsehood. On any controverted point, therefore, their usual remark is "God knows it, we do not." Notwithstanding this sceptical turn of mind, they scrupulously observe the Mohammedan ceremonies and laws, both civil and religious. Members of this sect have occasionally been raised to the dignity of MUFTI (which see), or chief of the Mohammedan law; but it has been alleged that they have been somewhat negligent in performing the duties of that high station, being ready to sign any thing, appending however their usual saying, "God knows what is best." The FETVA (which see) of the Mufti or Sheik-ul-Islam being in many cases of the highest importance, rashness or want of due consideration in signing it may be attended with the most dangerous consequences.

HAI-VANG, the god of the sea among the Chinese, answering to the Poseidon of the Greeks, and the Neptune of the Romans. He is represented holding a magnet in one hand, and a dolphin in the other, and with dishevelled hair to indicate the disturbed state of the waters.

HAKEM (EL), SECT OF. See DRUZES.

HAKEMITES, a heretical sect among the Mohammedans, originated by Hakem-ben-Haschem, who made his appearance about the middle of the second century from the Hegira. Being a man of considerable acuteness, he succeeded in attracting a great number of followers. He maintained that God assumed a human form after he had ordered the angels to adore Adam; that he appeared in the shape of several prophets and other great men, princes and kings. He met with great opposition in propagating his peculiar sentiments, and it is said of him that he threw himself into a cistern full of *aquat-fortis*, in which his whole body was consumed except his hair, which floated on the surface. Before committing suicide, he had taught his followers that he would return to them after death in the shape of an old man mounted on a grey horse, and that in this form he would conquer the whole world, and compel all nations to embrace his religion. In expectation of this event, the sect of the Hakemites is said by some authors to have lasted above five hundred years after his death.

**HALAL**, what is permitted and sanctioned by the Mohammedan Law.

**HALCYON CHURCH**, a denomination of Christians which arose in 1802 in Columbia, North America. The members of this sect reject all creeds and confessions of faith. They admit of only one person in the Godhead, and maintain that the Father cannot be known as a person but as he was pleased to assume personality in his Anointed or Christ. They deny the doctrine of eternal punishment, and hold that the existence both of apostate spirits and impenitent men will cease at the close of Christ's mediatorial kingdom. They deny infant baptism, and their mode of administering the ordinance to adults is peculiar. The persons to be baptized walk down into the water in procession, attended by the congregation, and accompanied with vocal and instrumental music. The ordinance is then dispensed in the name of the Lord Jesus Christ, by whom they allege is exhibited in one glorious Person, the Father, Son, and Holy Ghost. The Halcyons devote their children to God, not by baptism, but by dedicating them in prayer, and placing them under the guardianship of the members of the church, who take them into their arms and bless them.

**HALDANTIES**. See BAPTISTS (SCOTTISH). CONGREGATIONALISTS (SCOTTISH).

**HALF-COMMUNION**. See CHALICE.

**HALIA**, one of the Nereides in the ancient heathen mythology. This was the name also of a goddess worshipped among the Rhodians, as the spouse of POSEIDON (which see).

**HALIACMON**, a river-god of Macedonia, sprung from Oceanus and Thetys.

**HALLE** (Gr. *hals*, the sea), a name given among the ancient heathens to sea-nymphs in general.

**HALLEL**, certain psalms which were accustomed to be sung by the Jews on very solemn occasions. It was divided into the Great Hallel and the Lesser Hallel, the former being understood to be Ps. cxxxvi., and the latter comprising six psalms, from Ps. cxliii. to Ps. cxviii. inclusive.

**HALLELUJAH**. See ALLELUIA.

**HALLENSIAN CONTROVERSY**. See PLETISTIC CONTROVERSY.

**HALSYDNE**, a surname of *Amphitrite* and *Tithys* as being seaborne.

**HAMADRYADES**, subordinate female divinities among the ancient heathens, who presided over woods and forests. See DRYADES.

**HAMET** SECT or, the followers of Hamet, a Mohammedan prophet, who in 1792 began to teach on the Western Coast of Africa. He rejected the ancient doctrine of the Caliphs, and by the modifications which he sought to introduce into the Mussulman creed, he gathered around him a great number of disciples. At length Hamet was killed, and two of his generals disputing for the command, the successful one sold his antagonist to a French slave-dealer.

**HAMMON**. See AMMON.

**HAMPTON COURT CONFERENCE**. See CONFERENCE (HAMPTON COURT).

**HAMUL**, the angel who was regarded by the ancient Persians as the inspector of the heavens.

**HANBALITES**, one of the four orthodox sects of the Mohammedans, which derived its name from Ahmed-ebn-Hanbal, who is said to have been so well versed in the traditions of Mohammed, that he could repeat a million of them by rote. This zealous Mohammedan teacher strenuously maintained the eternity of the Koran, and thus brought upon himself the vengeance of the Caliph al Môtasem, who held the Koran to have been created. The controversy on this disputed point raged for a time with great keenness on both sides, and at length Hanbal, by the command of his antagonist, was imprisoned and scourged. He continued, notwithstanding, to propagate his opinions until his death, which took place towards the middle of the second century from the Hegira. The sect of the Hanbalites, from which the sect of the Wahabees seems to have been derived, prevails principally in the wilder districts of Arabia; its austere tenets being well suited to the simple manners of the Bedouins. In the reign of the Caliph Al Râeli, the Hanbalites, enraged at the wide prevalence of a luxurious spirit, raised a serious commotion in Bagdad, breaking into houses, spilling any wine they discovered, destroying musical instruments, and burning rich garments. Considerable alarm was excited for some time among the inhabitants of the city, and it was not without considerable difficulty that the disturbance was quelled. In these tumults several thousand lives were sacrificed.

**HAND (CUSTOMS CONNECTED WITH THE)**. The custom of kissing the hand as an act of adoration seems to have existed in very early times. Thus we find a distinct reference to it in Job xxxi. 27, "And my heart hath been secretly enticed, or my mouth hath kissed my hand." In the East, even at the present, one of the most usual modes of paying respect to a person of superior rank is by kissing his hand and putting it to the forehead. A Mohammedan, when he cannot observe this custom, commonly kisses his own hand and raises it to his forehead. An oath is often taken in Oriental countries by joining hands, and to this practice there seems to be an obvious allusion in Ezek. xxi. 14, "Smite thy hands together," and again verse 17, "I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it."

One of the most expressive modes also in the East of indicating sorrow and deep humiliation is by putting the hands to the head. Hence we find it said in Jer. ii. 37, "Yea, thou shalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them." The same attitude in token of sorrow is frequently met with on the paintings in the tombs of Egypt. Mr. Roberts also, referring to modern customs in the East, says, "When people are in great distress they

put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head to illustrate his circumstances. When a person hears of the death of a relative or friend he forthwith clasps his hands on his head. When boys have been punished at school, they run home with their hands on their head. Parents are much displeas'd and alarmed when they see their children with their hands in that position, because they look upon it not merely as a sign of grief, but as an emblem of bad fortune."

**HANDKERCHIEF (HOLY)**, a handkerchief said to have belonged to St. Veronica, on which is supposed to have been imprinted the likeness of the face of our blessed Lord. The legend is, that when Christ was led to crucifixion, Veronica, who followed him, put a handkerchief to his face, on which the impress of his features remained. This holy relic is still preserved at Rome, and exhibited for the veneration of Romanists on certain festivals. Dr. Middleton says, that two different holy handkerchiefs exist; the one alleged to have been sent by Christ himself as a present to Agbarus, prince of Edessa, who by letter had requested a picture of him; the other given by Christ at the time of his crucifixion to a holy woman, by name Veronica, upon a handkerchief which she had lent him to wipe his face upon that occasion. Both these handkerchiefs are said to be kept with the utmost reverence, the one in St. Sylvester's church, the other in St. Peter's, where, in honour of this sacred relic, there is an altar built by Pope Urban VIII., with a statue of Veronica, bearing a suitable inscription. It is related by Bower, upon the authority of Mabillon, that Pope Innocent III. composed a prayer in honour of the image imprinted upon the handkerchief, and granted a ten days' indulgence to all who should visit it, and that Pope John XXII. promised no less than ten thousand days' indulgence to every one who should repeat the following prayer, "Hail, holy face of our Redeemer, printed upon a cloth as white as snow; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O Happy Figure, there to see the pure face of Christ." The holy handkerchief is also said to be preserved which wrapped our Lord's face in the grave.

**HANDS (IMPOSITION OF)**. In very ancient times the most usual ceremony adopted in conveying a blessing to another was to lay the hands solemnly upon the head of the individual accompanied with prayer. Thus in Gen. xlviii. 14, we find Jacob laying hands upon the heads of Ephraim and Manasseh, when he gave them his dying blessing. The high-priest also, when he pronounced a blessing upon the people, was wont to stretch out his hands as it were over the heads of the assembled multitude. And when our Lord conveyed a blessing to the Jewish children, we are told, "he laid his hands on them and prayed." According to the Law of Moses, the

ceremony to be followed in confessing sin over the head of an animal presented as a sin-offering, was to lay both hands upon the head of the victim. Witnesses also, when charging any one with a crime, laid their hands upon the head of the accused. The same custom was followed by the apostles, as we learn from Acts viii. 17, when they conferred the Holy Ghost on those who were baptized.

The imposition of hands has from a very early period formed an essential part of the ceremony by which priests and ministers have been consecrated and set apart to the sacred office. Thus in Num. xxvii. 18, we are informed that when Moses constituted Joshua his successor he laid his hands upon him. In this solemn act indeed, accompanied with prayer, ordination to the ministry has usually consisted. The manner of performing the ceremony has differed at different times. As a part of the ordination of Christian ministers it has been usually traced to apostolic institution and practice. Three passages of Scripture are generally referred to in support of this ceremony. Thus in Acts viii. 17, mention is made of the apostles laying hands on those whom Philip had baptized; and in Acts xix. 6, Paul is said to have laid his hands on those whom he baptized after John's baptism; and finally, in Heb. vi. 2, imposition of hands is ranked as one of the elementary principles of religion. Hence **CHEIROTHESIA** (which see), the Greek term for the imposition of hands, is frequently used in the early Christian writers as synonymous with ordination. In the baptism of catechumens in the primitive Christian church, one of the ceremonies practised was the imposition of hands upon the head of the candidate, who stood with his head bowed down in a submissive posture. This was also one of the rites of **CONFIRMATION** (which see).

**HANIFEES**, an orthodox sect of Mohammedans, who derived their name from their originator Abu-Hanifa, the first of the Islamite casuists, who flourished in the second year of the Hegira. He learned the dogmas of the Mohammedan faith and its principal traditions from persons who had lived in the time of the prophet; and though he is now regarded as the chief authority among the *Sonmites*, he was through life a devoted partisan of the family of *Ali*. Being a man of inflexible uprightness, he shrunk from accepting the office of judge which was offered to him, and was in consequence thrown into prison. While in confinement he is said to have read the *Koran* no fewer than seven thousand times. According to *D'Ohsson*, he was poisoned by command of the Caliph for having in the *Ulema* or Council of the doctors of the law, resisted the severe punishment which it was proposed to inflict on the citizens of *Mosul*, A. D. 767. The *Hanifees* are usually called the followers of reason, because they are principally guided by their own judgment in giving a decision upon any point, while the other Mohammedan sects adhere more closely to the letter of tradition. This

sect, as we learn from Dr. Taylor, was first established in Irak; it is now the established faith of the Turks and Tartars, but it has branched into numerous subdivisions.

HANUCA. See DEDICATION (FEAST OF).

HANUMAN, the *Jpu-God* of the Hindus, son of Pavan, lord of the winds. There is a reference to Hanuman in the *Ramayana*, an ancient epic poem, in which the monkey-general is introduced as heading the Cushites or Negroes of India, who had come to the assistance of Rama, and the Ariens of the Ganges. In memorial of the effective assistance which he rendered to Rama-Vishnu, a small pagoda is erected in his honour within the temples of Vishnu.

HAPHTOROTH, fifty-four sections of the Old Testament prophets, appointed to be read in the service of the Jewish synagogue. The Rabbies say that their forefathers read only the Law until the time of Antiochus Epiphanes, who conquered the Jews about B. C. 167, and issued an edict at Antioch commanding the inhabitants of the country to embrace the Pagan religion professed by the conqueror. Besides dedicating the Jewish temple to the worship of Jupiter Olympius, he prohibited the reading of the Law in the synagogues on pain of death. In consequence of this tyrannical prohibition, the Jews substituted a series of selections from the Prophets, which they termed *Haphtoroth*; and even when the reading of the Law was restored in the time of the Maccabees, the reading of the Prophets was still continued, and has remained in force down to the present day. The Jews in different countries have not in all instances chosen the same passages from the prophets; and there is no evidence to prove that in ancient times the lessons read from the prophets were the same as now. Dr. Adam Clarke remarks, that though the Jews are agreed in the sections of the Law which are read every Sabbath, yet they are not agreed in the *Haphtoroth*, for it appears in the selections from the prophets, that the Dutch and German Jews differ in several instances from the Italian and Portuguese. It is somewhat remarkable, that while, as we learn from Luke iv. 16—21, the sixty-first chapter of Isaiah was read in the synagogue in the days of our Lord, this and almost all the other prophecies respecting the Messiah are omitted in the modern Haphtoroth. From the custom among the Jews of reading regular portions of the Law and the Prophets in the synagogue, is supposed to have originated the custom in many Christian churches of reading a lesson every Sabbath out of the Old and New Testaments.

HARA, one of the names of SHIVA (which see), the Hindu deity.

HARAM, the term used by the Mohammedan doctors to denote what deserves a reprimand or punishment, being expressly forbidden by the Law. It is the opposite of HALAL (which see). The word *Haram* also signifies a sacred thing from which infi-

dels are to abstain, as the temple of Mecca or Mohammed's tomb at Medina.

HARBADS, a name substituted by Zoroaster for the *Magi* of the ancient Persians, and designed to denote the priests of the Guebres or Parsees, or Fire-Worshippers. Certain fixed regulations were laid down as to the appearance and costume of the Harbads. They were required to wear long beards, and conical-shaped caps falling down on their shoulders, and quite covering their ears. Their hair was never cut except as a sign of mourning for a near relative. When performing divine service before the fire, the cap was anciently so made as to cover the mouth of the officiating priest, but the priest of the modern Guebres wears a piece of stuff cut square for that purpose. The cloak or *Sudra* was of a scarlet colour, with long sleeves, and falling down to the middle of the leg. Round the body was worn a cloth sash or girdle of camel's hair, from which hung down four tassels, intended to remind the Harbad of four established maxims, which he ought never to forget. The first tassel was designed to remind him that he must have one God alone, one omnipotent Being always before his eyes; the second, that he was bound to believe in all the articles of the Magian faith; the third, that he must acknowledge Zoroaster as God's genuine and true disciple; and the fourth, that he must resolve by the grace of God, never to weary of well-doing. These girdles were believed to be of divine institution, and it was required of all the faithful of both sexes to wear them, that by the possession of this invaluable treasure they might overcome the devil and all his works. If, however, any one should happen through inadvertency or mistake to lose his girdle, he must neither eat, drink, speak, nor stir one foot until he has purchased a new one from some *Harbad*. The man who has lost his girdle has in their view lost his benediction. See PARSEES.

HAREM, the apartment in the East set apart exclusively for the women. It would appear that although polygamy was forbidden by the Law of Moses, the Hebrew Kings, especially Solomon, formed to themselves large establishments of wives and concubines. In 1 Kings xxii. 25, we find mention made of the "inner chamber," which is supposed to refer to the harem, the words denoting literally a chamber within a chamber. In the East, the harem is held sacred, so that even the officers of justice dare not intrude therein, unless they have received certain information that a man is within the harem contrary to the law; and if on entering the harem they do not find what they look for, the women may punish and even kill them. The Mohammedan law requires that the faces of women be concealed from the view of men, with the exception of their husbands, fathers, and sons. In Egypt the strictest precautions are taken that no male visitors be allowed to enter the interior of the harem, not even the slaves who are in attendance. "Women," says Mr. Lane, "often pay visits to each other's harems, and sometimes spend whole

days in gossip, the display of finery, smoking or story-telling. It is deemed a breach of etiquette for the master of the house to enter the apartment on such occasions, unless his visit be upon some imperative occasion; even then he must give the usual notice of his approach, so that the strange lady may veil and retire." Female existence in the Oriental harem is one monotonous and unvarying scene of indolence and self-indulgence. The women seldom leave their apartments to take exercise in the open air, but reclining on soft divans, they spend their time in gold embroidery, or in trifling amusements, while they pamper their appetites with large quantities of sweetmeats, and a variety of rich dishes, the preparation of which they carefully superintend. In addition to this, by the constant use of relaxing, warm, and vapour baths, they soon grow so large that the symmetry of their forms and the regularity of their features entirely disappear, and nothing of beauty remains but the eyes. "When the moral state of the harem is closely examined," we are told in the Journal of a Deputation to the East, "a sad picture of depravity and misery is discovered. The women are left wholly uneducated, being unable either to read or write: their time is mostly occupied in attending to their toilette, feasting their appetites, frivolous gossip, and domestic squabbles. As respects the intellect, they live and die in a state of mental childhood; and with regard to morals, being without the restraints of either religion or reason, they are wholly abandoned to the sway of the sensual and malevolent passions of our fallen nature. Envy, jealousy, and malice are the natural fruits of this deep moral debasement. The elder women have generally the rule, by custom, over their juniors; factious intrigues against one another, acts of tyranny and cruel revenge, are the inevitable consequences of such a social system: so that, could the private and domestic life of the harems be disclosed, the majority of them would be found little *paudefmonia*."

HARIGARA, a word which, when pronounced along with *Shiva* and *Rama*, is believed by the Hindus to bring down numberless blessings upon him who utters it. The moment these three sacred words escape from the lips, all sins are cancelled and blotted out, but if they are thrice repeated, the gods are so honoured that they are at a loss to find a recompense equal to the merit. Such privileged persons are no longer obliged to pass into other bodies, but are straightway absorbed in Brahm.

HARJOLI, magicians who are mentioned by Tertullian as waiting on the altars of the heathen to receive their inspiration from the fumes of the sacrifices.

HARISCHANDIS, a sect composed of *doms* or sweepers in the western provinces of Hindustan. Their name bears an allusion to the Panraic prince Harischandra, who, becoming the purchased slave of a man of this impure order, instructed his master, it

is said, in the tenets of the sect. What these tenets were, however, is not known, and Dr. H. H. Wilson thinks it may be doubted whether any adherent of the sect now exists.

HARKA-RE, a deity worshipped by the ancient Egyptians. He was the son of AMMON (which see), and supposed to be identical with the Grecian HERACLES (which see).

HARLOTS. See PROSTITUTION (SACRED).

HARMONAH, a goddess of the Semitic nations, corresponding to HARMONIA (which see) of the Greeks.

HARMONIA, a goddess among the ancient Greeks. She was the daughter of Ares and Aphrodite, or, as some allege, of Zeus and Electra. Cadmus, king of Thebes, received Harmonia in marriage, and all the gods of Olympus graced the nuptials with their presence. On that occasion the newly wedded spouse received either from Aphrodite or Athena a fatal necklace, which caused mischief and misfortune to every one who possessed it. After passing through various hands, it was at length dedicated in the temple of Athena at Delphi. Both Harmonia and Cadmus are said to have been changed into dragons, and transferred to Elysium; or as others affirm, they were carried thither in a chariot drawn by dragons.

HARMONIES, works designed to exhibit the narratives of Scripture in chronological order, so as to manifest the harmony or agreement of the statements made by the different writers. Attempts of this kind have been made from an early period after the completion of the canon. Thus Jerome mentions Theophilus of Antioch as having written a harmony of Scripture; but if such a work ever existed, it has long ago perished. Eusebius speaks with approbation of a harmony of the four gospels prepared about the middle of the second century by Tatian, and also of another work of a similar kind by Ammonius, an Alexandrian, in the commencement of the third century. Both harmonies have long ago been lost. Eusebius himself, who wrote in the early part of the fourth century, composed a very celebrated Harmony of the Gospels, in which he arranged the various events narrated by the Evangelists in ten tables, which serve as very useful indices to the four Gospels. A work having in view the object of a Harmony of the Evangelists was written about A. D. 400, by the illustrious Augustin, bishop of Hippo. Various attempts were made to harmonize the Sacred Writings, but more especially the Gospels, from the middle ages onward to the Reformation, but no work of the slightest value has been preserved. From the Reformation down to the present day, several harmonies have appeared both in Britain and on the Continent. Of these Lightfoot, Doddridge, and Macknight have been the most favourably received in our own country, and still more recently Townsend's Old and New Testaments, arranged in Historical and Chronological Order, has been received with

a considerable measure of public approbation. The term Harmony is now almost exclusively limited to a chronological arrangement of the narratives as given by the Four Evangelists. In this respect Archbishop Newcome and the Rev. Richard Greswell have done good service by presenting the parallel passages in a tabular form. Some of the harmonists proceed on the idea that the Evangelists intended to preserve the order of time, while others as strenuously deny that they had any such object in view. In Germany of late years, several carefully prepared harmonies have been published, among which may be mentioned De Wette and Lücke, Matthæi, Clausen, Roediger, Reichel, Overbeck, and Ziegler.

**HARMONY SOCIETY**, a community of Separatists in North America. Its founder was George Rapp, a Lutheran, who emigrated with a considerable number of followers from the kingdom of Wurtemberg in Germany. This excellent man, who was born in 1757 at Maulbronn, seceded from the Lutheran church at the age of twenty-five, and gathered around him a few adherents, to whom he officiated as pastor. In the midst of much opposition, and even open persecution, Rapp continued to maintain and to propagate his peculiar sentiments. At length he resolved to seek an asylum in the United States. Thither, accordingly, he went in 1803, accompanied by three friends, and purchased lands in Butler county. In the course of the two following years, about one hundred and twenty-five families joined Rapp and his companions, and in 1805 an association was formed on the model of the primitive church at Jerusalem, mentioned in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The town which they formed on the principle of having all things in common, was situated about one hundred and twenty miles north of Philadelphia, and so well did the scheme succeed, that in 1815 they sold their property in Butler county, and formed a new establishment on an improved plan in Posey county, Indiana. Here they remained only two years, when they again sold their property and removed to Beaver county, Pennsylvania, where they built a third town called Economy, and devoted themselves with the most commendable industry to agriculture, manufactures, and commerce, and by the exertions of the whole community, amounting to somewhere about 4,000, not only are the wants of the members supplied, but a considerable surplus is yearly amassed. No member is allowed to join the community until he has passed through a year's probation, at the end of which he is required to sign a written contract, containing the basis or terms of membership, in which he surrenders not only his property, but himself personally to the community.

He loses in a manner his individuality, and becomes the property of the whole, being lost in the mass, each one living for all, and all for one. The venerable founder of this community, George Rapp, died in 1847. Immediately after his decease, the Society appointed a board of elders, consisting of nine members, seven of whom attend to the internal, and two to the external concerns. Jacob Henriei was chosen to succeed George Rapp as spiritual guide. A vote of six of the nine elders is binding. They can remove any one of the nine, and fill all vacancies.

**HARPIES**, fabulous birds of remarkable rapacity and swiftness which occur in the legends of ancient heathen mythology. Only one is mentioned by Homer, under the name of Podarge or swift-footed, the spouse of Zephyrus. Any one who was suddenly taken away by death was supposed to have been carried off by the Harpies. Two of these monstrous creatures are spoken of by Hesiod, under the names of Aello and Ocypete, who were so rapid in their motions as to outstrip the winds in their flight. Their residence has been placed either in the islands called Strophades, at the entrance of Orus, or in a cave in the island of Crete. They are represented as fierce birds, with human heads and long claws. The harpies of Virgil had the face of a woman, and came out of Tartarus. Among the Greeks these creatures personified the tempests. The birds of Stymphalus were no doubt the harpies of some Arcadian tribes.

**HARPOCRATES**, the god of silence among the ancient Egyptians, said by some to have been the son of Isis; by others, of Isis and Osiris. His statues were usually placed in the temples near to the images of Osiris and Isis, to intimate, as Varro supposes, that the people ought to observe silence, and not divulge that these divinities had ever been mortals. Harpocrates was exhibited under the form of a young man with one finger on his mouth, indicating silence. Egyptians cut his figure upon precious stones, which they carried about with them as amulets. Sometimes he was represented as mounted upon an ostrich, with the sun and moon upon the reverse; at other times he is represented with a lion's head and birds round it.

**HARUSPICES**. See **ARUSPICES**.

**HARVEST (FESTIVAL OF)**. The Jews were accustomed in ancient times to observe a peculiar ceremony in honour of the introduction of harvest. On the second day of the passover, or the morrow after the Sabbath, as its first day was called, a sheaf of barley was waved before the Lord as an offering of the first fruits of the harvest in the name of the whole people. This ceremony was accompanied with a special sacrifice. The festival was observed annually according to the arrangements laid down in the law of Moses, Lev. xxiii. 10—14, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf

of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two-tenths deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings."

**HASSAN**, the eldest son of Ali, and the second of the twelve Imáms, of the line of Ali. On the death of his father A. D. 661, Ha-san was immediately proclaimed Caliph and Imám in Irak; the former title he was forced to resign to Moáwiyah, the latter or spiritual dignity his followers regarded as inalienable. His rival granted him a pension, and permitted him to retire into private life. After nine years spent chiefly in devotion, Hassan was poisoned by his wife Jaadah, who had been bribed to perpetrate the crime by Yezid, the son of Moáwiyah. Hossein having learnt from the physician of the horrid deed, hastened to his brother's death-bed, and entreated him to name the murderer; but the dying prince replied, "O brother! the life of this world is made up of nights that vanish away. Let the murderer alone until we both meet at the judgment seat of God, where justice will assuredly be done." Hassan appears to have been, like his father Ali, a person of amiable and pious dispositions, but at the same time to have been deficient in firmness and decision of character. It is said that when he surrendered the Caliphate A. D. 669 to Moáwiyah, he stipulated that the anathemas pronounced against his father Ali in the mosques should be discontinued, but that he afterwards was weak enough to concede the point so far as to be satisfied with the condition that they should not be pronounced in his presence. Hence one party have named him the disgrace of Mussulmans, while the ardent Selúites call him the young prince of Paradise.

**HASSIDEANS.** See **ASSIDEANS**.

**HATI**, one of the two wolves in the Scandinavian mythology which pursue the sun and moon. The one called Sköll pursues the sun, while the other called Hati, the son of Hrodvitnir, runs before her, and as eagerly pursues the moon that will one day be caught by him.

**HATTEMISTS**, a sect which arose in Holland in the seventeenth century, deriving its name from Pontian von Hattem, a minister in the province of Zealand. He pushed the Calvinistic doctrine to an extreme length, so as to teach the doctrine of a fatal and unintelligent necessity. He inculcated upon his followers that men were not responsible for their

actions, whether good or bad; that religion does not consist in active obedience, but in patient suffering and undisturbed tranquillity of mind. He also alleged that Christ by his death did not satisfy Divine justice, or expiate the sins of men; but that he signified to us that there was nothing in us to offend God, and in this way he made us just. This sect, as well as the kindred and contemporary sect of the **VERSCHORISTS** (which see), is no longer known by name to exist in Holland, but the extravagant opinions of Von Hattem are not altogether unknown in that country even at the present day.

**HAUDRIETTES**, an order of Romish nuns hospitaliers at Paris, founded in the reign of St. Louis, by Stephen Haudry, one of the secretaries of that prince. At first it was limited to twelve poor females, but the number gradually increased, and the order was confirmed by several popes. The members of this order afterwards received the name of Nuns of the Assumption. They wear a black habit and a crucifix on their breast. They observe the rule of St. Augustin, and make a vow of poverty, chastity, and obedience.

**HEAD-DRESSES.** In ancient times particular forms of head-dresses were considered as sacred, and appropriated to the gods. This is evident from the specimens of the Egyptian monuments in the British Museum. Thus on the figure of Osiris may be seen a species of crown which seems to have belonged to that deity at least, if not to others in the land of the Pharaohs. It consists of a conical cap, flanked by two ostrich feathers with a disk in front, placed on the horns of a goat. Among the Jews, while the turban anciently formed the common head-dress of both men and women, those worn by persons in sacred offices differed in some particulars from the ordinary turban. Thus Josephus says, speaking of the ordinary priest: "Upon his head he wears a cap, not brought in a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes, but the contexture of it is linen, and it is folded round many times, and sewed together, besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head that it may not fall off during the sacred service." Again, the same Jewish historian remarks in regard to the high-priest's head-dress: "The high-priest's tiara or mitre was like that of the other priests, only it had another of purple or violet colour above, and a crown of gold of three rows about that, and terminating above in a golden cap, about the size of the joint of the little finger." In front of the mitre was a plate of gold tied with a blue lace, and on the plate were inscribed the words "Holiness to the Lord" in Hebrew characters. The modern Jews wear the **TR-**

PHOLLIM (which see), or frontlets between the eyes, which they imagine to be commanded by the law of Moses. The Mohammedan sects are known by the colour of their head-dress. Thus the sect of Ali are distinguished from the rest by their green turbans.

HEALTH, a heathen deity worshipped in ancient times under the Latin names of *Stultas* or *Salus*, both of which indicate health. Pausanias asserts the worship of this goddess to have been very common in Greece; and he says that there was an altar for this among other deities in the temple of *Amphiaræus*. The temple of the goddess of health stood in the city of Rome, on the Mons Quirinalis. The Greeks worshipped this goddess under the name of *BYGIELA* (which see).

HEATHENS. See PAGANS.

HEAVEN. This word is frequently used in a strictly material signification as forming a part of the created universe. Thus Gen. i. 1, "In the beginning God created the heaven and the earth." The ancient Hebrews, however, seem to have entertained very strange notions as to the structure of the material heaven, believing it to be a solid arch resting on pillars, and having foundations. Thus Job xxvi. 11, "The pillars of heaven tremble, and are astonished at his reproof." And in other passages the heaven is compared to a curtain, or the covering of a tent, as in Ps. civ. 2, "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." The ancient Jews believed that there were several different heavens, the lower, the middle, and the third or higher heavens. The lower heaven they considered as including the clouds and the atmosphere; the middle as being the stellar or starry region; and the third as being the heaven of heavens, or the habitation of God and his angels.

The word heaven, however, is used not only in a material but also in a spiritual sense, to indicate the future abode of the righteous after death. That such a state of happiness exists after death is evident both from reason and Scripture. The belief in a heaven beyond the grave, accordingly, is not limited to Christians, being a recognized article of the creed of Heathens, Jews, and Mohammedans. Among the ancient Greeks and Romans the heaven which they allotted to the good was called *ELYSIUM* (which see), the precise locality of which was a subject of considerable discussion. Though the writers of classic antiquity, particularly the poets, declared the happiness of souls in Elysium to be complete, some of them believed that the blessed inmates would, many of them, return again to earth, and pass into new bodies, destroying all recollections of Elysian bliss, by drinking of the waters of *Lethe*, one of the rivers of hell. Eternal blessedness was, in the view of the ancient Pagans, reserved for those only who were distinguished for their exalted virtues, and who were accordingly admitted into the society of the gods, while their *idola* or *simulacra*, as the

poets alleged, continued to reside in the lower regions. The views of different heathen nations in regard to heaven are well described by Mr. Gross, in his valuable and ingenious work, 'The Heathen Religion in its Popular and Symbolical Development.' "The ancient Mexicans, as it appears from the statement of Kaiser, taught the existence of numerous spirit-abodes, into one of which the innocent shades of children were received; into another,—the sun, the valiant and illustrious souls of heroes ascended; while the corrupt and hideous ghosts of the wicked were doomed to grovel and pine in subterranean caverns. Nine heavens served to circumscribe their fanciful visions and ardent dreams of future bliss. The Greenlanders were contented to predicate the doctrine of but one future Eden, which they located in the abyss of the ocean, and to which skilful fishermen alone might dare to aspire with the confident hope of success. The relentless martial spirit of the Appalachian Indians, proclaimed itself in consigning their cowardly red brethren to the profound chasms of their native mountains, where, overwhelmed by snow and ice, they fell victims to the tender mercy of shaggy and ferocious bears. The aborigines of America were unanimous in their belief in the immortality of the soul, and a happy state hereafter, somewhat similar to the Elysian bliss of the Greeks and Romans; but of a Hades, they know little and speak seldom, and the savage-like Appalachian hell just described, is one of the remarkable exceptions in the general creed. 'All,' writes Doctor Robertson, 'entertain hopes of a future and more happy state, where they shall be for ever exempt from the calamities which embitter human life in its present condition. This future state they conceive to be a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil. But as men, in forming their first imperfect ideas concerning the invisible world, suppose that there they shall continue to feel the same desires, and to be engaged in the same occupations, as in the present world; they naturally ascribe eminence and distinction, in that state, to the same qualities and talents which are here the objects of their esteem. The Americans, accordingly, allotted the highest place in their country of spirits, to the skilful hunter, the adventurous and successful warrior, and to such as had tortured the greatest number of captives, and devoured their flesh. These notions were so prevalent, that they gave rise to a universal custom, which is, at once, the strongest evidence that the Americans believe in a future state, and the best illustration of what they expect there. As they imagine that departed spirits begin their career anew in the world whither they are gone, that their friends may not enter upon it defenceless and unprovided, they bury together with the bodies of the dead their bow, their arrows, and other weapons used in hunt-



ing or war; they deposit in their tombs the skins or stuffs of which they make garments, Indian corn, manioc, venison, domestic utensils, and whatever is reckoned among the necessaries in their simple mode of life. In some provinces, upon the decease of a cazique or chief, a certain number of his wives, of his favourites, and of his slaves, were put to death, and interred together with him, that he might appear with the same dignity in his future station, and be waited upon by the same attendants. This persuasion is so deep-rooted, that many of the deceased person's retainers offer themselves voluntary victims, and court the privilege of accompanying their departed masters, as a high distinction."

The heaven of the Hindu is absorption in *Brahm*, and of the Buddhist, annihilation or *Nirwana*. The priesthood of the ancient Egyptians taught the immortality of the soul under the name of *Palingenesia*, or a second birth, being a return of the soul to the celestial spheres, or its reabsorption into the Supreme Being, without regard to the doctrine or the necessity of transmigration—a doctrine which was inculcated only upon the illiterate multitudes who could form no conception of the existence of the soul without the body. The ancient Scandinavians held that there were two different heavens; the one, the palace of *Odin*, which they called *VALHALLA* (which see), where that august divinity received all who died a violent death; and the other called *GIMLI* (which see), or the palace covered with gold, which, after the renovation of all things, was to be the everlasting home of the righteous, where they were to enjoy ecstatic and perennial delights. "The heroes," says the *Edda*, "who are received into the palace of *Odin*, have every day the pleasure of arming themselves, of passing in review, of ranging themselves in order of battle, and of cutting one another in pieces; but as soon as the hour of repast approaches, they return on horseback all safe and sound to the hall of *Odin*, and fall to eating and drinking. Though the number of them cannot be counted, the flesh of the boar *Saehrimnir* is sufficient for them all; every day it is served up at table, and every day it is renewed again to its original bulk: their beverage is ale and mead; one single goat, whose milk is excellent mead, furnishes enough of that liquor to intoxicate all the heroes. *Odin* alone drinks wine, the only fermented liquid to the use of which his good taste or his superior dignity invites his attention. A crowd of virgins wait upon the heroes at table, and fill their cups as fast as they empty them."

The Jewish Rabbis teach that there is an upper and a lower paradise or heaven. "Between them," says one writer, "is fixed a pillar: by this they are joined together, and it is called the strength of *Zion*. By this pillar, on every Sabbath and festival, the righteous climb up and feed themselves with a glance of the Divine majesty till the end of the Sabbath or festival; when they slide down and return to the lower paradise." Both in the upper and the lower

paradise there are said to be seven apartments for the residence and reward of the righteous. The inhabitants of these dwellings, in so far as the upper paradise is concerned, are thus described by Rabbinical tradition: "It is stated, that there are seven parties or orders which shall hereafter stand before God, and that each of these orders or parties has its particular abode or dwelling in the upper paradise. The first party or order consists of those who, for the kingdom and honour of God, suffered death, by the government under whose authority they were; as the Rabbi *Akiba* and his disciples were put to death by the government of *Rome*. The second order consists of those who have been drowned in the sea. The third is the Rabbi *Jochanan Ben Zachai* and his disciples. The fourth order consists of those on whom descended a cloud which covered them. The fifth consists of those who have repented: and in the same place as the penitents, stand the perfectly righteous. The sixth order consists of those who never married, and who in all their lives never tasted of sin. The seventh consists of the poor, who exercised themselves in the Bible and *Mishna*, and in an honest vocation.—Observe, then, that to every order is allotted a distinct abode: and the highest order, beyond which none can go, consists of those who, for the kingdom and honour of God, suffered death from the government under which they lived; as the Rabbi *Akiba* and his disciples."

The souls of the righteous, according to the Jewish Rabbis, do not ascend to the upper paradise immediately after they have quitted the body, but they are represented as undergoing a previous kind of noviciate in the lower paradise, which is situated midway between this corporeal world and the upper heaven. And even on reaching the purer abodes of the blessed disembodied spirits, are said to be in the habit of revisiting this lower world, and even of occasionally passing to the other apartments of the righteous. Thus the Rabbis affirm: "In paradise, every one has his particular abode, and is not allowed to go out, or ascend to the dwelling of his superior neighbour; for if he do, he is presently consumed by his neighbour's great fire. And thus they are called *standers*, because they stand or keep to their posts, or allotted places. There are, indeed, some pious ones, but their number is small, who, being worthy of cleaving to the holy and blessed God, are suffered to ascend or descend, to go into the upper and lower places, and to walk in all the quarters, and about all the gates and apartments: and this is a pre-eminence above which there is none; and these, when they walk about in the palaces of the angels, the quarters of paradise, and the dwellings of the other righteous, communicate to them of the lustre of that wisdom which God has abundantly vouchsafed to them."

The Mohammedans believe in "a heaven prepared for the blessed among the faithful, that is, for the professors of the true religion, and followers of the

holy prophet Mohammed; in which they shall be with him enjoying perpetual light and all heavenly pleasures, always beautiful, in their full strength and vigour, brighter than the sun, and thought worthy to see face to face the Most High God, and to adore him." They hold also that there are eight heavens or different degrees of happiness. Mohammed undoubtedly held out to his followers a heaven of carnal pleasures, in which the lowest appetites of man should have their full and free indulgence, but at the same time he taught in the Koran that the height of happiness will consist in seeing God face to face; that this pleasure will be the greatest, and make us forget all the other pleasures of Paradise, and amongst others those which are common to men and beasts. Mohammedan writers have allowed sensual pleasures to form a part of the lowest degree of happiness in heaven; others have excluded them entirely from those blessed mansions. The prophets are believed to go to heaven directly: the martyrs are in the throats of birds who live only on the fruits of Paradise; the souls of the common faithful either are about the graves, or in the well *Zouzen*, or with Adam in the lowest heaven.

HEAVE-OFFERINGS, ceremonies observed by the Jews under the Law, the offerings being lifted upwards in token of being presented to the Almighty; and, as was generally the case, being waved towards the four quarters of the earth, hence called a wave-offering, with the view of indicating that He to whom the offerings were presented was the Proprietor of the universe. In a few cases animals were subjected to the ceremony of heaving before they were killed. More commonly, however, it was performed with some particular parts after they were cut up; especially with the breast and right shoulder in all cases of peace-offerings, which were appropriated for the use of the priests by a perpetual statute. Bloodless offerings also were at times presented with the same ceremony, according to the injunction contained in Exod. xxix. 22—28. Before any bread was made of the corn of the land, a cake was first made out of the dough, consisting of a four and twentieth part, which was heaved, and then, as was the case with all heave-offerings, it was given to the priests. The Rabbis called by the name of *Therumah* or a heave-offering, the oblation which was given to the priests of corn and wine and oil, and whatever else was required to support life. The Hebrews called this payment sometimes the great heave offering, in comparison of the tithe which the Levites paid to the priests, and which was called the heave-offering of the tithe.

HEBDOMADARIH, a name applied to monks in ancient times by Cassian and Jerome, from their weekly service.

HEBDOMAGETES, a surname of *Apollo*, because, as some think, sacrifices were offered to this god on the seventh of every month, or as others suppose, because at the festivals in honour of this god

the processions were headed by seven boys and seven maidens.

HEBDOMAS MAGNA (Lat. the great week), an appellation given anciently to the week before Easter, which was observed with the greatest strictness and solemnity. The reasons of the observance are fully stated by Chrysostom, as quoted by Bingham: "It was called the great week, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things on earth; therefore it is called the great week: and as this is the head of all other weeks, so the great sabbath is the head of this week, being the same thing in this week as the head is in the body. Therefore in this week many increase their labours; some adding to their fastings, others to their watchings; others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ, when he had raised Lazarus from the dead; so now, not one city, but all the world go forth to meet him, not with palm branches in their hands, but with alms-deeds, humanity, virtue, tears, prayers, fastings, watchings, and all kinds of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world honour this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from business of the law, may spend all these days in spiritual service. Let the doors of the courts, say they, now be shut up; let all disputes, and all kinds of contention and punishment cease; let the executioner's hands rest a little: common blessings are wrought for us all by our common Lord, let some good be done by us his servants. Nor is this the only honour they show to this week, but they do one thing more no less considerable. The imperial letters are sent abroad at this time, commanding all prisoners to be set at liberty from their chains. For as our Lord, when he descended into hell, set free those that were detained by death; so the servants, according to their power imitating the kindness of their Lord, loose men from their corporal bonds, when they have no power to relax the spiritual." Fasting was carried by many Christians to a much greater extent on this week than on any other, some eating nothing the whole week till the morning of the resurrection. Epiphanius says, that during this week the people lived chiefly on dry meats, namely, bread and salt and water, which they only used at evening.

HEBDOME (Gr. the seventh), a festival observed

by the ancient Greeks in honour of *Apollo*, on the seventh day of every month, because one of them happened to be the birthday of the god. The festival was celebrated chiefly at Athens, when hymns were sung to *Apollo*, and the people walked in procession, carrying sprigs of laurel in their hands.

**HEBE**, the female attendant and cup-bearer of the gods, according to the ancient heathen mythology. She was the daughter of *Zeus* and *Hera*, and *Homer* in his *Odyssey* represents her as having been the wife of *Heracles*. She was worshipped at Athens under the name of *Hebe*, and at Rome under the corresponding Latin name of *Juventas*, both names signifying youth.

**HEBON**, a god anciently worshipped in Sicily in the shape of a bull. See **BULL-WORSHIP**.

**HEBREWS**, a name given to the descendants of *Abraham* according to the flesh. It was derived, as some think, from *Heber* or *Eber*, the father of *Peleg*, and the son of *Salah*, who was the grandson of *Shem*. Others, however, founding their idea on the meaning of the word *Heber*, which signifies one that passes, or a pilgrim, have derived the term *Hebrews* from the circumstance that *Abraham* and his family passed or journeyed from the other side of the *Euphrates* into *Canaan*. In reference to the name *Hebrew*, we may remark, that a peculiar expression occurs in *Phil. iii. 5*, where the apostle *Paul* speaks of himself as a "Hebrew of the Hebrews." In assuming such an appellation, the apostle probably meant to intimate that he was of pure unminged *Hebrew* lineage, without the slightest admixture of *Gentile* blood. See **JEWS (ANCIENT)**.

**HECAERGE**, a surname of **ARTEMIS** (which see).

**HECAERGUS**, a surname of **APOLLO** (which see). *Servius* speaks of a person of this name who was a priest of both *Apollo* and *Artemis*.

**HECATÆA**, apparitions mentioned in a strange story related by *Eusebius*. He gives an account of a magical statue of **HECATE** (which see) of a very extraordinary composition. It was said to be made by order of *Hecate* herself. They took myrrh, incense of *Arabia*, *styrax*, and certain animals called *ascalabote*, which some interpret to be lizards, others rats, and others moles; they reduced them all to powder, and made of them a paste which they moulded into the figure of *Hecate*. All those who exercised magic arts invoked this goddess. The ceremonies were performed at midnight by a riverside, under a tree called *lotus*, by a person in an azure-coloured garment, who was to dig a deep hole in the ground, and then cut the throat of an ewe-lamb, and burn it on a pile of wood over the hole, all the while pouring out honey and calling on *Hecate*. All being rightly done, certain apparitions called *Hecatæa* were seen which changed themselves into various shapes.

**HECATE**, an ancient heathen goddess, said to be the daughter of *Zeus* and *Demeter*. She is said to

have been sent in search of *Persephone*, to whom, when she was found, she became the constant attendant and companion, thus becoming a goddess of the infernal regions. In her capacity as a ruler in *Tartarus*, she had charge of the souls of the departed. Sometimes she is represented as having three bodies, and at other times three heads, but always accompanied by *Stygian* dogs. The worship of *Hecate* prevailed in different parts of *Greece*, but more especially at *Athens* and *Argos*, where small statues in honour of this goddess were kept inside the houses, or in front of them, and also at points where two cross roads met.

**HECATOMB** (Gr. *hecaton*, an hundred, and *bous*, an ox), a sacrifice among the ancient Greeks, of a hundred oxen, offered only upon very extraordinary occasions. *Herodotus* mentions such a sacrifice as having been offered by *Clisthenes*. Instead of being limited to oxen, however, the word is sometimes applied to denote the sacrifice of a hundred animals of any sort. Others again regard it as occasionally used to denote simply a large sacrifice of any kind, a definite being used for an indefinite number. *Pythagoras* is said to have offered a literal hecatomb in token of joy and gratitude, that he had discovered the demonstration of the forty-seventh proposition of the *First Book of Euclid*, viz., That in a right-angled triangle, the square of the hypothenuse is equal to the square of the other two sides. From the word hecatomb, was probably derived the name of the Greek month *Hecatombæon*, which commenced on the first new moon after the summer solstice, and thus corresponded to the latter part of *June* and the first part of *July*, according to our reckoning.

**HECATOMBÆA**. See **HERÆA**.

**HECLA**, a volcanic mountain in *Iceland*, which was believed by the natives in their Pagan state to be the mouth of the infernal regions.

**HEGELIANS**, the followers of one of the latest and most eminent philosophers of *Germany*. The philosophy of *Hegel* is strictly rationalistic in its character, religion with him being not a matter of emotion and sentiment, but strictly of reason and thought. He regarded *thought* as the point of union between the human nature and the divine. "With him," says *Morell*, "God is not a person, but personality itself, *i. e.* the universal personality, which realizes itself in every human consciousness as so many separate thoughts of one eternal mind. The idea we form of the Absolute, is to *Hegel* the Absolute itself, its essential existence being synonymous with our conception of it. Apart from, and out of the world, therefore, there is no God; and so also, apart from the universal consciousness of man there is no Divine consciousness or personality. God is with him the whole process of thought, combining in itself the objective movement, as seen in nature, with the subjective, as seen in logic, and fully realizing itself only in the universal spirit of humanity. With regard to other theological ideas, *Hegel* strove to deduce philo-

sophically the main features of the evangelical doctrine. He explained the doctrine of the Trinity by showing that every movement of the thinking process is in fact, a Trinity in Unity. Pure independent thought and self-existence answers to the Father—the objectifying of this pure existence answers to the Son, God manifested in the flesh; while the Spirit is that which proceedeth from the Father and the Son, the complete reunion of the two in the church. Hegel's Christology, again, agrees in the main ideas with the evangelical doctrine, except that his attempt to deduce the whole from philosophical principles gives to it a complete air of rationalism. He views the idea of redemption as the reunion of the individualized spirit of man with the Spirit of eternal truth and love. By faith we become one with God, forming a part of himself, members of his mystical body, as symbolized in the ordinances of the Church. This view of the Christian doctrines has been more fully developed by Strauss, who has entirely denied a historical truth to the New Testament, and made the whole simply a mythological representation of great moral and spiritual ideas. On the doctrine of immortality, Hegel has said but little, and that little by no means satisfactory. However the depth and comprehensiveness of his system may charm the mind that loves to rationalize upon every religious doctrine, it can, assuredly, give but little consolation to the heart, that is yearning with earnest longings after holiness and immortality."

In the view of Hegel, the absolute religion to which all the others are only preparatory stages is Christianity. In the God-Man is manifested the unity of man with God. In the mind of mankind God evolves himself, and thus it is that mankind's knowing of God is God's knowing of himself. The revelation of absolute knowledge is the very essence and design of Christianity, according to the system of Hegel, and hence he held in utter contempt all mere emotional religion. Thus, referring to the system of Schleiermacher, he declares, "If religion in man be founded on feeling only, this feeling can be correctly defined only as the feeling of dependence; and hence the dog would be the best Christian, for he has this feeling most strongly developed in himself, and lives chiefly in this feeling. The dog has even cravings for salvation when his hunger is appeased by a bone."

During his life, the doctrines of Hegel were ably supported by a few faithful and devoted followers, particularly by Daub, Heinrichs, and Marheinecke; but it was after his death in 1831 that a school of Hegelians assumed to itself a decided place in the literature of Germany. In the outset of their career as a philosophico-religious sect, the first and chief effort of this body of profound thinkers was to establish the accordance of the system which their master had bequeathed to them, with the doctrines of Christianity as laid down in the Bible. In connection with this main subject, the first point of contro-

versy which arose referred to the question, whether immortality in the sense of a personal existence after death had ever been taught by Hegel. The disciples of the Hegelian school now split into two parties, the orthodox and the unorthodox party. The former included Gabler, Gûschel, Rosenkranz, and Schaller. The latter was headed by Strauss, the celebrated author of *Das Leben Jesu*, the Life of Jesus, a work which, published in 1835, denied the historical existence of the God-man, and pushed to its farthest limits the idea of Hegel, that not Christ but mankind was the Son of God. In boldness of statement the disciple far outran the master. He attempted to prove that the Christ of the Gospels is historically impossible, and can only be understood as a myth. Professing as Strauss did to follow in the steps of Hegel, the 'Life of Jesus' no sooner appeared, than it called forth from all quarters of Germany the loudest denunciations, not only against its author personally, but against the whole Hegelian school to which he belonged. Strauss was followed by the Tübingen school, including Baur, Teller, and Schweigler, who laboured to show that all the books of the New Testament, with the exception of five, were the fabrications of the second century. Feuerbach went still farther, and exerted his utmost ingenuity to show that theology was only a reflection of anthropology, and all religion only a dream. Thus was the absolute idealism of Hegel pushed by his followers to the extreme of infidelity, and non-religion. But at this point matters reached their crisis, and as might have been expected, a decided reaction took place. The ablest theologians of Germany entered the field of conflict in defence of the revealed truth of God. Neander, Tholuck, Lücke, Hoffmann, and Ebrard, with a host of others, replied to Strauss and the Tübingen school so effectively, that the whole religious aspect of Germany has within the last fifteen or twenty years undergone a complete revulsion in favour of evangelical Christianity.

HEGIRA (Arab. flight), the grand era from which all Moslem time is reckoned. It dates from the 16th July A. D. 622, being the precise period at which the prophet Mohammed fled with his followers from Mecca to Medina, that he might escape the persecution of the Koreischites. On account of rivalries in commerce, the inhabitants of Medina were jealous of those of Mecca, and no sooner therefore did the prophet arrive in their city, than they professed themselves his followers, and Mohammed seizing the opportunity declared his mission, and took up his residence in the town. This was in the fourteenth year after he had proclaimed himself a prophet, during the reign of Heraclius in Constantinople, and Khosro Parvis in Persia. The Medinæ were delighted to receive the prophet, and forthwith changed the name of their city from Yatrib to Medinet-al-Nabi, which signifies the city of the prophet.

HEGOUMENOS (Gr. ruler), the superior of a

convent, the abbot or *archimandrite* of a monastery in connection with the Greek church.

**HEIDELBERG CATECHISM**, a "Form of Instruction," as it was originally called, drawn up by Caspar Olevianus and Zechariah Ursinus in 1562, for the use in the first instance of the Reformed Church of the Palatinate, but afterwards received throughout nearly the whole of the Reformed Churches. This excellent catechism, which was also called the Palatine Catechism, was the model on which the Westminster Divines formed the Shorter Catechism of the Presbyterian churches in Britain. In later times the Heidelberg Catechism was translated into almost all the modern languages, and many commentaries were written upon it. It is divided into 129 questions, and it consists of three principal parts: 1. Concerning the misery of man in consequence of sin; 2. Concerning the redemption from that state; and 3. Concerning man's gratitude for that redemption. The Heidelberg Catechism is a recognized symbolic standard by the Dutch Reformed Church both in Holland and America.

**HEIDELBERG CONFESSION**, a confession drawn up by Bullinger, and published by order of the Elector Palatine A. D. 1564. It appeared at first in Latin, and afterwards a German translation was prepared by the author himself. Though designed originally for the use of the Reformed Churches in the Palatinate, it came to be generally recognized by the Calvinian churches both in Germany and France.

**HEIDRUN**, a she-goat, which in the ancient Scandinavian mythology is said to stand above Valhalla, or the heaven of heroes, and to feed on the leaves of a very famous tree called Lærath. From the teats of this she-goat flows mead in such abundance, that every day a vessel large enough to hold more than would suffice for all the heroes, is filled with it.

**HEIFER**, a young cow anciently sacrificed by the Jews in the temple of Jerusalem. It is called in Num. xix. 2, by a term which in the original signifies "the red heifer." Special and minute directions were given in the Law of Moses in reference to the sacrifice of this animal. A heifer wholly red was to be selected, without one single spot of any other colour, "free from blemish, and on which the yoke had never yet come." This animal was to be brought to the priest, who was to slay her without the camp. Having slain the heifer, he was to dip his finger in the blood, and to sprinkle it seven times before the tabernacle; after which he was to burn the carcase, and taking cedar wood, hyssop, and scarlet wood, to cast them into the flames. The ashes were then to be gathered up, (see **ASHES**), and laid in a clean place for the use of the congregation, by the sprinkling of which ashes in water, it became a water of separation. This peculiar ceremony is supposed by some to have been intended as a reproof to the superstitions of idolatrous nations. But such a view of the

matter can scarcely be maintained, when we consider that cows never were sacrificed by the Egyptians, being considered as sacred to *Isis*. In connection with the red colour of the heifer, Sir William Ouseley has shown, that almost all over the East, idols were painted or smeared with red. It has been supposed that a red heifer was sacrificed every year by the Jews, and its ashes distributed over all the towns and cities of Israel. Maimonides, however, denies this, and states, "Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master Moses sacrificed the first; Ezra offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the second temple; the tenth, King Messiah himself shall sacrifice; by his speedy manifestation he shall cause great joy. Amen: May he come quickly." See **IDOLATRY**.

**HEIMDALL**, the porter or sentinel of the gods among the old Scandinavians. His province was to watch at one of the extremities of the bridge Bifrost (which see), for fear the giants should make use of it to get into heaven. "It was a difficult matter," says Mallet, "to surprise him; for the gods had given him the faculty of sleeping more lightly than a bird, and of discovering objects by day or night farther than the distance of a hundred leagues. He had also an ear so fine that he could hear the very grass grow in the meadows and the wool on the backs of the sheep. He carried in the one hand a sword, and in the other a trumpet, the sound of which could be heard through all the worlds." The Prose Edda thus describes him: "One of them (the deities) is Heimdall, called also the White God. He is the son of nine virgins, who were sisters, and is a very sacred and powerful deity. He also bears the appellation of the Gold-toothed, on account of his teeth being of pure gold, and also that of Hallinski-thi. His horse is called Gulltopp, and he dwells in Himinjörg at the end of Bifrost. He is the warder of the gods, and is therefore placed on the borders of heaven, to prevent the giants from forcing their way over the bridge. He requires less sleep than a bird, and sees by night, as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on a sheep's back. He has a horn called the Gjallar-horn, which is heard throughout the universe." In the confusion of the last times, Loki and Heimdall fight and mutually kill each other.

**HEL**, a term which in the Scandinavian mythology is synonymous with the hell or hades—the lower regions of other creeds, with the important exception, however, that it does not imply either a place or a state of punishment.

**HELA**, the goddess of Death among the ancient Scandinavians. She was said to have been banished into the lower regions, where she has the govern-

ment of nine worlds, into which she distributes those who are sent to her. Eating and drinking appear to have been observed in the hall of Hela, much in the same manner as in that of Odin. In the *Alvis-mal*, mention is made of a kind of corn which grows in the infernal regions, and it is stated that the inhabitants are regaled plentifully with supplies of mead. The regions over which Hela ruled were reserved for those that died of disease or old age. Her palace was Angnisht; her table Famine; her waiters were Slowness and Delay; the threshold of her door was Precipice; her bed Care; she was livid and ghastly pale; and her looks inspired horror. Hela, who thus ruled over nine worlds in Niffheim, was the daughter of Loki, the contriver of all mischief, and the disgrace of gods and men.

HELENA, the daughter of *Zeus* and *Leda*, and being possessed of remarkable beauty, she was said to have been carried off by Theseus to Attica. She was delivered by the *Dioscuri*, who conveyed her to Sparta, where amid numerous suitors she became the wife of Menelaus. Afterwards she was seduced and carried off by Paris to Troy, thus giving rise to the Trojan war.

HELENA'S ST. DAY, a festival in the Romish church, celebrated on the 18th of August in honour of the Empress Helena, the mother of Constantine the Great. This female saint is said to have discovered the wood of the true cross at Jerusalem, some two hundred and fifty years after the total destruction of that city by the Romans.

HELICONIDES, a name given to the Muses of ancient Greece, from Mount Helicon, where there was a sanctuary dedicated to their worship.

HELIOGABALUS, an ancient Syrian deity, alleged by Dio and Herodian to be the Sun, the name being said to be derived from the Greek word *helios*, the sun. The symbol of this god was a large stone or rock, rising up in the form of a mountain; and at Rome he was worshipped under the form of a pyramidal stone. The Roman Emperor Elagabalus was in his early days a priest of this Syro-Phœnician Sun-god; and even after he had ascended the throne of the Cæsars, he demanded that his favourite god should take the precedence of all the gods of Rome, and even of Jupiter himself.

HELIOS, the Sun or the Sun-god of ancient Greece, the son of Hyperion and Theia. He is represented as riding in a chariot drawn by fiery steeds round the world. He is often confounded with *Apollo*, who is sometimes represented with rays round his head. Wherever Helios was worshipped, sacred flocks of oxen were mentioned in connection with this god, and in Sicily in particular, which was anciently sacred to him, he is said to have had large flocks of sheep and oxen. Temples to the worship of Helios appear to have existed in Greece at a very early period, and in later times in a great variety of different parts of Greece, more especially in the island of Rhodes, where the celebrated Colossus was

an image of Helios or the Sun. The animals offered in sacrifice to this god were white, and especially white horses were used for this purpose. Of the animals, the cock was considered as particularly sacred to *Helios*. The worship of the Sun was practised also among the ancient Romans, not however under the name of *Helios*, which was peculiar to Greece, but under that of *SOL* (which see).

HELL. Both in the Hebrew and Greek Scriptures there are two words, *Sheol* and *Hades*, which are sometimes translated "hell," but which denote the world of departed spirits in general; while there are other two words similarly translated—*Tartaros* and *Gehenna*—which signify the place of eternal punishment reserved for the wicked after death. The existence of a hell as well as of a heaven, of a place of everlasting misery as well as of a place of everlasting happiness, forms an essential part of every religious creed. The *Amenti* of the ancient Egyptians, the *Patala* of the Hindus, and the *Orcus* of the Romans, refer to a future state; but the doctrine of a future punishment is found embodied in all religious systems, whether Christian, Heathen, Jewish, or Mohanmedan.

The Christian Scriptures describe hell as a place of torment, the bottomless pit, the worm that never dies, the fire that never shall be quenched. The eternity of hell's torments is placed on precisely the same footing as the eternity of heaven's bliss. Thus "The wicked shall go away into everlasting punishment, but the righteous into life eternal." Some have ventured to deny the eternal duration of the punishment of the wicked, but the same word which is used in the Bible to express the duration of the misery of the wicked, is employed also to express the duration of the happiness of the righteous; and we have no reason to believe that the inspired writers would use the same word to express ideas essentially different from one another. The Jewish Rabbis, as we have seen in the article HEAVEN, believe in an upper and a lower heaven, and in the same way they believe that there is an upper and a lower hell. Some of them suppose that hell was created before the world, while others assign its formation to the second day of creation, and thus they account for no declaration being made concerning the work of that day that it was good. The usual appellation which the Rabbis give to hell is *Gehennom*, to which the Talmud adds seven other names, said to be applied to seven mansions into which hell is divided. It is further alleged, that "in hell there are seven dwellings or divisions; and in each division six thousand houses; and in each house, six thousand chests; and in each chest six thousand barrels of gall." A high rabbinical authority affirms each of the divisions of hell to be as far in depth as one can walk in three hundred years. The whole extent is thus described in the Talmud: "Egypt is four hundred miles in length, and the same in breadth. Egypt is equal in extent to a sixth part of Ethiopia; Ethiopia to a sixth part

of the world; the world to a sixth part of the garden in Eden; the garden to a sixth part of Eden; Eden to a sixth part of hell. The whole world, therefore, in respect of hell is but as the cover of a caldron; and the extent of hell is inadequately expressed even by this comparison."

A Rabbinical writer, quoted by Mr. Allen in his 'Modern Judaism,' says of the first division: "In it there are many caverns, and in them are fiery lions; and when a man falls into one of those caverns, the lions devour him; and when he is consumed, he appears again, as perfect as if he had not been touched by the fire; and they who are thus restored, are afterwards thrown into the fire of every cavern in the first division.—In it are ten of the seventy nations; and among them is Absalom.—An angel beats every one with a fiery whip,—and they are thrown in and consumed with fire. Then are brought forth others, whom he likewise beats; and they are thrown into the fire. And thus are all of them served, till all have had their doom. Last of all, Absalom is brought forth, in order to his receiving the same punishment. But then is heard a voice from heaven, saying, Beat him not, neither burn him; because he is one of the sons of my beloved, who said at mount Sinai, All that the Lord hath said, we will do. This process of beating and burning is said to be repeated seven times in the day, and three times in the night; but Absalom is declared to be exempted from it all. The same writer proceeds to describe each of the six other infernal mansions as containing ten of the seventy nations who undergo the same punishments, and one or more wicked Israelites who enjoy the same exemption as Absalom. Such is the manner in which rabbinical justice dispenses vengeance to the Gentiles, and impunity to wicked Israelites. The Talmud declares, that the fire of hell has no power over the sinners among the Israelites. Another oracle says: Hereafter both the Israelites and the people of the world shall go down to hell; and the people of the world shall be consumed and destroyed; but the Israelites shall come out again unhurt."

Many of the Jews believe in hell, not as an eternal dwelling-place of the wicked, but, to the Israelites at least, as a place of temporary purgatorial punishment; and the Rabbis teach that the prayers of a son are of powerful efficacy in delivering his father's soul from hell. The repetition of the *Koresh* (which see), also, a certain prayer in the daily morning service, is powerful in accomplishing the same end. Very wicked people are believed by some Rabbis to be annihilated. The torments of hell, whether they be temporary or eternal in the view of Jewish writers, are at all events alleged to have seasons of intermission. Thus Menasseh says, "Even the wicked, of whom it is said that they descend into hell, and ascend not from thence, enjoy rest on the Sabbath. The Sabbath is therefore called 'a delight,' because thereon those above and below are both delighted. Another writer says: the Sabbath

is to the wicked in hell a day of rest.—But for this they receive a double punishment on the sixth day. Another says, that they have every day, at each time of prayer, morning, evening, and night, an hour and half of rest. Wherefore they rest, in the whole, every day, four hours and half.—They likewise rest twenty-four hours, every Sabbath; which, added to the other, make fifty-one hours of rest in the week."

According to the teaching of various Rabbis there are three kinds of punishment in hell—heat, cold, and the perturbation of the soul. The heat they suppose to be occasioned by a violent fire, which, in the opinion of some, "is not properly a body that can receive its sustenance from wood and other combustible matter reducible to ashes, but God maintains and feeds it, and keeps it shut up in a place; as he has placed millions of angels in heaven." The punishment is said by some to be increased by changing its character, the unhappy victim being plunged at one time in scorching flames, and at another in freezing cold. To these material torments are also added the anxieties and devouring anguish of a guilty conscience.

The Mohammedans, like the Jews, divide hell, which they term *Gehennom*, into seven portions, but they are not agreed as to the inhabitants of its several districts. The most common opinion in regard to them is, that the first division, *Gehennom*, properly so called, is destined for those worshippers of the true God who have not acted up to the principles of the faith which they professed; the second division, called *Lodha*, is for the Christians; the third, named *Hothama*, is for Jews; the fourth, denominated *Sair*, is destined for the Sabæans; the fifth, called *Sacar*, is for the Magians or Guebres; the sixth named *Gehim*, will receive Pagans and idolaters, while the seventh, the severest place of punishment in the lowest depths of the abyss, is named *Hooriat*, and reserved for the hypocritical professors of religion. A guard of nineteen angels keep watch over each of these apartments. Instead of the seven divisions, one Mohammedan commentator says, that hell has seven gates, by which he allegorically intimates seven sins: 1. Avarice; 2. Gluttony; 3. Hatred; 4. Envy; 5. Anger; 6. Luxury; and 7. Pride. Another says that these gates are seven members by which men commit sin.

The Mohammedans believe that the punishment of those in the district of *Gehennom* will not be eternal, but that after their crimes are expiated by purgatorial flames, they will be admitted into paradise. Between heaven and hell they believe there is an intermediate place called *ARAF* (which see).

The Hindus believe in a graduated scale of future punishments as well as rewards; the less wicked being sunk into a lower position in the next birth—the more wicked being sent down to one or other of innumerable hells, to reappear, however, on earth, in mineral, animal, and vegetable forms before they rise to the human,—the most wicked of all being

doomed to experience the misery and woe of perdition till the time of the dissolution of all things.

According to the system of the Buddhists there are eight principal *narakas*, or places of torment, all of them situated in the interior of the earth, and so enclosed that there is no possibility of escape from it. The following description of the Buddhist hell is given by Mr. Spence Hardy in his 'Manual of Buddhism': "Under the great *Bô-tree*, at the depth of 100 *yojanas*, is the roof of *Awichi*, the flames from which burst forth beyond the walls, and rise to the height of 100 *yojanas*. There are 16 *narakas* called *Osapat*, exterior to *Awichi*, four on each side. The distance from the centre of *Awichi* to the outermost part of the *Osapat narakas* is 19,400 *gows*, and at this part they verge upon the great sea. By the power of the beings who suffer in *Awichi*, the doors of the *Osapat narakas* are continually opening and shutting. The flames proceeding through the doors, when they are thus thrown open, burst upon the waters of the sea, to the distance of many *yojanas*, and thus cause a vacuum. Towards this vacuum the water of the sea is continually drawn, in a powerful manner, and with great noise and tumult, so that any ship coming near would be undoubtedly destroyed. This *naraka* is called *Awichi*, from *â*, negative, and *wichi*, refuge, because it affords no way of escape; it allows of no intermission to its misery.

"There is also the hell called *Lôkântarika*, which is the intervening space between every three *sakwalas*. In this world, there is above neither sun, moon, nor light; and below there is water, extremely cold. The darkness is incessant, except in the time of a supreme *Budha*, when occasionally the rays proceeding from his person, and filling the whole of the 10,000 *sakwalas*, are seen; but this appearance is only for a moment, like the lightning, no sooner seen than gone.

"The inhabitants of *Sanjîwa* live 500 years, each year being the same length as a year in *Châturmanbarijika*, so that their age is 160,000 *kelas* of the years of men. In *Kâlasitra* the age is 1,296,000 *kelas* of years. In *Sanghata* it is one *prakôti* and 368,000 *kelas*. In *Rowrawa*, it is eight *prakôtis* and 2,944,000 *kelas*. In *Maha Rowrawa*, it is sixty-four *prakôtis* and 2,568,000 *kelas*. In *Tâpa*, it is 530 *prakôtis* and 8,416,000 *kelas*. In *Awichi* it is an entire *anta-kalpa*."

The hell or infernal regions of the ancient heathens was a mighty kingdom over which Pluto reigned, and within its vast domains included the whole subterranean world. Four rivers, *Acheron*, *Styx*, *Cocytus*, and *Phlegethon*, must be passed by the dead before they found an entrance to the gloomy realms of the shades below. According to the description of *Virgil* the regions of this kingdom were five in number. The first or preparatory region was the abode of all kinds of diseases, distresses, discord, and war, and next to these centaurs, harpies, giants, and fabulous monsters of every description. The second

region was that of the waters through which flowed the *Styx*. The third was *Erebus*, in which *Virgil* places infants, persons condemned to death without cause, suicides, and those who had fallen in war. This region was watched by *Cerberus*, the three-headed dog; and here was erected the judgment-seat of *Minos*, who assigned to each one of the shades its special residence. The fourth region was called *Tartarus*, where dwelt those who had been guilty of great crimes. The fifth region was *Elysium*, the abode of the blessed.

In the Scandinavian mythology the wicked first pass to *Hel*, which seems simply to denote the abode of the dead, and thence to *Helheim* or *Niflheim*, which is represented as being the dwelling-place of *HELLA* (which see), in the ninth world. This, like *Valhalla*, was not an eternal but a temporary place of residence, and in a remote futurity the inhabitants of both regions will be consigned by *Alfadir*, either to *Giuli* or to *Nastroml*, both of which will be eternal.

HELLENISTS, a name applied to the Grecian Jews who lived in Egypt and other countries where the Greek language was spoken, thus being distinguished from the Hebrews, properly so-called, who used the Hebrew tongue. It was in the time of Alexander the Great that the Jews began to divide themselves into Hebrews and Hellenists. They became acquainted at this era with the language, literature, and philosophy of the Greeks. The Greek translation of the *Seventy* was accomplished at this time, and synagogues were rapidly multiplied in all parts of the world. Thus, in a most remarkable manner, was preparation made for the diffusion of that blessed Gospel which should come from the Jews. No less important was the change which now took place upon the character and habits of the Jews themselves. Their literature had even from the remotest periods of their history been of a peculiar and almost exclusive nature. By the influence, however, of the language and literature of Greece, which at this period began to be largely felt, the foundation was laid of a new epoch in Jewish literature, which received the name of Hellenistic. Thus arose the Alexandrian school of philosophy, which, by combining Grecian with the Oriental modes of thinking, led to the diversified forms of Gnosticism which formed so characteristic a feature in the aspect of Christianity during the first two centuries after the Christian era.

HELLOTIA, a festival celebrated at Corinth in honour of *Athena*, and also in Crete in honour of *Europa*.

HELLOTIS, a surname of *Athena* at Corinth, supposed to be derived from *Helhotia*, a daughter of *Timander*, who, having taken refuge in the temple of *Athena*, when Corinth was burnt down by the *Dorians*, was destroyed, along with her sister, in the temple. A short time after this disaster, the plague broke out at Corinth, and it was declared by the oracle that the pestilence should not cease until a tem-



ple was erected in honour of *Athena Hellotis*. The term *Hellotis* was also used as a surname of *Europa* in Crete.

**HELMSTADIAN CONTROVERSY**, a name given to the controversy raised by Calixtus in the seventeenth century, from Helmstadt, the place where it originated. See CALIXTINS.

**HELVETIC REFORMED CHURCHES**. Christianity was first introduced into Helvetia or Switzerland, in the seventh century, by St. Gall, a native of Ireland. This pious monk was educated at Bangor near Belfast, under Columbanus, and was one of twelve Irish monks who left Ireland about A. D. 569, with the view of diffusing a knowledge of Christian truth on the continent of Europe. For twenty years these zealous Irish missionaries laboured in Burgundy, and at the end of that period, through the opposition of the Pagans in that district, Columbanus was driven into exile, accompanied by St. Gall. Ascending the Rhine, they entered Switzerland about A. D. 610, and took up their residence at the head of the lake of Zurich. Here the natives were wholly under the influence of Pagan idolatry, and St. Gall, burning with zeal, set fire to the Pagan temple of the district, casting the idols into the lake. This, as might have been anticipated, instead of gaining over the people to the side of Christianity, only roused their indignation against the missionaries, and the result was, that St. Gall and his companions were compelled to seek refuge in flight. Passing through the canton of St. Gall, they formed a settlement at Bregentz, at the eastern extremity of the lake of Constance. Taught by past experience that the wrath of man worketh not the righteousness of God, the monks conducted their mission here with zeal, tempered with prudence, and, accordingly, they met with some measure of success. At the end of two years, however, through the influence of the Pagan part of the population, they were banished from this place also. Columbanus and his companions, discouraged by the treatment they had experienced in Switzerland, quitted the country, and retired to Italy, leaving St. Gall behind so sick as to be unable to be removed. On recovering from his illness, he repaired with a few adherents to a sequestered spot, where he erected the monastery of St. Gall in the canton of the same name. Here he spent the rest of his days in works of piety and devotion, while from his monastery the light of Christianity was diffused over the surrounding country. St. Gall lived to a very advanced age, and died at Arbon A. D. 640.

After the death of Gallus or St. Gall, several of his scholars continued to labour for the conversion of the Swiss, founding monasteries, and sending forth missionaries to impart to the people a knowledge of Divine truth. Several monks also in succession came from Ireland, through whose exertions a Helvetic church was formed, strictly Romish in its character, and yielding implicit submission to the Papal

power. Paganism gradually lost its hold of the country, and Christianity, in the form of Romanism, was substituted in its place.

Matters continued with little variation in this condition down to the sixteenth century. For some time before that period, however, peculiar circumstances had been gradually undermining the influence of the Pope in Switzerland. Though strongly and enthusiastically attached to their native land, the Swiss people had, from want of employment in their own country, been in the habit of enlisting extensively in the service of foreign countries. Brave, hardy, and persevering, they were highly prized as soldiers, and they had often determined the fortune of war on the battle fields of northern Italy. In his contentions with other nations, the Pope frequently found it necessary to solicit the support of the thirteen cantons; and the more effectually to accomplish his purpose, he was in the habit of liberally distributing among the people indulgences and church benefices. The natural consequence of this indiscriminate distribution of church patronage was, that the clerical order became rapidly degraded, and that intense reverence which the Swiss church and people had so long entertained for the see of Rome was now much diminished. The Swiss governments assumed a much more independent bearing towards the Pope, and as Gieseler well remarks, "the evil of foreign enlistment, which was perpetually denounced by patriots as the ruin of Switzerland, brought with it its own cure, by helping to prepare the ground for the reformation of the church."

The Reformation in Switzerland, though contemporaneous with that in Germany, was entirely independent of it, and proceeded from forces peculiar to the Helvetic church. D'Aubigné divides it into three periods, in which the light of the Gospel is seen to emanate from three different centres, all of them, however, within the Swiss cantons. "From 1519 to 1526 Zurich was the centre of the Reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne: it was at once German and French, and extended to the centre of Switzerland from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the Reformation, which was here essentially French, was established on the shores of the Lemau lake, and gained strength in every quarter."

The main instrument in commencing and carrying forward the work of Reformation in Switzerland was Ulrich Zwingli, a man eminently qualified, in many respects, to take the lead in this great movement. Possessed of a strong and clear judgment, his ardent love of truth, and an earnest zeal for its propagation, combined with a coolness, caution, and fearless intrepidity of the most remarkable kind, marked him out

as well fitted to take rank with such illustrious men as Luther and Calvin. Zwingli was born at Wildhaus, a village on the lake of Zurich, on the 1st of January 1484. The first ten years of his life were spent in the house of one of his uncles, from which he passed to the care of Binzlius, a teacher of considerable reputation at Basle. Here he made remarkable progress in his studies, and distinguished himself by his superior talents and attainments. He was now removed to Berne, where he studied under Henry Lupulus, an eminent professor of the belles lettres. While thus engaged at Berne, the Dominicans wished to persuade Zwingli to join their order, and with this view they prevailed upon him to come and reside in their convent. The step, however, met with the decided disapproval of his father, who ordered him forthwith to leave Berne, and proceed to Vienna. Thither, accordingly, Zwingli went, and devoted himself to the study of philosophy.

Having spent two years at Vienna, Zwingli returned to Basle, where, though not yet eighteen years of age, he took upon him the charge of a school, studying theology at the same time under Thomas Wyttenbach, who did not conceal from his pupils the errors of the Church of Rome, but boldly exposed them, and inculcated a spirit of free inquiry altogether unfettered by human authority. To the prelections of this able theologian, Zwingli in after life was accustomed to acknowledge his deep obligations. After having studied for four years longer with great diligence and assiduity, he was created Master of Arts. His preparatory studies being now completed, he preached his first sermon in A. D. 1506, and was the same year chosen by the community of Glarus to be their pastor. Thus invested with a sacred character, and called to the discharge of most responsible duties, Zwingli not only continued the study of the Latin classics, but devoted himself zealously to the careful examination of the Sacred Scriptures. From the writings of the fathers of the church also, more especially those of Augustine, Ambrose, and Chrysostom, he drew much information, both as to the doctrines and practices of the early church. Thus the ecclesiastical abuses which Rome had introduced became obvious to his mind, and he hesitated not, while expounding the Scriptures from the pulpit, to expose faithfully and fearlessly the innovations which, in the course of centuries, had been ingrafted upon the simplicity and purity of the primitive ages of Christianity. As yet he was quite devoted to the Pope; he received from him a pension as an influential preacher, and publicly approved of the support rendered by the Swiss to the Holy See. Gradually, however, his opinions began to undergo a remarkable change, more especially as to some of the leading points of the Christian system. His studies being much directed to the Word of God, he arrived at the settled conviction that the Holy Scripture is the sufficient and only rule of faith and obedience. This

was the first step taken towards emancipation from the yoke of Rome.

The fame of Zwingli as a preacher and a divine from this time rose higher every day. In A. D. 1513 he set himself to the study of the Greek language, and entered with zeal into the examination of the New Testament in the original. His sermons were now characterised by a remarkably simple and Scriptural style. But Zwingli, while he sought to acquit himself as a faithful minister of Christ, took a lively interest in the public affairs of the time. He was both a Christian and a patriot, and he could not look without the deepest concern upon the unnatural position in which a large portion of his countrymen had at this period placed themselves, by engaging to fight on the side of France. He therefore raised his voice, as he had some years before used his pen, against pensions and foreign enlistments. Such a step, though thoroughly conscientious on his part, drew down upon him the indignation of a large portion of the people among whom he laboured. In these circumstances he readily availed himself of an invitation, which he received in A. D. 1516, to remove from Glarus, where he had laboured so successfully, to another sphere of usefulness, as preacher in the abbey of Einsiedeln, in the canton of Schweitz. Here he continued his studies, both in polite literature and theology. His eyes were opening more and more to the abuses of the church to which he belonged; in common with many others, he was deeply impressed with the necessity of a Reformation; but instead of inveighing openly against the errors of the system, Zwingli and his friends vainly hoped that in due time the church would reform herself, and thus supersede the necessity of any movement from without. Meanwhile, within his own limited sphere, he used all his influence to correct glaring abuses. Thus he succeeded in persuading the administrator of the convent to efface an inscription, which was placed over the entrance of the abbey, to the effect, "that here plenary remission of all sins is obtained;" the worship hitherto paid in the convent to saints and angels was discouraged; relics and other instruments of superstitious devotion were destroyed; the nuns were required to read the New Testament in the German language, and their attention was specially directed to the scriptural method of salvation through Christ alone.

Zwingli, however, while he thus laboured quietly to correct some of the most flagrant and palpable errors of the Romish church, came at length to the firm impression that the time had now arrived to make a public avowal of his sentiments. Availing himself, therefore, of the opportunity of the anniversary of the consecration of the abbey, when vast crowds were assembled, he took occasion to denounce the substitution of mere external ceremonies in place of the life of God in the soul, as an unscriptural and soul-destroying error. "Cease to believe," said he, "that God resides in this temple more than in any other place. What

ever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, or offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptation, repress guilty desires, shun all injustice, relieve the miserable, console the afflicted, these are works pleasing to the Lord. Alas! I know it; it is ourselves, the ministers of the altar, we who ought to be the salt of the earth, who have led into a maze of error the ignorant and credulous multitude. In order to accumulate treasures sufficient to satisfy our avarice, we put vain and useless practices in the place of good works; and the Christians of these times, too docile to our instructions, neglect to obey the law of God, and think they can make atonement for their crimes, instead of renouncing them. 'Let us live according to our desires,' say they, 'let us enrich ourselves with the goods of our neighbour; let us not fear to stain our hands with blood and murder; we shall find easy expiations in the favour of the church.' Senseless men! Do they think to obtain remissions for their lies, their impurities, their adulteries, their homicides, their treacheries, by prayers recited in honour of the Queen of Heaven, as if she were the protectress of all evil doers! Undeceive yourselves, erring people. The God of justice suffers not himself to be moved by words which the tongue utters and the heart disowns. Imitate the holiness of the lives of those saints at whose feet you come hither to prostrate yourselves, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour you should pay them. But as to yourselves, in the day of trouble, put your trust in none but God, who created the heavens and the earth with a word: invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man."

The die was now cast; the Reformer had taken his position. His audience of course were divided in opinion. Some were convinced by his arguments, but not a few left the place of worship denouncing the preacher as a heretic and traitor to his church. The monks of the neighbouring convents, naturally anxious to prevent the new doctrine from spreading among the people, strove to depreciate the character and misrepresent the motives of Zwingli. But all their efforts were unavailing. The preacher of Einsiedeln was still in connection with the Romish church; he was looked upon by the highest authorities in the church as a man not only of eminent talents, but of irreproachable character, and so high did he stand in favour with the papal Legate even at this time, that in a document dated 1st September 1518, he was appointed by that dignitary, chaplain to the Pope.

The intrepid reformer was not to be hindered in his work, either by desire of the favour or dread of the frowns of men. In the very same year, accord-

ingly, when he was thus honoured by a dignitary of the church, he openly from the pulpit of the convent warned his hearers against a trafficker in indulgences, the Franciscan Bernhardin Sanson, who made his appearance in Switzerland. Nor did his zeal in the cause of ecclesiastical reform stand in the way of his promotion. On the contrary, he had been only a year in Einsiedeln when he was pressed to accept the office of Lent priest in the great Minster of Zurich. The offer was tempting, but before accepting the office, he stipulated that he should not be confined in his preaching to the lessons publicly read, but should be allowed to explain every part of the Bible. The stipulation was conceded, and on the 1st of January 1519, he entered upon his new office in the spirit of a zealous and determined advocate of reformed principles. In his mode of preaching he departed widely from the universal practice of his time. Instead of confining his sermons to certain passages appropriated to the festivals and different Sundays in the year, he revived the practice of the Fathers in expounding whole books of the Bible in regular order.

At the commencement of the ministry of Zwingli in Zurich, the bull of Pope Leo X. for the sale of indulgences had been published throughout Christendom. Luther's protest against this monstrous abuse had been heard not in Germany alone, but in other countries also. Zwingli was no stranger to what was passing around him, and although he had already lifted his voice against indulgences in the convent of Einsiedeln, yet when Sanson in the fulfilment of his mission came to Zurich, the intrepid Swiss Reformer denounced the unhallowed traffic in no measured terms, and loudly censured the corruptions of the clergy and monks. It was no small encouragement to Zwingli that the opinions which since 1516 he had openly promulgated, were now preached by Luther in another country, and that the Reformation was no longer an event to be desired, but an event which was actually in progress. Switzerland, like Germany, was now in a state of religious excitement, the adherents of the reformed opinions were daily on the increase, while the monks and clergy warmly deprecated the slightest attempt at innovation on the existing order of things. The Papal Legate then at Zurich tried to gain over the Swiss Reformer. But Zwingli resigned his pension from Rome in 1520, declaring, that no earthly consideration would prevent him from preaching the gospel.

Through the influence of Zwingli, and the effect of his preaching upon the minds of the people, many of the ceremonies prescribed by the church began to be disregarded, and to fall into disuse. So rapidly, indeed, did the principles of the Reformation make progress throughout Switzerland, that Erasmus, in a letter which he wrote in 1522 to the president of the court of Mechlin, declared, "that the spirit of reform had so much increased in the Helvetic confederacy that there were 200,000 who abhorred the see of Rome."

The civil authorities of the country became alarmed at the extent to which the people carried their disregard of the injunctions of the church. The fast of Lent, which had been kept with the utmost strictness, was now neglected by some of the townspeople of Zurich, and on the complaint of several priests they were committed to prison. When examined by the council they maintained, as they had been taught by Zwingli, that fasting during Lent was an ordinance of man altogether unsanctioned by the Word of God. The bishop of Constance accordingly sent a commission to Zurich to enforce observance of the ceremonies. The zeal of the Reformer was now roused, and deeming it to be an imperative duty to vindicate those who were subjected to persecution for reformed principles, he published a tract on the subject of the Lenten fast, as being an unscriptural innovation of the Church of Rome. In vain did the superior clergy remonstrate against the new doctrines; they spread rapidly among the people. A second tract from the pen of Zwingli followed a few months after the publication of the first, and to exhibit the freedom with which he exposes ecclesiastical abuses a few passages may be cited from it, which may serve as a specimen of the spirit and style of the Swiss Reformer: "You defend human traditions," says he, "by asserting that the writings of the first disciples of Christ do not contain all that is necessary to salvation; and in support of your opinion you quote John xvi. 5, 12, 'I have yet many things to say unto you, but ye cannot bear them now;' but recollect that Jesus here speaks to his apostles, and not to Aquinas, Scotus, Bartholus, or Baldus, whom you elevate to the rank of supreme legislators. When Jesus adds, immediately after, 'Howbeit when the Spirit of truth is come, he will guide you into all truth,' it is still the apostles whom he is addressing, and not men who should rather be called disciples of Aristotle than of Christ. If these famous doctors added to Scripture doctrine what was deficient, it must be confessed that our ancestors possessed it imperfect; that the apostles transmitted it to us imperfect; and that Jesus Christ, the Son of God, taught it imperfect! What blasphemy! Yet do not they who make human traditions equal or superior to the law of God, or pretend that they are necessary to salvation, really say this? If men cannot be saved without certain decrees of councils, neither the apostles nor the primitive Christians, who were ignorant of those decrees, can be saved. Observe whether you are tending! You defend all your ceremonies as if they were essential to religion; yet it exercised a much more extensive empire over the heart when the reading of pious books, prayer, and mutual exhortation, formed the only worship of the faithful. You accuse me of overturning the state, because I openly censure the vices of the clergy; no one respects more than I do the ministers of religion, when they teach it in all its purity, and practise it with simplicity; but I cannot contain my indignation when I observe

shepherds who, by their conduct, appear to say to their flocks, 'We are the elect, you the profane; we are the enlightened, you the ignorant; it is permitted to us to live in idleness; you ought to eat your bread by the sweat of your brow; you must abstain from all sin, while we may give ourselves up with impunity to every kind of excess; you must defend the state at the risk of your lives, but religion forbids us to expose ours.' I will now tell you what is the Christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws, and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbour, and to regard all mankind as brethren. It further requires the Christian to expect salvation from God alone, and Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to them who believe on him. Such are the principles from which, in the exercise of my ministry, I have never departed."

In addition to the subject of the Lenten fast, Zwingli called the attention of the Zurichers to the gross abuses which had sprung up in Switzerland from the celibacy of the clergy, and in a private letter to the bishop of Constance he strongly urged the removal of this human ordinance. Instead of listening, however, to the respectful remonstrances of the Reformer, the bishop began to persecute several of the clergy who had made themselves prominent in supporting the new opinions. Reproaches and calumnies of every kind were now heaped upon Zwingli and his friends. They were branded with the appellation of Lutheran heretics, and accused of holding opinions hostile to the See of Rome. Controversies of the most violent description now arose between the contending parties, and the most unseemly disputes often took place during divine service on the Sabbath. Such a state of matters was deeply distressing to the mind of Zwingli. He was afraid that the people might begin to lose all respect for religion, and that the most injurious consequences might result to the morals of the community. He appeared accordingly before the great council of Zurich, and respectfully requested that a public conference should be held at which he might have an opportunity of defending himself and his doctrines. The wish of the Reformer was acceded to, and a conference was arranged between the two parties, to take place on the 29th January 1523, when both were appointed to set forth their respective doctrines, and to support them by Holy Scripture alone.

In preparation for the proposed conference, Zwingli published and distributed extensively sixty-seven propositions embodying the chief doctrines he had preached. The most important of them were these: "That the gospel is the only rule of faith, and the assertion erroneous that it is nothing without the approbation of the church; that Christ is the *only*

head of the church; that all traditions are to be rejected; that the attempts of the clergy to justify their pomp, their riches, honours, and dignities, are the cause of the divisions in the church; that penances, and other satisfactory works, are the dictates of tradition alone, and do not avail to salvation; that the mass is not a sacrifice, but simply the *commemoration* of the sacrifice of Christ; that meats are indifferent; that the habits of monks savour of hypocrisy; that God has not forbidden marriage to any class of Christians, and consequently it is wrong to interdict it to priests, whose celibacy has become the cause of great licentiousness of manners; that excommunication ought only to take place for public scandals, and be pronounced by the church of which the sinner is a member; that the power which the Pope and bishops arrogate to themselves, is the effect of pride, and has no foundation in Scripture; that God alone has power to forgive sins; that to give absolution for money is to become guilty of simony; that the Scripture says nothing of such a place as purgatory; that the *opus operatum*, or the assertion that grace is necessarily derived from receiving the sacraments, is a doctrine of modern invention; that no person ought to be molested for his religious opinions, it being the duty of the magistrate to stop those only which tend to disturb the public tranquillity; and that the word of God acknowledges none as bishops and priests but those who preach the gospel."

The conference took place on the day appointed in the presence of the council of two hundred, the greater part of the nobility, and a large assembly of the people; and so successfully did the Swiss Reformer defend his doctrines against Faber the vicar-general, who was his chief and almost sole opponent, that the council closed the proceedings by passing the following decree: "That Zwingli having neither been convicted of heresy nor refuted, should continue to preach the gospel as he had done hitherto; that the pastors of Zurich should rest their discourses on the words of Scripture alone; and that both parties should abstain from all personal reflections." The publication of this decree gave a powerful impulse to the progress of the Reformation in Switzerland. The doctrines of Zwingli were generally embraced throughout the canton of Zurich, and spreading from one district to another, chiefly through the labours of the Swiss Reformer and his friend Leo Judæ, who came to Zurich in the beginning of 1523, the minds of the people were every day becoming more alienated from the Romish church, and more favourable to the reformed cause.

The Pope meanwhile seemed to take little or no interest in the important religious movement which was carrying forward among the Swiss. Zurich was the only canton which steadfastly refused to join the league with France, and still supplied the Papal army with efficient soldiers; while the rest of the cantons lent their support to France, and treated the

Pope's legate with such determined hostility, that in Zurich alone could he reside with safety. In these circumstances Hadrian, who at that time filled the Papal chair, felt unwilling to take active measures in opposition to the reform movement in Zurich, and contented himself, even while the controversy was at its height, with despatching a flattering letter to Zwingli, entreating him to employ his influence in retaining on the side of the Pope a canton which had already done good service in the cause of the church. The Reformer had taken his ground, and he was resolved to maintain it. Backed by the Council of Zurich, he proceeded to rectify some of the more obvious ecclesiastical abuses. Nuns were allowed to leave their convents; several of the clergy, in defiance of the law of celibacy, entered into the married state; a German baptismal service was introduced in the city, and a new and more suitable constitution was given to the cathedral chapter. The citizens of Zurich had now become warm friends of the Reformation, and in their zeal they assembled and pulled down a crucifix which had been erected at the gate of the city. A tumult followed, and several of the ringleaders were apprehended and brought before the council, who, however, were divided in opinion as to the extent of punishment which ought to be inflicted upon the offenders. Before giving sentence, therefore, they resolved to summon a second conference on the worship of images and the sacrifice of the mass. This conference took place on the 28th of October 1523, nearly nine hundred persons being present. All the bishops and cantons of Switzerland had been invited, but only Schaffhausen and St. Gall sent delegates. The discussion terminated as in the first conference in favour of the Reformers, but the council came to the resolution that while they considered the worship of images as unscriptural, and the mass as no sacrifice, they would leave the ancient order of things for a time undisturbed until the people were more thoroughly informed on the disputed points. Meanwhile they liberated the prisoners whose trial had given rise to the conference. The bishop of Constance, ever zealous in supporting the doctrines of the Church of Rome, published a defence of the worship of images and the sacrifice of the mass. To this Zwingli replied in an able and conclusive treatise against these two leading doctrines of Romanism. So impressed were the council with the force of the arguments adduced by the Reformer, that they resolved to make open concessions to the desire so generally expressed for reform, and accordingly the shined pictures in the churches were allowed to be closed up, and every priest was left free to celebrate mass or not as he chose. In the course of a few months more an order of council was issued decreeing the abolition of images in all places of public worship. This was followed by the rapid disappearance of all the objects and usages of superstition, and the substitution of a simple and Scriptural mode of worship. On

Maundy-Thurs-day 1525, the Lord's Supper was celebrated in its original simplicity in the great minister of Zurich. Monasteries were suppressed and changed into schools and almshouses.

After Zurich had begun the work of Reformation in Switzerland, Schaffhausen and Appenzell openly joined the party. The other cantons, particularly Schwytz, Uri, Unterwalden, Lucerne, Friburg, and Zug, entered into a league with all their power, so help them God, to stand by the old faith and banish the new; also to have no fellowship with its adherents." For some time matters assumed a very threatening aspect. A civil war seemed to be impending, which, however, was at this time happily averted.

About the period at which we have now arrived, the cause of the Reformation was not a little impeded in its progress, both in Switzerland and Germany, by a keen dispute which arose among the Reformers themselves on the subject of the bodily presence of Christ in the sacrament of the Supper. For a few years Zwingli had privately entertained and even publicly promulgated opinions on this subject contrary alike to those taught by the Church of Rome, and by the principal leaders of the Reformation. The expressions used by our blessed Lord, "This is my body," he maintained to be figurative in their character, and to imply nothing more than that the sacramental bread was a symbol or emblem of Christ's body. The Lord's Supper was thus in his view a simply commemorative ordinance. The same explanation of the words of institution was given by Cœcolampadius of Basle, who professed to have derived his opinions on the point from the writings of Augustin. Transubstantiation, or the actual conversion of the sacramental elements into the real body and blood of Christ, was then, as it still is, the recognized doctrine of the Church of Rome. On this subject, therefore, the Swiss Reformer was so completely at variance with the teaching of the church to which he belonged, that he felt no small difficulty and delicacy in explaining the matter to the people. While meditating on the best mode of developing his sentiments, he had a dream which he thus relates: "I tell the truth, and moreover what I have to tell is so true, that my conscience compels me, against my will, to reveal what the Lord has bestowed upon me; for I am well aware to what jests and insults I shall in consequence expose myself. I say then, that at break of day, in a dream, I appeared to myself to have a tedious debate with my former opponent, and at length to have become so completely tongue tied, as to have lost the power of saying what I knew to be true. This inability seemed to distress me exceedingly, as delusive dreams in the night sometimes do—for still, as far as I am concerned, I relate but a mere dream, although it is by no means a light matter which I have learnt by this dream—thanks be to God for whose glory alone I reveal these things. When in this perplexity I thought I saw a man

whether he was black or white I do not remember, for I am telling only my dream) who said to me, 'Stupid man that thou art, canst thou not answer as in Exodus xii. concerning the paschal lamb, This is the Lord's passover.' I immediately awoke, rose, consulted the passage in the Septuagint, and made use of it in my sermon that day with so much success, that those who had formerly entertained doubts on the subject of the Lord's Supper, immediately yielded to the conviction which it produced."

To promote the progress of Divine truth, not in Zurich alone, but throughout Switzerland generally, Zwingli established a new academy, one of the fundamental rules of which was, that, in the theological department, the teaching of the professors should be solely based on the Old and New Testaments. The benefit of this institution was felt not only during the lifetime of its founder, but has extended down even to the present day, many able and accomplished theologians having received their instruction within its walls.

In Switzerland, as in Germany and the Netherlands, the Reformation was hindered not a little by the extravagant excesses of the Anabaptists. A body of these fanatics having come to Zurich, succeeded in gaining over two learned men, Grebel and Manzius, and directed all their energies towards depreciating Zwingli, and diminishing his influence among the people; alleging that they alone were the true church, and that all those in connection with the reformed churches were unregenerate. They further insisted on the baptism of infants as invalid, on the necessity of adult baptism in all cases, and on re-baptization as the criterion of the genuine members of the Church of Christ. The council made every attempt to settle these disputes in an amicable manner. Under their authority Zwingli held private conferences with their leaders, desirous, if possible, to convince them of their errors. All, however, was unavailing, and the Reformer found it necessary publicly to censure their conduct, and to warn the people against them. Roused to madness by this public condemnation of their doctrines, they rushed to the city in crowds, with ropes round their waists, and branches of willow in their hands, pouring torrents of abuse upon Zwingli, and uttering the most fearful execrations against him. They re-baptized people in the public streets, proclaimed themselves to be the elect ones, and threatened to destroy all who should oppose them.

Amid the commotions which ensued, Zwingli exerted all his influence with the council to prevent them from using coercive measures against the Anabaptists, hoping by gentle means to reclaim them from the error of their ways. A small fine at first was the penalty imposed upon them for re-baptizing, and this being ineffectual, some of them were apprehended and committed to prison. Such moderate measures, however, had little effect in restraining these misguided men from disturbing the peace of the city.

The council accordingly proceeded to take still more stringent steps, and issued an edict forbidding them under pain of death to re-baptize any person within the territories of Zurich. In the face of this decree, Manzius persisted in re-baptizing a number of people; whereupon, being apprehended, and declaring his determination to act in defiance of the law, he was publicly executed on the 5th of January 1527. This decided step, on the part of the civil authorities, which had not been taken without earnest remonstrances against it by Zwingli, had the desired effect in checking the excesses of the Anabaptists, and putting an end to the tumults they had raised.

The reformed doctrines were now professed generally throughout most of the cantons of Switzerland. In Berne especially, they had been extensively received. The old superstitious were fast disappearing; the Romish cathedrals and churches were almost wholly deserted; and the sermons of the reformed preachers were listened to by crowded and eager audiences. A proposal was made to abolish the mass, and to make a public avowal of adherence to the Reformation. Before doing so, however, the council summoned a convocation of the clergy of the canton for the purpose of inquiring whether the doctrines of Zwingli appeared to them consonant with Scripture. Zwingli, along with several Swiss and German divines, attended the convocation, which was held towards the close of 1527; and so successful were the reformed in defending their principles, that, with the sanction of the council of Berne, the reformed worship was established throughout the whole canton. The Romish cantons, perceiving that the Reformation was rapidly gaining ground, took alarm, and anxious to repress the growing tendency towards a revolt from Rome, commenced a system of oppression and persecution, expecting thereby to reclaim those who had quitted the communion of the church. The cantons of Zurich and Berne were resolved to maintain their ground in the face of all opposition, and they were quite prepared, if necessary, to defend themselves in open war. The calamity of a civil war, however, was obviated in the meantime by the mediation of the neutral cantons, and a treaty of peace was signed on the 25th of June 1529, which was favourable to the reformed throughout all the cantons of Switzerland.

One of the most grievous sources of discouragement to the friends of the Reformation arose about this period from the controversy on the subject of the Lord's Supper, and the separation thereby effected between the Saxon and Swiss Reformers. The doctrine of the bodily presence of Christ in the Supper had been established in the Romish church since the first Lateran council, in A. D. 1215, and to this ancient doctrine Luther, for a time, firmly adhered. The first who commenced the controversy was Carlstadt, (see CAROLOSTADIANS), who poured forth from Basle his indignation against Luther, in a

succession of writings directed against his doctrine of the Lord's Supper. Luther had so far differed from the Romish church as to deny the *opus operatum*, or necessary efficacy of the sacrament, and to reject transubstantiation, but he had maintained the real presence of the body and blood of Christ in and with the sacramental elements. Dr. Carlstadt, on the contrary, maintained the Lord's Supper to be nothing more than a commemorative rite, and the elements simply symbols of the body and blood of Christ. Zwingli had long held this doctrine in secret, and now, therefore, he openly avowed his sympathy with the views of Carlstadt. Erasmus was understood to be inclined to the same opinion.

This controversy was conducted on both sides with great ability and power. In refutation of Carlstadt Luther wrote against the celestial prophets in 1525, while Bugenhagen directed his work on the same subject against Zwingli, who defended his doctrine in several works, followed by Ceolampadius, who had imbibed the same sentiments. In a preface which Luther prefixed to Agricola's translation of the Swabian Syngamma into German, the great Saxon Reformer first encountered the Swiss party, and from that moment a strife arose of the most bitter and exasperated kind, between Luther and Zwingli, who ought to have been united in the bonds of a common brotherhood against a common foe. Nor was the Swiss doctrine of the Lord's Supper confined to Switzerland; it had many supporters also in the south of Germany. For several years the Reformed churches were agitated to a lamentable extent by the unhappy controversy which had thus arisen, and it was not till 1529 that serious attempts were made to reconcile the contending parties. The Landgrave of Hesse was the most active in resorting to healing measures. Being himself an ardent friend of the Reformation, he was deeply distressed at the alienation and estrangement which had taken place of the two leaders of the movement from each other. With the view of bringing about a friendly conference on the disputed point, he prevailed upon Luther and Zwingli to meet at Marburg, accompanied by a few friends on each side. The meeting was held at the request of the Landgrave, but led to no satisfactory result, the two Reformers being at the close of it as far as ever from agreeing on the point in dispute. An attempt was made, however, to reconcile them personally, but while Zwingli entered readily into the proposal, it was sternly declined by Luther, who expressed his astonishment that Zwingli should lay claim to be regarded as his Christian brother, when they differed on a point so momentous. Before the conference terminated, however, fourteen articles were drawn up by the Swiss and German divines jointly, containing the essential doctrines of Christianity, which they signed by common consent. The disputed point of the Eucharist was left meanwhile in abeyance, both parties agreeing to exercise mutual charity and forbearance

towards each other. Once more did the Landgrave endeavour to persuade the two great Reformers to recognize one another as brethren. Zwingli held out the hand of reconciliation, but Luther was inexorable.

The effect of the discussion upon the mind of the Landgrave was, that he gave a decided preference to the doctrines of Zwingli. In vain did both Luther and Melancthon endeavour by correspondence to convince him of the truth of consubstantiation. The diet of the empire convened at Augsburg in 1530, and while the Lutherans presented their opinions to the diet, the Zwinglians also gave in their confession of faith which had been drawn up by Martin Bucer, and was called the Tetrapolitan Confession, from the four towns, Strasburg, Constance, Meiningen, and Emden, by which it was presented. The only point in which the two confessions differed from each other respected the doctrine of the bodily presence of Christ in the Supper; the followers of Zwingli maintaining the simply symbolic character of the elements. At the same diet the Swiss Reformer presented his own private confession, which contained these words on the subject of the Lord's Supper: "I believe that in the holy eucharist or supper of thanksgiving, the real body of Christ is present to the eye of faith, that is, to those who thank the Lord for the benefits conferred on us in Christ his Son, acknowledge that he assumed a real body, truly suffered in it, and washed away our sins in his own blood; and thus the whole that Christ has done is, as it were, present to the eye of their faith. But that the body of Christ, in substance and reality, or that his natural body is present in the Supper, and is received into our mouth, and masticated by our teeth—as the papists, and some who look back to the flesh-pots of Egypt represent—that I not only deny, but unhesitatingly pronounce an error, and contrary to the Word of God." He subjoins elaborate proofs from Scripture, reason, and the Fathers, in support of these views. To this confession Eek, the Romish divine, replied; and Zwingli defended himself in a letter addressed to the Emperor and the Protestant princes.

Whilst the Swiss Reformer was thus engaged in refuting the doctrine of consubstantiation as taught by Luther, his mind was much occupied in devising means for promoting the progress of the Reformation in Switzerland. Both in private and in public he was indefatigable in his labours for the advancement of the good cause. Nor were the enemies of the Reformation indifferent to the inroads which were daily making on the kingdom of darkness; but they were resolved to make a determined effort to crush the Protestant cause. The diet of Augsburg had published a decree condemning the Protestants, and also the Sacramentarians, as they called the Zwinglians, and enjoining a strict conformity to the Church of Rome in all points. In consequence of this intolerant decree, the Protestant princes of Germany assembled at Smalkald in December 1530, and

bound themselves to defend their religion against all opposition from whatever quarter. The Emperor Charles V. was alarmed at this union; but being busily engaged in foreign wars, he left the Protestants to the free exercise of their religion throughout his whole dominions.

The doctrines of the Reformation had now diffused themselves throughout almost every town and village of Switzerland. A speedy and complete triumph seemed now to await the cause of truth and religious freedom. But at the very time when the hopes of success were at the highest, Zwingli commenced a course of acting which savoured more of the politician than the Reformer. He had evidently set his mind upon the overthrow of Charles V. and the substitution of a more popular sovereign in his place. With this view he listened to proposals for an alliance between Francis I., the king of France, and the Swiss republics. This line of policy began to alienate from Zwingli many of his warmest and steadiest friends. Even the Landgrave of Hesse drew towards Luther, and sought to check the Swiss Reformer. The five Romish cantons, enraged at the progress of Reformed principles, were eager to find some excuse for ridding themselves of the treaty of Cappel. Hitherto they had been restrained from proceeding to open violence by the superiority both in numbers and force of the Protestant cantons; but having, in the meantime, made ample preparations, they were now determined to make open war. Everything now assumed an alarming aspect; the tone of the Five Cantons became every day more threatening, and Zwingli passed from one place to another proclaiming the necessity of a new Helvetic Constitution, involving an armed confederacy of the friends of the Reformation in every part of Switzerland. In this critical state of matters, the Protestant cantons held a diet at Aran on the 12th of May 1531, when a middle course was adopted on the suggestion of the deputies from Berne. "Let us close our markets," said they, "against the Five Cantons; let us refuse them corn, salt, wine, steel, and iron; we shall thus impart authority to the friends of peace among them, and innocent blood will be spared." This proposal was resisted by Zurich, headed by Zwingli, that canton expressing a decided preference for war. The Bernese proposition, however, prevailed, and the consequences to the Five Cantons were of the most disastrous description. Famine, and its invariable attendant, disease, spread among the inhabitants despondency and death. Closely shut up in their mountains, all communication with them was intercepted by Zurich and the other allied cantons. Still the Romish cantons were inflexible. "We will never permit," said they, "the preaching of the Word of God, as the people of Zurich understand it." In vain were they reminded that by persecuting the reformed they were violating the treaty of peace. Holding a diet at Lucerne they came to the resolution of waging



war in defence of the church and the holy see. Having finished their preparations accordingly, they took the field on the 6th of October 1531.

Cappel, about three leagues from Zurich, was the point at which the army of the Five Cantons was concentrated. Alarmed at the intelligence of the arrival of the enemy, the militia of the canton were hastily assembled, and Zwingli accompanied them as chaplain to the scene of action. A battle ensued, fought with the utmost bravery on both sides, but the Zurichers being at length overpowered by numbers, were thrown into confusion and completely defeated. In the heat of the action Zwingli fell mortally wounded, and in a short time expired, exclaiming as he lay in the agonies of death, "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul." Thus died the great Reformer of Switzerland, leaving behind him an imperishable name.

This victory at Cappel was hailed by the Romanists as a sure precursor, in their view, of the restoration of the Papal authority, not in Switzerland alone, but throughout all Europe. Their expectations, however, were doomed to be disappointed; the cause of the Reformation had in it a vital energy which no opposition of man could possibly destroy. Meanwhile the Zurichers were deeply discouraged by the reverses which they had sustained; and with no other stipulation than that their faith should be preserved, they concluded a peace with the Five Cantons.

The Church of Rome now succeeded in regaining the ascendancy in those very parts of Switzerland where her sway had been most indignantly disowned. "The wind of adversity," says D'Aubigné, "was blowing with fury: the evangelical churches fell one after another, like the pines in the forest whose fall before the battle of the Goubel had raised such gloomy presentiments. The Five Cantons, full of gratitude to the Virgin, made a solemn pilgrimage to her temple at Einsidlen. The chaplains celebrated anew their mysteries in this desolated sanctuary; the abbot, who had no monks, sent a number of youths into Swabia to be trained up in the rules of the order, and this famous chapel, which Zwingli's voice had converted into a sanctuary for the Word, became for Switzerland, what it has remained until this day, the centre of the power and of the intrigues of the Papacy.

"But this was not enough. At the very time that these flourishing churches were falling to the ground, the Reform witnessed the extinction of its brightest lights. A blow from a stone had slain the energetic Zwingli on the field of battle, and the rebound reached the pacific Œcolampadius at Basle, in the midst of a life that was wholly evangelical. The death of his friend, the severe judgments with which they pursued his memory, the terror that had suddenly taken the place of the hopes he had entertained of the future—all these sorrows rent the heart of Œcolampadius, and soon his head and his life in-

clined sadly to the tomb. 'Alas!' cried he, 'that Zwingli, whom I have so long regarded as my right arm, has fallen under the blows of cruel enemies! He recovered, however, sufficient energy to defend the memory of his brother. 'It was not,' said he, 'on the heads of the most guilty that the wrath of Pilate and the tower of Siloam fell. The judgment began in the house of God; our presumption has been punished; let our trust be placed now on the Lord alone, and this will be an incalculable gain.'" Œcolampadius declined the call of Zurich to take the place of Zwingli. 'My post is here,' said he, as he looked upon Basle."

How often in the history of the Christian church has the truth of the proverb been realized, that "man's extremity is God's opportunity." The death of Zwingli, followed by that of Œcolampadius, appeared at first as if it were the death blow of the Swiss Reformation. But at that very moment, when all seemed to be lost, was God preparing to commence a work of Reformation in Geneva, which should so effectually operate on the whole Helvetic territory, as to revive and finally establish the Reformed church in that country. Calvin may be considered as having succeeded to the authority of Zwingli in Switzerland. When the Swiss Reformer fell on the field of Cappel, Geneva was still under the power of Rome, but scarcely a year passes when William Farel is found preaching the gospel in that ancient city with acceptance and power, and in a few years more John Calvin arrives to complete what Farel had begun. The doctrine and discipline of the Reformed communion, as modelled by Calvin, (see GENEVA, CHURCH OF,) was received by the Helvetic Reformed Church generally. Zurich and Berne for a time adhered both to the tenets and form of government which Zwingli had established; but such was the prudence and powerful influence of the French Reformer, that he succeeded in overcoming their prejudices, and in effecting a union among the Helvetic churches. The doctrine of Zwingli on the subject of the eucharist, as being nothing more than a commemorative rite, and of the presence of Christ in the sacrament, as being merely *symbolical* or *figurative*, was now abandoned, and the doctrine of Calvin received, which acknowledges a *real*, though *spiritual*, presence of Christ in the sacrament, which is realized by the believer alone. The doctrine of predestination also, though resisted by Berne and Zurich for a time, was at length accepted by the Helvetic church, and a union effected between the Swiss churches and that of Geneva.

Purity of doctrine, however, did not continue long to characterize the Reformed churches of Switzerland. Socinus, the originator of the Socinian heresy was himself a member of the Swiss church, and even professed to receive the Helvetic confession. And even during the lifetime of Calvin, Servetus, in Geneva itself, denied openly the divinity of Christ. During the last two centuries, the Helvetic Reformed

Church, while it has maintained its ground against Popery, has given way to an influx of Arianism, Socinianism, and Rationalism, which has reduced its influence among the Reformed churches of the Continent far below what might have been expected from its earlier history. Irreligion and infidelity have so completely pervaded Switzerland, even in its Protestant cantons, that a recent traveller of the highest intelligence and integrity, Mr. Samuel Laing, remarks, "The Swiss people present the remarkable social phenomenon of a people eminently moral in conduct, but eminently irreligious; at the head of the moral states in Europe for ready obedience to the law, for honesty, fidelity, and sobriety—at the bottom of the scale for religious feeling, observances, or knowledge." The full extent of this description, however, is scarcely borne out by the fact, that when the local authorities of Zurich, in 1839, appointed Dr. Strauss, the infidel author of 'Das Leben Jesu,' to a professorship of theology, the people, assisted by some of the clergy, rose in a mass to oppose his instalment, and so violent was the tumult, that even blood was shed.

Religion, it must be confessed, is at a low ebb in Switzerland generally, and although a revival is no doubt going forward at Geneva, chiefly through the influence of the Evangelical Protestant Church, this extends little farther than a few of the larger towns. The Evangelical Society of Geneva is no doubt effecting a good work in their own country, as well as in France, but much yet remains to be accomplished before the Helvetic Reformed Church will be able to assert anything like a conspicuous place among the Protestant churches of Europe.

**HELVETIC CONFESSION.** The first Helvetic Confession was published six years after the presentation of the Lutheran and Tetrapolitan Confessions to the Diet of Augsburg. At a meeting of the Swiss divines held at Basle in 1536, it was resolved to draw up a confession, not only on the disputed point of the eucharist, but embodying the general articles of the Reformed faith. The task was committed to Bullinger, Leo Judæ, and three others. That which generally receives the name of the Helvetic Confession is, however, the larger one, called 'Expositio Simplex,' drawn up at the request of the Elector Palatine, and composed by Bullinger. It was put forth, first in Latin, and afterwards in a German translation made by the author himself. It consisted of thirty chapters, and was adopted not only in Switzerland, but also in Germany and Scotland, as well as by the Polish, Hungarian, and French Reformed churches. It was translated into French by Theodore Beza.

**HELVIDIANS.** See ANTIDICA-MARIANITES.

**HEMERESA,** the soothing goddess, a surname of ARTEMIS (which see), under which she was worshipped in Arcadia.

**HEMERO-BAPTISTS** (Gr. Daily Baptists), a Jewish sect mentioned by Epiphanius, which derived

its name from practising daily ablutions, which they looked upon as an essential part of religious duty. They are said to have agreed with the Pharisees in doctrine, with the single exception, that like the Sadducees they denied the resurrection. It is not improbable that those who blamed the disciples of our Lord for eating with unwashed hands (Mark vii. 1—8), may have belonged to this sect.—The name *Hemero-Baptists* is also given, in consequence of their frequent washings, to the MENDLEANS (which see), or Christians of St. John.

**HEMIPHORIUM.** See COLLOBIUM.

**HEN,** spirits among the TAOISTS in China. They are the souls of the intermediate class of men who are neither good nor evil. The Emperor puts his country under their protection, and he deposes them or degrades them if they neglect their duty. They are in general friendly to men, and though invisible they perform many good offices for him.

**HENOTICON,** a formula of concord drawn up A. D. 482 by the Greek Emperor Zeno, through the influence of Acacius, bishop of Constantinople. This document was designed to put an end to the dissensions which the Monophysite controversy caused both in church and state. In the Henoticon, or Deed of Union, the emperor explicitly recognized the creed of the Nicene and Constantinopolitan councils as the only established and acknowledged creed of the church. This creed, he says, was received by that council of Ephesus which condemned Nestorius, whom, along with Eutyches, the emperor declares to be heretics. He also acknowledges the twelve chapters of Cyril of Alexandria to be orthodox, and declares Mary to be the mother of God, and Jesus Christ to possess two natures, in one of which he was of like substance with the Father, and in the other of the same substance with us. Thus without naming the council of Chalcedon, he fully recognized its doctrines, and called upon all true Christians to unite on this basis. In this way the emperor hoped to maintain the truth, and yet to secure peace between the contending parties. In Egypt the object of Zeno was fully gained, but the bishops of Rome opposed the *Henoticon* as casting a slight upon the last general council; and Pope Felix II. went so far as to excommunicate Acacius, at whose instigation the deed had been drawn up. The other patriarchs of the Eastern church sympathized with Acacius, who anathematized in his turn the Latin Pope, ordering his name to be erased from the diptychs or sacred registers of the church. Thus the Oriental and Occidental churches continued in open hostility with one another for thirty-four years, until at length the former church gave in her formal adhesion to the canons of the council of Chalcedon.

**HENRICIANS,** a Christian sect which arose in the twelfth century, deriving their name from their leader Henry, a monk of Cluny, and a deacon, who came from Switzerland. In the retirement of his monastery, he had devoted himself to the study of

the New Testament, and drawing his knowledge of Christianity from the pure unsullied fountain of the Word of life, he imbibed an earnest desire to sally forth into the world and proclaim the truth to his fellowmen. Leaving the solitude of the cloister, therefore, he went out a preacher of repentance in the habit of a monk, and barefoot. The first scene of his missionary labours was the city of Lausanne, where, in the spirit of John the Baptist, he called upon the people to repent and turn to the Lord. After preaching here for a time, he proceeded into France, where, gathering around him a goodly number of earnest and devoted associates, he formed them into an apostolical society. These men, usually denominated Henricians, went before their master, bearing in their hands the banner of the cross, and calling upon men to follow the cross of Christ. For a time the preaching of Henry was limited to repentance, but waxing bolder and more zealous as he proceeded in his mission, he began unsparingly to expose the vices of the clergy and the errors of the dominant church. His preaching was so powerful and awakening, that it was said a heart of stone must have melted under it.

The effect of the discourses of this remarkable man is thus noticed by Neander: "On Ash-Wednesday of the year 1116, two of Henry's spiritual society arrived with the banner of the cross at the city of Maas; they came to inquire whether their master might visit the city as a preacher of repentance during the season of Lent. The people who had already heard so much of him, were now anxiously expecting the time when he would make his personal appearance. The bishop of the city at that time, Hildebert, a pupil of Berengar of Tours, one of the more discreet and pious bishops, received the two messengers in a very friendly manner, and as Henry was not known as yet to be guilty of any heresy, as only his mighty influence on the people was everywhere extolled, the bishop rejoiced at the opportunity of securing a preacher like him for his people during the Lent. And being then about to start on a journey to Rome, he gave directions to his archdeacon that he should allow Henry to preach without molestation. The latter soon won the same great influence here as he had done everywhere else. Among the clergy themselves there was a division. The higher clergy were prejudiced against him on account of his method of proceeding; the younger clergy of the lower class, who were less tied to the church system, and had nothing to fear from Henry's invectives, could not resist the impression of his discourses, and the seed of the doctrines which he scattered among them, continued to spring up for a long time after him. They became his adherents, and prepared a stage for him, on which he could be heard by the entire people. One effect of his preaching soon began to manifest itself. He chained the people to himself, and filled them with contempt and hatred towards the higher clergy. They would

have nothing to do with them. The divine service celebrated by them was no longer attended. They found themselves exposed to the insults and gibes of the populace, and had to apply for protection to the civil arm."

The oppositions which Henry encountered from the clergy only attracted the people the more towards him. Multitudes both of the poorer and the wealthier classes took him as their spiritual guide in all things. No wonder that when Hildebert returned from his journey to Rome, he found the affections of the people of his diocese entirely alienated from him, and his episcopal blessing, which had formerly been so eagerly courted, now treated with contempt. Henry had obtained an overwhelming influence over them. The bishop, with a meekness and prudence well fitted to win respect, instead of inveighing with bitterness against this powerful rival in his people's affections, contented himself with simply directing Henry to leave his diocese and betake himself to some other field. The zealous monk made no resistance, but forthwith directing his steps southward, made his appearance in Provence, where Peter of Bruis, a monk of similar spirit, had already laboured before him. Here he developed still more clearly his opposition to the errors of the Church of Rome, and drew down upon himself the bitter hostility of the clergy. At length the archbishop of Arles succeeded in apprehending him. Having secured the person of Henry, the Romish dignitary had him conveyed before the council of Pisa, which was held in 1134, under the presidency of Pope Innocent II. This council pronounced him a heretic, and condemned him to confinement in a cell.

In a short time the reforming monk was set at liberty, when returning to the former scene of his labours in the South of France, he resumed his mission as a determined opponent of the reigning evils of the dominant ecclesiastical system. All classes flocked to hear him, and such was the effect of his preaching, after labouring for ten years in the districts of Toulouse and Alby, that Bernard of Clairvaux, in a letter to a nobleman urging him to put down the heretics, plainly confesses, "The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated." So rapidly did the sect of the Henricians make way among the population generally, that Bernard was obliged to confess, "Women forsake their husbands, and husbands their wives, and run over to this sect. Clergymen and priests desert their communities and churches; and they have been found sitting with long beards among weavers."

The alarming progress of this reforming sect did not escape the anxious notice of the See of Rome. Pope Eugene III, happening to be at this time resident in France, thought it necessary to take active

measures for the suppression of the Henricians. With this view he despatched to the districts where they chiefly abounded, a legate accompanied by the abbot Bernard, whose ability and high character might produce, it was supposed, a favourable impression upon the minds of the people. But even the holy abbot of Clairvaux utterly failed in the object of his mission; the followers of Henry successfully repelled his arguments by apposite quotations from the Sacred Scriptures. Foiled in all their attempts to reconcile these sectaries to the dominant church, the clergy had no alternative left them but to have recourse to violent measures. Henry, accordingly, was once more seized and brought before the council of Rheims, which was held in that city in 1148. The archbishop of Rheims, who was his principal accuser, being averse to proceed to extremities, dissuaded the council from inflicting capital punishment, and by his advice Henry was simply condemned to imprisonment during life, with a meagre diet, that if possible he might be brought to repentance. Soon after his committal to prison he died, and the sect which bore his name disappeared, only, however, to give place to other sects holding the same principles, and animated by a similar spirit, who, in an almost unbroken series, continued till the period of the Reformation to lift their solemn protest against the errors and corruptions of the Church of Rome. See APOSTOLICALS, PETROBRUSIANS.

HEPHESTÆA. See LAMPADEPHORIA.

HEPHESTUS, the god of fire in the ancient Greek mythology. He was said to be the son of *Zeus* and *Hera*, and in the Roman mythology is known by the name of *Vulcan*. Born in Olympus, he was dropped from thence by his mother, or as is sometimes alleged, cast down by his father. An entire day was spent in passing from heaven to earth, and in the evening Hephestus landed on the island of Lemnos in the Ægean Sea. As the deity who presided over fire, he had a palace in Olympus, which was fitted up with a smith's forge, where he constructed thunderbolts for gods, and weapons and armour for mortal men. Later Greek and Roman writers represent his workshop as not in Olympus, but in the interior of some volcanic island, for example, in Sicily, where he was supposed to have his forge under Mount Ætna, where, assisted by the CYCLOPES (which see), he prosecuted his arduous labours. Hephestus is represented as having taught men the arts of life, and at a very ancient period he appears to have been a household god among the Greeks, small statues to his honour being placed near the hearth. His worship was sometimes combined, as at Athens, with that of *Athena*, and festivals were held in honour of both on one and the same day.

HERA, one of the principal goddesses of the ancient heathen mythology. Sometimes she is described as the sister, and at other times as the wife of *Zeus*. She was worshipped principally at Argos

and Samos. On the occasion of her marriage with the king of Olympus, all the gods are represented as having attended, bringing with them presents in honour of the bride, and among the rest *Ge* presented the gift of a tree with golden apples, which was guarded by the Hesperides in a garden at the foot of Mount Atlas. By her marriage with *Zeus*, she was raised, according to the later writers, to the exalted honour of being the queen of Heaven, but the union is said not to have been of the happiest description, so that she found it necessary to borrow the girdle of Aphrodite to win the love of her husband. She was the mother by *Zeus* of *Ares*, *Hibe*, and *Hephestus*. *Hera* was the goddess of marriage and of childbirth. Her worship seems to have prevailed throughout Greece from a very ancient period, and she is generally believed to have been the goddess of nature. Among the Romans she was worshipped under the name of *Juno*.

HERACLEIA, a festival anciently celebrated at Athens every five years, in honour of the Grecian deity HERACLES (which see).

HERACLEONITES, a Christian sect which arose in the second century, professing in a modified form the doctrines of the Valentinian school of Gnostics. Clement and Origen make a number of quotations from the writings of Heracleon, from which it would appear that instead of interpreting the Gospel of John, on which he wrote a commentary, in the plain literal signification, he sought to find a profound meaning, warped, however, by his decided partiality for theosophic speculation. A specimen of the style of this Gnostic writer's expositions of Scripture is selected by Neander from Heracleon's interpretation of John iv. 5—26, containing our Saviour's conversation with the woman of Samaria: "With the simple facts of the history, Heracleon could not rest content; nor was he satisfied with a calm psychological contemplation of the Samaritan woman in her relation to the Saviour. His imagination immediately traced in the woman who was so attracted by the words and appearance of Christ, the type of *all* spiritual natures, that are attracted by the godlike; and hence this history must represent the entire relation of the *pneumatici* to the Soter, and to the higher, spiritual world. Hence the words of the Samaritan woman must have a double sense,—that of which she was herself conscious, and that which she expressed unconsciously, as representing the whole class of the *pneumatici*; and hence also the words of the Saviour must be taken in a two-fold sense, a higher and a lower. True, he did not fail to understand the fundamental idea contained in the Saviour's language; but he allowed himself to be drawn away from the principal point, by looking after too much in the several accompanying circumstances. 'The water which our Saviour gives,' says he, 'is from his Spirit and his power. His grace and his gifts are something that never can be taken away, never can be exhausted, never can pass from those who have

any portion in them. They that have received what is richly bestowed on them from above, communicate of the overflowing fulness which they enjoy, to the everlasting life of others also.' But then he wrongly concludes, that because Christ intended the water which he would give to be understood in a symbolical sense, so too the water of Jacob's well must be understood in the same symbolical sense. It was a symbol of Judaism, inadequate to the wants of the spiritual nature—an image of its perishable, earthly glory. The words of the woman,—‘Give me this water, that I thirst not, neither come hither to draw;’—express the burthensome character of Judaism, the difficulty of finding in it anything wherewith to nourish the spiritual life, and the inadequacy of that nourishment when found. When our Lord afterwards bade the woman call her husband, he meant by this her other half in the spiritual world, the angel belonging to her:—that with him coming to the Saviour, she might from the latter receive power to become united and blended with this her destined companion. And the reason for this arbitrary interpretation is, that ‘Christ could not have spoken of her earthly husband, since he was aware, that she had no lawful one. In the *spiritual* sense, the woman knew not her husband—she knew nothing of the angel belonging to her; in the *literal* sense, she was ashamed to confess that she was living in an unlawful connection.’ The water being the symbol of the divine life communicated by the Saviour, Heracleon went on to infer that the water-pot was the symbol of a recipient spirit for this divine life on the part of the woman. She left her water-pot behind with him; that is, having now a vessel of this kind with the Saviour, in which to receive the living water she came for, she returned into the world to announce that Christ was come to the psychical natures.”

HERACLES, the most illustrious of all the heroes of heathen antiquity. His worship has prevailed very extensively among all nations both of the East and the West. Homer makes him the son of Zeus by Alcmene, the wife of Amphitryon, king of Thebes. He is said to have been born B. C. 1280. He became remarkable for his bodily strength, and is chiefly noted for the twelve labours which he successfully achieved. These were 1. The contest with the Nemean lion and its slaughter with his own hands. 2. The destruction of the Lernean hydra with its nine heads. 3. The wounding and carrying off of the stag of Ceryneia in Arcadia. 4. The taking of the Erymanthian boar. 5. The cleaning of the stables of Augias in one day. 6. The putting to flight of the Stymphalian birds. 7. The catching of the Cretan bull. 8. The fetching to Mycenæ of the mares of Diomedes. 9. The carrying off of the girdle of Hippolyte, queen of the Amazons. 10. The fetching of the oxen of the monster Geryones. 11. The plucking and carrying away of the golden apples of the Hesperides. 12. The fetching of Cer-

berus from the infernal regions. Besides these Heracles is said to have performed many other feats of strength and courage, and among the rest he fought against the giants and defeated them. After his death he was worshipped throughout Greece as a god, and numerous temples erected to his honour, while festivals were established in commemoration of him, called HERACLEIA (which see). Among the ancient Romans this deity was worshipped under the name of *Hercules*, his worship having been introduced into Italy by Greek colonies, and thence conveyed into Gaul, Spain, and Germany.

Among the ancient Egyptians, Sir Gardner Wilkinson mentions *Hercules* as one of the twelve secondary deities, under the name of *Gom*, or rather *Som*. He is a beneficent deity, connected closely with the good god *Osiris*. “Like Osiris,” says Mr. Gross, “he is an emanation of the supreme and immortal divinity, and Amun, the primeval source of light, is his illustrious sire. To him his eyes are steadily directed from the zodiacal mansion of Aries; and, submissive to his parental behest, he diligently pursued the sidereal path pointed out to him as the sphere of his actions, and the bright domain of his power. Hercules is emphatically the propitious power, manifested in the blessings which the prolific waters of the Nile disseminate over Egypt. When it is asserted of him that he gagged or strangled Antæus, the son of Poseidon and the earth, the meaning is, that he overcame, or at least effectually resisted, the destructive sand-showers of this ill-willed giant of the desert, by the opposing flood of the Nile, and the introduction of canals into the Delta, especially towards the Libyan desert, and making them of such a width that the stifling winds of that arid and arenaceous region could no longer drive the sands across the ample channels. Steadily persevering in the execution of a laudable enterprise, he opposed an additional barrier to the devastating encroachments of the obnoxious and justly dreaded sands, by opening numerous ducts for the purpose of irrigation; and by thus wisely intersecting Lower Egypt with a seasonable and healthful aqueous circulation, he happily succeeded in still more effectually vanquishing Antæus, the surly, mischievous monarch of sand-plains and sand-storms. Hercules alone, the puissant god, and invincible wrestler, could accomplish labours at once so extensive, so arduous, and so useful: no wonder that mythic fame accorded to him the honour of sustaining the weight of heaven upon his Atlas shoulders! His name and daring still survive in the record of the *Heracleion* canal. Numerous cities bore his name and commemorated his deeds; and they were all situated at the mouth of the Nile, or on the banks of the canals: thus proclaiming to future ages that next to the Nile, Hercules was the most munificent dispenser of water to the often thirsty, ay, parched land of Egypt; the most renowned hero-god; and the illustrious prototype of the Jewish patriarch’s viceregal

son, whose name and merits rank among those of the earliest and most successful patrons of *internal improvement*. In reference to Egypt, he is therefore properly surnamed Canopus, or the god of the waters; and the Canopian and the Heraclian mouths of the Nile, are synonymous phrases."

Hercules seems to have been worshipped from a very early period in Phœnicia, and children are said to have been sacrificed to him in the Phœnician colonies of Carthage and Gades, down even to the time of Constantine. Artists usually represent this deity under the figure of a strong muscular man, clothed in the skin of a lion, and carrying or sometimes leaning on an enormous club.

HERACLITEANS, the followers of Heraclitus, a Greek philosopher, and a native of Ephesus, who flourished about the end of the fifth century before Christ. The fundamental principle of his physical philosophy was, that fire was the origin of all material phenomena; but in addition to the physical world he acknowledged a spiritual and intellectual world. Sextus Empiricus has preserved fragments of the writings of Heraclitus, which show that he founded his intellectual philosophy on the basis of a common or universal reason, thus reminding us of the eclectic system of Cousin in the present day: "Universal and divine reason, according to him, is the *criterion* of truth. That which is universally believed is certain; for it is borrowed from that common reason which is universal and divine; and, on the contrary, every individual opinion is destitute of certainty. . . . Such being the character of reason, man remains in ignorance so long as he is deprived of the commerce of language; it is by means of this alone that he begins to know. Common reason, therefore, rightly claims deference. Now this common reason being nothing but the picture of the order of the universe, whenever we derive anything from it, we possess the truth; and when we interrogate only our own individual understanding, we fall into error."

Heraclitus in his philosophy distinctly recognized a God, and seems to have endeavoured to found a school which should avoid the excesses of idealist pantheism on the one hand, and materialist atheism on the other.

HERÆA, festivals celebrated in honour of HERA (which see), in various towns of Greece. Argos appears to have been the original seat of the worship of this goddess, where there were three temples erected to her honour, and her festivals were celebrated every fifth year. The ceremonies of the *Heraea* were commenced with a procession of young men clothed in armour, who marched to the temple of Hera, preceded by one hundred oxen, and hence the festival received the name of *Hecatombæa*. The high priestess accompanied the procession riding in a chariot drawn by two white oxen. On reaching the temple the hecatomb was sacrificed, and the flesh of the oxen distributed among the people. As celebrated

at Samos, the *Heraea* differed somewhat from the same festival at other places in Greece, the procession consisting not only of young men in armour, but of maidens and married women in splendid dresses. At Elis again the festival was celebrated chiefly by maidens, and conducted by sixteen matrons, who wore the *poplus* or sacred robe for the goddess. One of the principal parts of the festival consisted in a race of the maidens in the stadium, the prize being a garland of olive-branches, and part of a ewe, which was sacrificed to Hera.

HERANASUKKHA (Singhalese, *herama*, a novice, and *sikka*, a rule or precept), a formula required to be committed to memory by the Buddhist priest, while still in his noviciate. It is written in Eln, a dialect of the ancient Singhalese, and contains a number of rules or obligations under which the young priest professes to come.

HERBS (BITTER). At the original institution of the *passover*, the Jews were commanded to eat the paschal lamb with bitter herbs. The Mishna and Maimonides mention five sorts of bitter herbs, any one or all of which might be eaten. According to some Jewish writers, chicory, wild lettuce, and horse-radish were among the herbs which were intended to be used at the Passover, and Forskal tells us, that the Jews in Egypt eat the lettuce along with the paschal lamb. The modern Jews generally use as bitter herbs some lettuce, chervil, parsley, celery and wild saucery or horseradish. See PASSOVER.

HERCULES. See HERACLES.

HERCYNA, a surname of *Demeter*, under which she was worshipped at Lebadeia in Bœotia.

HERCYNA, a goddess of the infernal regions, worshipped at Lebadeia in Bœotia. She was a daughter of Trophonius, and a temple was erected to her containing the statue of a maiden carrying a goose in her hand. In this temple, which was reared on the banks of a river bearing her name, Hecyena was worshipped along with *Zeus*.

HERESIARCH (Gr. ruler or head of a heresy), the principal leader of a heretical sect, or the author of a HERESY (which see.) The ancient Christian Church always set a mark of infamy upon heresiarchs, making a distinction between them and those that followed them; allowing the latter sometimes to continue in the clerical function on giving evidence of repentance, but usually degrading the former without hope of restitution. This distinction was observed in the case of the Donatists, Donatus, who was proved to be the author of the schism, being alone condemned.

HERESY (Gr. *hæresis*, choice), a term which seems to have been originally applied to the selection of one opinion, or set of opinions, in preference to another. Hence, by a very easy and natural transition it came to denote a particular school or sect which maintained any particular class of opinions. In this sense the word heresy was used by the later Greek as well as by the Roman writers in speaking

of different schools of philosophy. It was also employed by the Hellenistic Jews to express the leading sects which existed among their countrymen, and hence we find Josephus speaking of the three heresies of the Pharisees, Sadducees, and Essenes. In early times Christianity was called by the Jews the heresy of the Nazarenes; and by the apostles, as well as the early Fathers, a man who was not a true orthodox Christian was designated a heretic. In process of time, when the errors of men came to be added to, or even substituted for, the truths of the Word of God, the term heresy came to be restricted in its signification to any partial or erroneous view of Divine truth held by a man who professed to believe in Christianity.

Almost innumerable heresies have arisen in the course of the history of the Christian Church, and so varied are the modifications of error which have sprung up in the very bosom of the church itself, that the origin and progress of heresy have become an important and almost indispensable department of ecclesiastical history. The advantages which accrue from this part of theological study are thus briefly noticed by Dr. Welsh: "It is of the greatest consequence, for example, in the controversy with unbelievers. The little success that Christianity has met with in the world, the divisions and heresies which have torn and afflicted the Church, and the frequent abuses and flagrant enormities which have often rendered the history of Christianity a melancholy record of the follies and vices of man, have been urged by infidels as arguments against the idea that our religion could be divine. We are able in so far to obviate this difficulty on general grounds, and to argue, that as it forms no valid objection to the doctrines of natural religion, that they have been rejected by multitudes of the human race altogether, and that they have exerted little influence upon many who have professed to receive them; so the doctrines of revelation may be true, notwithstanding the limited extent to which their influence has reached. But we may proceed farther, and draw an argument in support of the truth of Christianity from the very corruptions which have impeded its progress and marred its beauty. Though our Saviour confidently predicted the ultimate triumph of his cause, he was far from declaring that its success would be immediate and universal. And the minute accuracy with which Christ and his apostles described, not only the opposition which the Christian cause was to experience from its enemies, but also the greater evils to which it would be subjected from those who should pretend to embrace it, may be considered as a convincing evidence of the divinity of our religion. But the objections may take another form in the hands of the infidel and Roman Catholic, as implying an essential defect in the record, and the necessity of an addition to the written word in the decisions of an infallible church. To meet these views, an acquaintance with the different sects that

have appeared in the world is necessary; as by such acquaintance alone we are enabled to show, that wherever, in any essential question, men have erred from the truth, the cause is never to be found in any obscurity in the Scriptures, while differences upon points of minor moment are not repressed even by an infallible church. An acquaintance with the heresies is of great importance, from the remarkable fact in regard to many of the doctrines of our Confessions and Creeds, that while the germ of them is to be found in the works of the most ancient Christian writers, and though substantially they were always embraced by the Church, yet the full and distinct statement of them has generally been first occasioned by the existence of errors of an opposite description. Not that any thing essentially new has been discovered, but that the attention of the Church has been directed to those portions of holy writ that relate to such questions, by which means the nature and bearing of Christian doctrine have been more fully and more accurately evolved. Thus the spurious gospels forged by the Gnostics, and the false glosses made by them of the true gospels, first prepared the way for a right exegesis. Thus also the doctrine of the Trinity, though received by the Church from the earliest times, was never set forth in all its fulness till the Patripassian, Sabellian, Arian, and Macedonian heresies, brought the various passages of Scripture under the notice of minds solemnised by the subject, and sharpened in the controversy which was carried on. In like manner, the Apollinarian, Nestorian, and Eutychian errors led to a more definite explanation of the doctrines of the incarnation. And the same illustrations might be given respecting the doctrines of original sin, justification by faith, and others."

The different heresies which from time to time have sprung up in the Christian Church are minutely considered in the present work under their respective names, but it may not be without advantage to the reader if we give a rapid view in this article of the history of heresy in the different phases which it assumed during the successive centuries which elapsed from the Christian era down to the Reformation in the sixteenth century. The heresies which have arisen from that period onward to the present have been simply revivals of old errors, either in their original grossness, or in a somewhat modified form.

In its earliest development Christianity appeared in the closest connection with Judaism, the one, in fact, being the complement of the other. Both our Lord and his apostles habitually recognized this truth in all their teachings, making their appeal in explanation as well as vindication of the Christian system to the Jewish or Old Testament Scriptures. The consequence was, that first converts to the belief of Christianity were drawn from two very different classes of men, Jews and Gentiles, whose respective opinions and prejudices gave rise to no slight conflict and jar-

ring of sentiment among the members of the Christian Church. The Jewish converts, in their intense devotedness to the Mosaic institutions, were most unwilling to allow them to be superseded by the more spiritual doctrines and observances of Christianity. Many of them, accordingly, even during the first century, instead of contenting themselves with retaining circumcision, and the practice of some other Jewish ceremonies, were so unreasonable as to insist on the observance of Jewish rites by the Gentile converts also. Had this been acceded to by the church generally, it would have proved an insurmountable barrier with multitudes to the profession of the faith of Christ. So important, indeed, was the removal of this obstacle to the conversion of the Gentiles, that it was made the subject of a special revelation to the Apostle Peter, who was charged by a vision from heaven to make the offer of the gospel to the Gentiles as well as to the Jews. Notwithstanding, however, this plain and explicit intimation of the Divine will on the matter, the Judaizing party continued resolutely to urge upon their fellow-Christians the perpetual obligation of the law of Moses. A controversy arose at Antioch on this keenly disputed point, and so bitterly was it conducted by both parties, that it had well nigh given rise, even at that early period, to a schism in the church. The apostles and elders, however, held a meeting at Jerusalem on the subject, and the result of their deliberations was, that circumcision was declared not to be binding, and nothing farther was demanded from the Gentile converts than the abstaining "from meats offered to idols, and from blood, and from things strangled, and from fornication," regulations somewhat similar to those which were required from proselytes of the gate. This decision of the brethren at Jerusalem was attended with the best effects, not only upon the Christians at Antioch, among whom harmony now prevailed, but upon the church at large. The Nicolaitans alone appear to have acted in literal opposition to the decree at Jerusalem, eating things offered to idols, and indulging in fornication. The destruction of Jerusalem by the Romans, A. D. 70, and the consequent dispersion of the Jews, proved in a great measure the deathblow of the Judaizing tendency in the church generally, although we find remains of the same spirit in the sect of the Nazarenes, who adhered to the ritual of the law of Moses. Of this sect the *Ebionites* appear to have been a branch who held that, along with faith in Christ, circumcision and the ceremonial law ought to be retained. They used only the gospel of Matthew, and celebrated both the Jewish and Christian Sabbaths.

The heresies of the first century, however, were not limited to those which had their origin in the Judaizing tendency; there were others of an equally injurious character which sprung out of the systems of Gentile philosophy which then prevailed both in the Eastern and Western nations. Hence arose a

mixed system of opinions which partook partly of the idealist and mystical, and partly of the sensualist and practical. Simon Magus and his disciple Menander appear to have drawn their heretical opinions from these Gentile sources. Thus they taught that Jesus did not really suffer, nor even possess a true body upon earth, but was merely a shadowy representation and a figure. The Cerinthians, on the other hand, maintained that Jesus had a true human nature at his birth, but nothing divine; that he was simply the son of Joseph and Mary, and that his divinity consisted in the communication of the Spirit at his baptism.

During the second century the church overflowed with heresies no longer of a strictly Jewish, but of a thoroughly Gentile character, being chiefly drawn from the idealistic system of the Grecian Plato, and the mystical theosophy of the Oriental philosophers. We refer, of course, to the different schools of the Gnostics (which see), all of which agreed in maintaining the necessary antagonism of mind and matter, so that the Demiurgus, who formed the material world, was viewed as essentially inferior to the great God who created the spiritual world. Hence man is dualistic in character, because dualistic in constitution. He possesses a material body which is corrupt and doomed to perish, while he has a soul or more ethereal framework, which must either perish or be saved. The body being thus in their view from its very nature corrupt, many of them doubted whether the body of Christ was a true body, or whether it was not rather a phantom which deceived the eyes of men. Others attempted to compromise the matter, by alleging that it was truly visible, not however from its own nature, but simply by the will of God. They taught that the soul of man, when freed from the body at death, is carried to the highest planetary region, and there detained along with the soul of Christ, but that the mind, separated from the soul, traverses the whole planetary spheres, and is at length conveyed to heaven far above all the planets, thence passing to the Pleroma, where the soul of Christ dwells in unalloyed bliss. The *Cerdonians* so far differed from the Gnostics generally as to introduce the doctrine of a dualistic principle of all things, which was afterwards revised in several different forms. The belief in the existence of a good and an evil principle was coupled with the idea, that this world was created by the evil principle, and thus it was attempted to account for the introduction of moral evil. Marcian attached himself to Cerdo, but differed from him in various particulars. Thus he rejected the Old Testament as the work of an evil, or at least of an imperfectly good spirit. He believed the body of Christ not to have been real, but imaginary.

There were several heresies which arose in the second century in regard to the person of Christ; some going so far as openly to deny his divinity, among whom was Theodotus of Byzantium, the first



probably who dared to avow Christ to be nothing more than a man. The Artemites revived this heresy. To this century belong the *Montanists*, a fanatical and enthusiastic sect, who from the extravagant nature of the tenets which they maintained, gained considerable favour at this early period of the history of the church, when the minds of Christians were earnest and susceptible. It was firmly maintained by the Montanists that a true prophetic gift still existed in the church as in the days of the apostles, that extraordinary motions of the Spirit were still experienced by Christians, and that internal revelations were imparted which conveyed additional information to that which is contained in the written Word. Montanus arrogated to himself, and to all his followers, including women and children, the privilege of those supernatural motions and revelations of the Spirit.

A remarkable dissension broke out in the course of this century between the Eastern and Western churches in regard to the time when the Easter festival ought to be celebrated by the Christian church. The Eastern or Asiatic churches maintained that the proper period for its celebration was the day when the Jews observe the passover. The Western churches, on the other hand, asserted with equal firmness that the Lord's Day, immediately following the Jewish passover, was the proper time for observing Easter. Both churches, after much contention, adhered tenaciously to their own opinions. See **EASTER**.

The third century was marked by the appearance of a heresy which was of a strictly Oriental type, and was in many respects allied to the opinions of the Gnostics. Manes, the founder of this system, which from him received the name of the Manichean heresy, taught, that there were two original principles diametrically opposed to each other, the purest light, which he called God, and a dark matter which was the source of all evil, and which he believed to be endowed with a soul and life. In regard to the Divine Being, the Manicheans held that from God proceeded two spirits of the same substance and Divine nature with himself; but not equal to him. These were the Son and the Holy Spirit; the former inhabiting the sun and moon; the latter, the air. From the same Supreme God emanated the *Æons*, pure spirits infinite in number, but forming a kingdom over which God presided. From the mixture of light and darkness originated the world, and also man. Manes assumed to be an apostle, alleged that he had seen visions, and been translated to heaven, where he learned his peculiar tenets. He rejected the Old Testament, but admitted the New, with many interpolations and corruptions, adding his own gospel, and other apocryphal books.

Not long after this century had commenced, Noetus of Smyrna gave forth the heretical sentiment in reference to the nature of the Godhead, that it consists of only one person. The same heresy was revived after

the middle of the century by Sabellius, from whom it received the name of the Sabellian heresy. A similar set of opinions was afterwards taught by Paul of Samosata, who more directly opposed the deity of Jesus Christ, and in consequence of his heretical views he was condemned in two councils held successively at Antioch. A dissension occurred in this century, also, on the subject of ecclesiastical discipline. Novatus at Carthage, in opposition to Cyprian, the bishop of that city, seemed to deny the right of the church to exclude even delinquents from her communion. Novatian at Rome, on the contrary, held that none should be admitted into the communion of the church who had fallen into gross sin. Novatus, having been condemned at Carthage, fled to Rome, and adopted the opinions of Novatian, with whom he formed a separate sect, which maintained that the Church of Christ ought to be pure and free from all stain, and, therefore, that any individual who had once openly transgressed could no longer be a member of the church. The Novatian heresy lasted for several centuries. From this dissension on church discipline arose another controversy concerning the baptism of heretics, which continued till the first Nicene council in the following century.

The Arian heresy disturbed the peace of the church throughout the greater part of the fourth century. It originated in the teaching of Arius, a presbyter of Alexandria, who denied the eternal deity of the Son of God, and maintained that he was created by the Father before the foundation of the world. Arius was excommunicated by Alexander his bishop, but the heresy still continuing to spread, the Emperor Constantine, who had embraced the Christian faith, summoned the first council of Nice A. D. 325, at which the eternal deity of the Son and his consubstantiality with the Father were distinctly recognized. By this council, at which the emperor himself presided, the heresy of Arius was condemned, and he himself sent into banishment. In a short time, however, matters underwent a complete change. Arius, aided by his friends, secured the favour of the emperor, and he was in consequence recalled. The favour shown to Arius and his party did not terminate with the life of Constantine; it continued also during the reign of Constantius, his son and successor. Valens also strongly inclined to Arian views, and it was not till the death of that prince, and the succession of Theodosius the Great, that the church was delivered from the Arian heresy, and restored to its former harmony and peace.

The Arian party split up into different and even conflicting sects. The pure Arians held that the Son was of a totally different essence from the Father, and the Semi-Arians urged that he was of a similar essence; while the orthodox or Athanasian party maintained that he was of the same essence with the Father. In the course of this century Photinus revived the Sabellian heresy, which alleged that there was only one per-

son in the Godhead, and that Jesus Christ was a mere man, in whom God dwelt as he did in the prophets. This heretic was condemned and removed from his bishopric A. D. 351. Apollinarius, a bishop of Laodicea, taught about this time that in Jesus there was a divine nature and a human body, but he denied his human mind or soul. He maintained, also, that from the Divine Spirit and the human body of Christ, there was formed a divine nature, and hence he is often termed the father of the Monophysites.

Nor were the heresies of this century limited to the person of Christ, they extended also to the person of the Spirit. Thus Macedonius, a Constantinopolitan bishop, denied the divinity of the Holy Spirit, alleging that he was a created being, and subordinate to the Son. This heresy was condemned in the second general council of Constantinople, A. D. 381, and at this time there was added to the Nicene creed, a clause containing the doctrine of the true and eternal deity of the Holy Spirit. Thus the Nicene-Constantinopolitan creed was so framed as to convey the orthodox doctrine both on the person of the Son and on the person of the Spirit. In the course of this century a schism took place in an important section of the church, that of North Africa, founded on the question as to the true constitution of the Christian church; the point of dispute being whether a church, by the admission of unworthy persons into her communion, forfeited the title of a Church of Christ. The party which held the affirmative side of this question was headed by Donatus, from whom his followers received the name of Donatists.

In the commencement of the fifth century the Pelagian heresy arose, which denied original sin as extending from Adam to his natural posterity; and, consequently, denied also the necessity of Divine grace to renew and purify the heart. This heresy, which was promulgated by Pelagius and his friend Celestius, was speedily condemned, and those who held it proscribed. Augustin, bishop of Hippo, was the principal opponent of Pelagianism. There were some, however, who, without going so far as Pelagius, did not entirely agree with the opinions of Augustin. These, who received the name of Semi-Pelagians, while they admitted that man was in part corrupted by original sin, still held that by God's grace it might be corrected and overcome. Acts of faith and obedience they attributed partly to the will of man, and partly to the grace of God. In a very short time this modified form of Pelagianism was also reprobated by the church.

During this century Nestorius broached in the East his heretical opinions. He taught that a distinction ought to be drawn between Christ and God dwelling in Christ as in a temple; that from the moment of the conception in the womb of the Virgin, there commenced an intimate union between Christ and God; and that these two persons presented in Jesus Christ one aspect, but that the union

between them was one of will and affection. Nestorius was keenly opposed by Cyril, bishop of Alexandria, and a council being called A. D. 431, Nestorius was deposed, in the first instance, but on the arrival of the Eastern bishops, Cyril himself was deprived of his episcopal office. In opposing the Nestorian heresy, Eutyches fell into a contrary error, that of maintaining that Christ was possessed of only one nature, his human nature being absorbed in the Divine. Hence the Eutychian was likewise called the Monophysite heresy. After the fourth general council at Chalcedon, the Eutychians continued to increase in numbers; and, therefore, the Emperor Zeno, A. D. 482, proposed the Henoticon or Unitive Edict. This attempt, however, to unite the conflicting parties in the church, however well meant on the part of Zeno, was without effect, and, accordingly, the Henoticon was repealed by his successor Justin.

The Donatist schism, which had rent asunder the church in North Africa during the fourth century, still continued during the fifth, with this difference however, that the Donatists themselves split up into different sects. The religious dissensions, and even civil commotions, which this unhappy schism had so long caused, attracted the attention of the Emperor Honorius, who summoned a meeting of the contending parties, and the Donatists being foiled in argument, were commanded to join the church.

In the sixth century the Monophysite heresy gradually declined, chiefly through the exertions of the Emperor Justinian, who greatly favoured the council of Chalcedon, and put in force its decrees. From the name of one of their leaders the Monophysites were also called Jacobites. At length they divided into different sects bearing different names. The heresies which Origen had taught in the third century and which had led to his deposition and banishment, caused no small dissension in the church, even at this remote period. For nearly 150 years after the death of this eminent man, who, to a fanciful and allegorical style of interpreting Scripture, added an ardent love of combining philosophy with religion, the members of the Christian church were much divided in opinion concerning the true character of his views. Many eagerly called for the public condemnation of his works; and, accordingly, A. D. 400, a sentence, condemnatory of the writings of Origen, was pronounced by the synod of Alexandria. After a truce, which lasted nearly 140 years, the war against the memory of Origen again broke out, for A. D. 541, his dogmas were once more solemnly condemned. In the fifth general council, the condemnation of the works of Origen was again repeated.

During the seventh century the Manichean, Nestorian, and Jacobite heresies still continued to agitate the church, and in addition to these the Monothelite heresy sprung up, which asserted that, in the constitution of Christ's person, there was only a natural will. To silence the adversaries of this

sect, the Emperor Heraclius promulgated, A. D. 639, an Exposition of Faith, setting forth the double nature of Christ, but his single will. In 680, however, the sixth general council met at Constantinople, and condemned this heresy.

The commencement of this century was marked by two events of a most remarkable kind, which had an intimate and vital bearing on the history of the Christian church—the appearance of Mohammed, the Arabian prophet, who promulgated that peculiar system of religion which, down to the present day, has maintained so powerful a sway over so large a portion of the human race—and the assumption of the title of Universal Bishop by the bishop of Rome, thus arrogating authority over the whole visible Church of Christ upon the earth.

For several succeeding centuries some of the principal heresies, to which we have already adverted, disturbed the peace of the church, especially in the East, amidst the civil commotions by which the Greek empire was so long distracted. No new heresy for a time was promulgated, except perhaps the Paulician, which, without almost a single novel tenet, embodied the worst points of the Gnostic and Manichean heresies. The Paulicians prevailed very extensively in the East during the ninth and tenth centuries. In the eleventh century, Roscellinus, a presbyter in Gaul, invented a new form of error, alleging that the Three Persons in the Godhead were as distinct as three spirits and three angels, but that they, nevertheless, possessed only one will and power. This tenet, however, was no sooner condemned by the Suessian council, than in A. D. 1092 Roscellinus publicly revoked it.

For several centuries darkness had been gradually spreading over the church, and in the twelfth and thirteenth centuries the purity of the Christian faith had almost entirely disappeared amid the unintelligible follies and puerilities of the schoolmen. Men of high intellect and profound learning, an Aquinas, a Scotus, an Anselm, and others, shone out, no doubt, as lights amid the darkness; but even these men of might were feeble, and almost without the slightest perceptible influence, amid the ignorance and gross corruption which prevailed around them. This was emphatically the dark age of the Christian church, when religion was nothing but a name, and the church a nonentity. From time to time signs of life began to appear. Sects arose, the Bogomiles, the Cathari, the Henricians, and others, which, amid the errors and excesses into which they ran, protested loudly against the vices of the clergy, and the corruptions of the dominant church. The zeal of these well-meaning men was met only by persecution, and the truth which they preached was pronounced a heresy. At length, in the fourteenth century, the Lollards in England, and in the fifteenth the Hussites in Bohemia, raised the standard of open revolt from the haughty oppression of the Romish church and clergy, and made their appeal from the

canons of the church to the declarations of the Word of God—an appeal which met with no other reply than the fire and the faggot.

The sixteenth century came, and with it the Reformation, when Luther boldly affixed to the church of the castle of Wittenberg his ninety-five Theses against the sordid heresy of Rome on the sale of indulgences. The audacious monk was denounced from the Vatican as a heretic after many fruitless attempts to make him recant. Setting at nought, however, all the Papal fulminations which year after year were launched against him, Luther went forward with his great mission, joined by Melanethon, Zwingle, Calvin, and others, and thus were founded those churches which everywhere throughout the world to this day bear the name of Protestant, thus holding up their sustained and solemn protest against the Church of Rome as a heretical church, while she in turn retorts the charge, declaring the churches of the Reformation to be both heretical in doctrine, and guilty of the heinous sin of schism, rending asunder the Church of God.

HERETICS, those who hold such opinions as are considered to amount to heresy. In the ancient history of Christianity every man was accounted a heretic who rejected any point belonging to that form of doctrine which was acknowledged and set forth by the church. Hence his sin was regarded as greater or less according to the importance of the doctrine denied, and the circumstances attendant on the denial. But against heretics generally, laws were passed by the church subjecting them to peculiar ecclesiastical censures. And from the time of Constantine, when Christianity was first adopted as the established religion of the Roman Empire, to Theodosius the younger and Valentinian III., various penal laws were enacted by the Christian emperors against the heretics as being guilty of crime against the welfare of the state. Thus in both the Theodosian and Justinian codes, they were styled infamous persons; all intercourse was forbidden to be held with them; they were deprived of all offices of profit and dignity in the civil administration, while all burdensome offices, both of the camp and curia, were imposed upon them; they were disqualified from disposing of their own estates by will, or accepting estates bequeathed to them by others; they were denied the right of giving or receiving donations, of contracting, buying, and selling; pecuniary fines were imposed upon them; they were often proscribed and banished, and in many cases scourged, before being sent into exile. In some particularly aggravated cases, sentence of death was pronounced upon heretics, though seldom executed in the time of the Christian Emperors of Rome. Theodosius is said to have been the first who pronounced heresy a capital crime. This sanguinary law was passed A. D. 382 against the Eneerites, the Saccophori, the Hydroparastatae, and the Manicheans.

In the course of the period during which the laws

were passed, to which we have now referred, there were also many prohibitory enactments formed expressly against heretical teachers. Thus they were forbidden to propagate their doctrines publicly or privately; to hold public disputations; to ordain bishops, presbyters, or any other clergy; to hold religious meetings and assemblies; to build conventicles or avail themselves of money bequeathed to them for that purpose. Slaves were allowed to inform against their heretical masters, and to purchase their freedom by coming over to the church. The children of heretical parents were denied their patrimony and inheritance, unless they returned to the Catholic church. Finally, the books of heretics were ordered to be burned.

Such were the civil enactments against heretics which disgraced the otherwise valuable Theodosian and Justinian codes.

In the eye of the church heresy was accounted one of the most heinous crimes that a Christian could possibly commit, being nothing less than a voluntary apostasy from the faith. His sin was visited therefore with a sentence of formal excommunication, and as long as he continued impenitent, he was debarred from the very lowest of the privileges of the church. The council of Laodicea, by a decree, prohibited heretics from entering the house of God. This was by no means, however, a generally recognized law, as the common practice of the church appears to have been to encourage heretics to frequent one part of her service, that which was allowed to penitents and catechumens. All members of the church, however, were strictly prohibited from joining with heretics in any of their religious offices, more especially in their churches, under pain of excommunication. But the laws of the church went still further in these early times, when the principles of an enlightened toleration were scarcely if at all understood. Thus no Christian was allowed to eat at a feast or converse familiarly with heretics. No one was permitted to receive their *eulogia* or festival presents. No one was allowed to read or retain their writings, but was enjoined to burn them. Marriage, or any near alliance with a heretic, was forbidden, unless on condition that a pledge was given of their return to the Catholic church. As long as they continued in heresy, their names were erased from the diptychs of the church; and if they died in heresy, no psalmody or other solemnity was used at their funeral; no oblations were offered for them, or any mention ever after made of them in the solemn service of the church. It is remarkable to what an extent the ancient church seems to have carried her abhorrence of the heretic. In the exercise of her ecclesiastical discipline, the testimony of a heretic was inadmissible in the church courts. A law was passed forbidding the ordination of such as were either baptized in heresy, or fell away after they had been baptized. They were allowed to be received as penitent laymen, but not to be promoted

to any clerical office. This arrangement, however, was not universally observed. The council of Nice dispensed with it in the case of the Novatians, and the African church in the case of the Donatists. Christians were forbidden to bring any cause, just or unjust, before a heretical judge, under pain of excommunication.

The length of time to which the excommunication of a heretic extended was very much dependent on the peculiar circumstances of the case. The council of Eliberis appointed a period of ten years, provided the heretic repented and confessed his sin. In the case, however, of bishops, presbyters, and deacons, who suffered themselves to be rebaptized by heretics, the council of Rome under Felix ordered them to be denied communion even among the catechumens all their natural lives, and to be only allowed lay communion at the hour of death. Heresiarchs or first founders of heresies were always treated more severely than their followers; and those who complied with heretical errors by force or compulsion were punished with much more leniency than those who of their own free will rejected the doctrines of the church. A difference was also made between those heretics who retained the regular form of baptism, and those who set it wholly aside or corrupted it in any essential part. The former were to be received only by imposition of hands, confessing their error; but the latter were to be received only as heathens, having never been truly baptized, and therefore requiring to be baptized anew in order to their admission into the Christian church. And yet amid all this severity on the part of the ancient church, she was slow to pronounce any man a heretic, even though entertaining dangerous error; the name being reserved for those who persisted in the maintenance of heretical opinions after a first and second admonition by the church, thus adding contumacy to their error.

HERETICS (BAPTISM OF). In the second half of the third century, a question arose in reference to the baptism of heretics, which excited considerable agitation in the Christian church. The point in dispute was simply this, Ought a heretic who had been baptized in his own sect, to be re-baptized in case of his returning to the bosom of the orthodox or Catholic church? There having been no rule laid down on the subject, the practice of the church had been different in different countries. In Asia Minor and the adjoining countries, the baptism of heretics had been regarded as null, and therefore those heretics who sought admission to the church were re-baptized. In the Roman Church a precisely opposite practice had prevailed; baptism in the name of Christ or of the Trinity being regarded as valid, by whomsoever, and under whatsoever religious views it may have been administered. Heretics, therefore, who came over to the Church of Rome were regarded as baptized Christians, and only the rite of confirmation was administered by the bishop, that the Holy Spirit might render efficacious the baptism they had received.

Towards the close of the second century, the attention of the Christian communities in Asia Minor began to be called to the subject, and the majority declared in favour of adhering to the old principle. The point was again agitated at a somewhat later period, and the same principle was confirmed by two councils, one held at Iconium, and the other at Synnada in Phrygia. This led to the discussion of the controverted point in other countries. Tertullian wrote a treatise in the Greek language supporting the view of the Asiatic in opposition to that of the Roman church. The North African church was divided on the question, but both parties still continued in brotherly fellowship with one another. Stephanus, however, a Roman bishop, attaching to the controversy more importance than it deserved, issued a sentence of excommunication, A. D. 253, against the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia. Cyprian, the bishop of Carthage, proposed the disputed point for discussion at two councils, held in that city A. D. 255, both of them deciding in favour of the views of Cyprian, that the baptism of heretics was invalid. Stephanus, the Roman bishop, on learning that the decision of the North African council had been in opposition to his own, wrote a haughty indignant letter to Cyprian, and refused to give an audience to the bishops who had been sent as delegates from the council. The bishop of Carthage, however, was not a man to be easily overborne. He assembled at Carthage another and a larger council A. D. 256, which confirmed the views already expressed by the North African church, in opposition to the Roman bishop. Thus the North African and the Asiatic Churches were agreed in their views on the baptism of heretics, and Dionysius, bishop of Alexandria, was disposed to favour the same party, making an exception, however, in the case of the baptism of Montanists, which he could not consent to put on a footing with the baptism of other heretics. Stephanus continued to fulminate his anathemas, but without effect, and the opposition gradually died away, both parties retaining their respective opinions.

The true state of the question as between the two parties cannot be better stated than in the words of Neander: "There were two points of dispute. In respect to the first, the Roman party maintained that the validity of baptism depended simply on its being administered as instituted by Christ. The *formula of baptism*, in particular, gave it its objective validity; it mattered not what was the subjective character of the officiating priest, who served merely as an instrument in the transaction; it was of no consequence where the baptism was administered. That which is objectively divine in the transaction could evince its power, the grace of God could thus operate through the objective symbol, if it but found in the person baptized a recipient soul; that person could receive the grace of baptism, wherever he might be baptized, through *his own faith*, and through his own

*disposition of heart*. But Cyprian brings against his opponents a charge of inconsistency, from which they could not easily defend themselves. If the *baptism* of heretics possessed an objective validity, then, for the same reason, their *confirmation* must also possess an objective validity. 'For,' says Cyprian, 'if a person born out of the Church, (namely, to the new life,) may become a temple of God, why may not also the Holy Spirit be poured out on this temple? He who has put off sin in baptism, and become sanctified, spiritually transformed into a new man, is capable of receiving the Holy Spirit. The Apostle says, "As many of you as are baptized, have put on Christ." It follows, then, that he who may put on Christ, when baptized by heretics, can much more receive the Holy Spirit, which Christ has sent; as if Christ could be put on without the Spirit, or the Spirit could be separated from Christ.'

The other party maintained, on the other hand, that no baptism could be valid, unless administered in the true Church, where alone the efficacious influence of the Holy Spirit is exerted. If by this was understood merely an outward being in the Church, an outward connection with it, the decision of the question would be easy. But what Cyprian really meant here, was an inward subjective connection with the true Church by faith and disposition of heart. He took it for granted that the officiating priest himself, by virtue of his faith, must be an organ of the Holy Spirit, and enabled, by the magical influence of his priestly office, duly to perform the sacramental acts, to communicate, for example, to the water its supernatural, sanctifying power. But when the matter took this shape—was made thus to depend on the *subjective character of the priest*—it became difficult, in many cases, to decide as to the validity of a baptism, which must be the occasion of much perplexity and doubt;—for who could look into the heart of the officiating priest?

But the Roman party went still farther in their defence of the objective significance of the formula of baptism. Even a baptism where the complete form was not employed, but administered simply in the name of Christ, they declared to be objectively valid. Cyprian maintained, on the other hand, that the formula of baptism had no longer significance, when not in the full form instituted by Christ. We perceive here the more liberal Christian spirit of the anti-Cyprian party. The thought hovered vaguely before their minds, that everything that pertains to Christianity is properly embraced in the faith in Christ.

Cyprian himself, however, did not venture to limit God's grace by such outward things in cases where converted heretics had already been admitted without a new baptism, and had enjoyed the fellowship of the church, or died in it. 'God,' he observes, 'is great in his mercy, to show indulgence and not exclude from the benefits of the Church, those who have been received into it informally, and thus fallen

asleep. A remarkable case of this sort is narrated by Dionysius of Alexandria. There was in the church of Alexandria a converted heretic, who lived as a member of the Church for many years, and participated in the various acts of worship. Happening once to be present at a baptism of catechumens, he remembered that the baptism which he himself had received *in the sect* from which he was converted, probably a Gnostic sect, bore no resemblance whatever to the one he now witnessed. Had he been aware that whoever possesses Christ in faith, possesses all that is necessary to his growth in grace and to the salvation of his soul, this circumstance could not have given him so much uneasiness. But as this was not so clear to him, he doubted as to his title to consider himself a real Christian, and fell into the greatest distress and anxiety, believing himself to be without baptism and the grace of baptism. In tears, he threw himself at the bishop's feet, and besought him for baptism. The bishop endeavoured to quiet his fears; he assured him that he could not, at this late period, after he had so long partaken of the body and blood of the Lord, be baptized anew. It was sufficient that he had lived for so long a time in the fellowship of the Church, and all he had to do was to approach the holy supper with unwavering faith and a good conscience. But the disquieted man found it impossible to overcome his scruples and regain his tranquillity. So destructive to peace of conscience were the effects of such tenacious adherence to outward things, of not knowing how to rise with freedom to those things of the Spirit, which the inward man apprehends by faith!"

While Stephanus recognized the baptism of heretics as valid, he demanded the laying on of hands as significant of penitence. The African bishops, on the other hand, restricted this rite to the lapsed, and appealed to the custom observed by the heretics themselves in confirmation of their view. At an after period in the history of the North African church, we find the Donatists insisting on the rebaptization of heretics. At the Reformation, when both Roman Catholics and Protestants charged each other with heresy, both parties were agreed, as they have ever since been, upon the disputed point of heretical baptism. The Roman Catholics, in accordance with the views which their church had always avowed on the subject, were compelled to acknowledge the validity of Protestant baptism, while the Protestants, on the other hand, have always maintained Romish baptism to be a Christian ordinance, and, with the exception of a few minor sects, have never dreamt of rebaptizing those who have been converted to the Protestant faith.

HERMÆ, a name given by the ancient Greeks to the rough unhewn stones which they used to represent their gods. The first unshapen statues of this kind were probably those of HERMES (which see), and hence the name *Hermæ* was applied to all those half-wrought blocks, the invention of which is attri-

buted by Pausanias to the Athenians. Statues of this description, having no other part of the human body developed but the head and the sexual organs, were generally placed in front of the houses, where they were worshipped by the women. They stood also before the temples and public places, as well as at the corners of the streets and high roads, some of which travellers describe as still to be seen at Athens. The Romans used them as *termini* or landmarks, sometimes in the original form of rude misshapen stones, and at other times with the busts of eminent men resting on them. In this latter form the name *Hermæ* was generally compounded with that of the deity, whose figure it served to support. Hence the names of *Hermathena*, *Hermeros*, *Hermæralea*, and so forth.

HERMÆA, festivals dedicated to the ancient heathen deity HERMES (which see), and celebrated in different parts of Greece. The boys at Athens usually took an active part in the religious ceremonies, combining them with games and amusements of various kinds. In Crete and other places the *Hermæa* were characterized by excesses somewhat similar to the Roman *Saturnalia*.

HERMANDAD, societies in Spain which were wont to supply victims to the INQUISITION (which see).

HERMANUBIS, an ancient Egyptian deity, a son of *Osiris* and *Nephthys*, and usually represented as a human being with a dog's head. It was regarded as a symbol of the Egyptian priesthood, engaged in their inquiries into the mysteries of nature.

HERMAPHRODITUS (Gr. *Hermes*, Mercury, and *Aphrodite*, Venus), one of those compound deities which among the ancient heathens formed a part of the worship of nature. This divinity was represented by Pausanias as a *Hermes*, conjoined with a symbol of fertility, and in after times as a divinity, the head, body, and breasts being those of a female, and the lower parts those of a male. Hence the word "hermaphrodite" in our language is used to denote the combination of the male and the female in one.

HERMATHENA. See HERMÆ.

HERMENEUTÆ (Gr. interpreters), a class of officers in the ancient Christian church, mentioned by Epiphanius, whose employment it was to translate from one language into another, in those churches where the people spoke different languages. They were also required to assist the bishop in translating the correspondence of the church when necessary. This officer might be chosen from among the laity when no suitable person among the clergy could be found to discharge its duties, and when chosen he took his place among the clergy. Such officers might probably be required in the churches of Palestine, where some spoke Syriac, and others Greek; and also in the African churches, where some spoke Punic or Phœnician, and others Greek. Thus all who attended Divine worship were enabled

through the interpreters to understand both the portions of Scripture read, and the discourses preached.

HERMERACLEA. See HERMÆ.

HERMEROS. See HERMÆ.

HERMES, one of the most celebrated of the gods of ancient Greece. He was said to be the son of *Zeus* and *Main*, and to him is usually ascribed the invention of divine worship and sacrifices. He was also the inventor of the lyre and other musical instruments, and thus became intimately associated with *Apollo*, the god of music, whose oxen, however, he was charged with having stolen at a former period of his life. Thus *Hermes* came to be regarded as the patron of thieves, while he was also the protector of flocks, and enjoyed the high distinction of being the winged messenger of the gods, who taught men the use of speech, and the noble art of persuasive eloquence. As an appropriate return for this last-mentioned gift, the tongues of animals which had been sacrificed were presented on his shrine. He was the god of prudence, sagacity, and skill, the guardian of travellers, and the god from whom success in expeditions of every kind was alone to be expected, and accordingly statues in honour of *Hermes* were placed in the most conspicuous places on the public roads, that travellers might have no difficulty in paying their homage to him, and asking his protection. This divinity was recognized also as the god of commerce, and the regulator of games of chance. The ancient games of the Greeks, particularly those which required bodily exertion, were supposed to be under the patronage of *Hermes*. Indeed, so varied were the offices assigned to him, that some writers have alleged that several gods of this name existed in ancient Greece. The worship of *Hermes* seems to have been first celebrated in *Arcadia*, then in *Athens*, and in the course of time throughout every part of Greece; temples and statues being everywhere erected to his honour, and festivals kept by his votaries under the name of *HERMÆA* (which see). By the Romans this god was worshipped under the name of *Mercury*. The animals sacred to him were the dog, goat, and cock.

As early as the time of *Plato*, the Greek *Hermes* was identified with the Egyptian *Thot*; and when pagan philosophy began to be mingled up with Christianity in the form of *New Platonism*, this Egyptian *Hermes* was looked upon as the author of all knowledge and wise inventions among men. Hence he received the high appellation of *Hermes Trismegistus*, or the thrice greatest. *Clemens Alexandrinus* mentions as extant in his time, that is in the second century, forty-two books of *Hermes*, containing all knowledge human and divine. *Jamblichus* asserts that *Hermes* was the author of 20,000 works, and *Manetho* even speaks of 36,525, being the same number as that which he assigns to his several dynasties of kings. The works which are still extant, bearing the name of *Hermes*, have probably been the production of the *New Platonists*, intended as they

obviously are to expound and to vindicate the doctrines of that philosophical school.

HERMIANS, an early Christian sect of which *Augustin* speaks as refusing the use of baptism by water. Their rejection of water baptism was grounded on the statement of *John the Baptist*, as to the difference between his baptism and that of *Christ*. "I indeed baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The baptism, therefore, which the *Hermians* regarded as the only true Christian baptism, was not by water but by fire; and as supporting this view, they alleged that the souls of men consisted of fire and spirit, and thus a baptism by fire was more accordant with their true nature. No distinct account occurs in the ancient writers of the mode in which baptism by fire was celebrated, but *Clemens Alexandrinus* states that some when they had baptized men in water, made also a mark upon their ears with fire, thus combining as they imagined water-baptism and fire baptism together. There seems also to have been a sect, who, when they went down into the water to dispense baptism, made fire to appear upon the surface of the water, and this they called baptism by fire. But in what precise way the *Hermians* dispensed their fire-baptism we have no means of ascertaining.

HERMITS. See ANCHORETS.

HERMOD, the son of *Odin*, the messenger of the *Ases*, and the *Mercury* of the *Scandinavians*.

HERMOGENIANS. Although there is no evidence of a distinct sect having ever existed under this name, yet from the prominence which must have been given to the opinions of *Hermogenes* in the end of the second and beginning of the third centuries, by the circumstance that *Tertullian* dedicated a treatise to their refutation, it were unpardonable to omit all reference to the anti-Gnostic system of the *Carthaginian painter*. This bold speculator felt himself utterly unable to sympathize with the prevailing opinions of his day. The questions which chiefly occupied his mind were the creation of the universe, and the existence of moral evil. In reference to the former, the Gnostic theory of emanations he felt to be quite unsatisfactory, inasmuch as it implied that material objects emanated from a Spirit, and sinful beings from a Being essentially holy. Neither did *Hermogenes* conceive that the difficulty was at all removed by the ordinary explanation that all things sprang from the creative power of God. This necessitated in his view a complete correspondence between the moral character of the creature and that of the Creator, such as is not found actually to exist. To account for the existence, therefore, and the continuance in the universe of the discordant elements of spirit and matter, holiness and sin, he devised a theory which he supposed would solve the great physical and moral difficulty, viz., that both the inconsistent principles were eternal. God existed as the active principle, and chaotic matter as the pas-

sive. To bring the two into contact so as to accomplish creation, he supposes God to be possessed of an eternal formative power over matter, in the exercise of which he is sovereign and uncontrolled. The resistance which matter gave to the formative power of God was the source Hermogenes conceived of all the imperfection and evil which exists in the universe; and this state of things would at last remedy itself, that part of matter which yielded to organization ultimately separating from that part which resisted it. Such was the theory by which Hermogenes imagined that he overturned the doctrines of the Gnostics in reference to creation and moral evil. From a tract, which though lost, Tertullian is known to have written, 'On the Soul,' in opposition to Hermogenes, it would appear that the speculative artist must have broached peculiar views on that subject also. What his sentiments were cannot now be known.

HERODIANS, a Jewish sect referred to in the New Testament, about whose character and opinions, however, considerable difference of opinion exists among the learned. It is generally supposed to have derived its name from Herod the Great, king of Judea, and appears to have been rather political than religious in its objects, having in view the support of Herod and his family, and the continued subjection of Palestine to the Roman government. The Herodians may have also agreed with Herod in conniving at many of the heathen practices which prevailed in the country, raising statues to the Emperors, and instituting games in honour of them. To this idolatrous tendency our Lord may perhaps refer in the caution which he gives to his disciples in Mark viii. 15, against the leaven of Herod. In matters of religion they seem to have been Sadducees, for what Matthew calls the leaven of the Sadducees, Mark terms the leaven of Herod. They were a kind of half Jews, who, while they professed the Jewish religion, occasionally conformed to the customs and practices of the Pagans. Many of the ancients suppose that the Herodians actually believed Herod to be the Messiah, applying to him some of the Old Testament prophecies, and particularly that of Micah, "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Whatever amount of truth there may be in the statements which are made concerning this sect, it is plain at all events, that the sect of the Herodians existed in the time of our blessed Lord, and joined with the other Jewish sects in opposing him.

HERO WORSHIP. Next to the worship of nature, the most ancient, and probably the most prolific source of idolatry was the worship of heroes, or great men, who, from the extent to which they had been the instruments of good or evil while on earth, were reckoned among the gods when they were dead. The admiration, gratitude, reverence, or respect, which was yielded to them when alive, followed them

to their graves; and no sooner had they passed away from the earth, than the extravagant feelings, whether of love or of awe, with which their memory was regarded, led to their deification. This indeed appears in very ancient times to have been the usual mode of rewarding those who had approved themselves as the benefactors of their race. Plutarch tells us, that the Egyptian priests were wont to boast that they had the bodies of their gods embalmed and deposited in their sepulchres, and Syncellus reckons up seven gods and nine demi-gods who reigned in Egypt, assigning to each of them a certain number of years for his reign. The Egyptians, however, were somewhat unwilling to allow such a view of their gods to be entertained generally among the people. By the laws of the country it was a capital crime to allege that *Serapis* had once been a man. Nor was this feeling of jealousy confined to only one of their deities; they had in almost every temple the image of *Silence*, with her finger upon her mouth, and several images of *Sphinx* about the altars, the meaning of which, according to Varro, was, that no man should dare to affirm that their gods were of human origin.

It is scarcely possible, we conceive, to study attentively the ancient heathen mythology of the Greeks and Romans without being deeply impressed with the conviction, that its most prominent features manifest it to have been fundamentally and throughout a system of hero-worship: "That the ancient legends," says Mr. Crosthwaite, "concerning the deities of the Greeks refer to human beings, ought to be sufficiently evident to any plain candid inquirer, from the circumstances related of them. Their actions, their intermarriages, and other intercourse with men and women; their being driven out of Greece, as it is said, by giants, and their flight to Egypt, are all most unquestionably human affairs poetically embellished. Herodotus, Diodorus Siculus, Pausanias, and especially Cicero, who devoted much time and attention to the subject, have all left this as their decided opinion on the subject. Diodorus Siculus expressly declares, that Osiris, the Jupiter of the Greeks, was a man worshipped for the splendid benefits conferred by him on his country and mankind; and that his associate deities were likewise men and women, whom gratitude or fear raised into objects of worship." On this subject, however, it is unnecessary to enlarge, as it has already been fully considered in the article entitled DEAD, WORSHIP OF THE (which see).

HERNUTTERS. See MORAVIANS.

HERSEPHORIA. See ARSEPHORIA.

HERTHA, the goddess of the earth among the ancient Germans, termed by Tacitus the mother of the gods. This divinity is sometimes represented as a male, and sometimes as a female. One of the principal seats of the worship of Hertha was the island of Rugen, where, according to Tacitus, human victims were offered in sacrifice to the earth goddess



It has been alleged that Stonehenge on Salisbury Plain was consecrated to her, when the idolatrous worship of the Saxons was introduced from Germany into England.

HESPERIDES, the guardians of the golden apples, which are said in the mythology of the ancient Greeks to have been presented by *Ge* to *Hera*, on the occasion of the celebration of her marriage with *Zeus*. Their names were *Argle*, *Erytheia*, *Hestia*, and *Arethusa*. They are described by the poets as remarkable for the richness of their melodious singing. The earlier legends fix the residence of the *Hesperides* or *Atlantides*, as they were sometimes called, in the remote west, on the banks of the *Oceanus*, but in the later writers they are usually spoken of as located in different parts of *Libya*, or even in the *Hyperborean* regions.

HESPERUS, the evening star worshipped among the ancient Greeks, and under the name of *Lucifer* also, or the morning star, among the ancient Romans. He is called by *Homer* and *Hesiod*, the bringer of light.

HESTIA (Gr. the hearth), the goddess of the hearth among the ancient Greeks, and the daughter of *Chronos* and *Rhea*. She was worshipped as the giver of all the comforts and blessings of home, and believed to dwell in the midst of families, rendering them the scenes of domestic happiness. This goddess presided in all sacrifices, watching over the sacred altar-fire, and was accordingly invoked at the very outset of the ceremony. She was also worshipped as a separate deity, sacrifices being offered to her of cows only one year old. When oaths of peculiar solemnity were taken among the Greeks, they swore by the goddess of the hearth, and it was accounted a high privilege also to claim her protection. Every town had its *prytanis* or sanctuary of *Hestia*, where she had a statue and a sacred hearth, where foreign ambassadors were formally received by the public authorities of the city. The emigrant also as he left his native home carried with him a portion of the sacred fire to cheer his new, and it might be far distant home. "If it happens," says *Plutarch*, "the sacred fire by any accident has been put out, as the sacred lamp is said to have been at *Athens*, under the tyranny of *Aristion*; at *Delphi*, when the temple was burned by the *Medes*; and at *Rome*, in the *Mithridatic* war, as also in the civil war, when not only the fire was extinguished, but the altar overturned: it is not to be lighted again from another fire, but new fire is to be gained by drawing a pure and unpolluted flame from the sunbeams. They kindled it generally with concave vessels of brass, formed by the conic section of a rectangled triangle, whose lines from the circumference meet in one central point." The Romans worshipped this goddess under the name of *VESTA* (which see).

HESYCHAST CONTROVERSY. See *BARLAAMITES*.

HESYCHASTS, a name applied by *Justinian* in

one of his *Novels* to monks in general, on account of the quietness and retirement in which they lived, but it is more especially applied to the *Quietist* monks in the Greek convents on *Mount Athos* in *Thessaly*. They entertained the notion that tranquillity of mind and the extinction of all evil passions and desires might be obtained by means of contemplation. Accordingly, under the idea that there is a divine light hidden in the soul, which only requires to be developed, they seated themselves in some retired corner, and fixing their eyes upon their navel, they gave themselves up to intense contemplation for days and nights together, until at length, as they imagined, a divine light broke forth from the body, and they became luminous with the very light which shone on *Mount Tabor*. Thus by a motionless asceticism, they sought to attain to a sensible perception of the divine light. A similar practice prevailed among the ascetics in *Siam*. The Greek *Hesychasts* were attacked as enthusiasts by a *Calabrian* monk, named *Barlaam*, whose followers were called *BARLAAMITES* (which see), and defended by *Gregory Palamas*, archbishop of *Thessalonica*. A council was held at *Constantinople* on the subject, A. D. 1314, which decided in favour of the monks, and against *Barlaam*, who forthwith left *Greece* and returned to *Italy*.

HESYCHIA, a goddess among the ancient Greeks, who was considered as the patroness and producer of peace and quietness. She was said to be the daughter of *Dice* or *Justice*, which settles all disputes, and puts contending parties to silence.

HETEREE. See *PROSTITUTION (SACRED)*.

HETEREREUS, a surname of *Zeus* among the ancient Greeks, as protecting and patronising associations of companions and friends.

HETERODOX (Gr. *heteros*, another, and *doxa*, an opinion), an epithet applied to such opinions as are different from, or at variance with, the acknowledged creed of the orthodox Christian church.

HETEROOUSIANS (Gr. *heteros*, another, and *ousia*, substance or essence), a name given to the most open and avowed of the *ARIANS* (which see), in the fourth century, who, not content with denying the *homoousia* or identity of substance of the Father and the Son, rejected also the more modified *Arian* opinion of the *homoiousia*, or similarity of substance of the Father and the Son, and held in plain and explicit terms that the Son was entirely different in substance or essence from the Father. See *ÆTIANS*.

HEURIPPE, a surname of *Artemis*, to whom *Ulysses* offered sacrifice on finding his lost horses.

HEXAPLA, an edition of the Bible prepared with almost incredible industry and labour by *Origen* in the third century. It contained throughout six columns, generally eight, and occasionally nine, thus arranged; 1. The Hebrew text in the Hebrew characters; 2. The Hebrew text in Greek characters; 3. The version of *Aquila*; 4. The version of *Symmachus*; 5. The *Septuagint* version; 6. The

version of Theodotion; 7. and 8. Two other Greek versions whose authors were unknown, the one found at Jericho, and the other at Nicopolis; 9. A Greek version of the Psalms. The three last being anonymous, are denominated the Fifth, Sixth, and Seventh Greek versions. When the edition contained only the four versions of the Septuagint, Aquila, Theodotion, and Symonachus, it was called the *Tetrapla* or the fourfold edition: and when it contained the whole except the Greek version of the Psalms, it received the name of *Octapla* or eightfold edition. Rufinus alleges that the object of Origen in undertaking this elaborate work was to put an end to the controversies between the Jews and the Christians. The Hexapla being found too cumbersome and expensive, Origen undertook to abridge it. He published, accordingly, a version of the Septuagint, adding supplementary renderings taken from the translation of Theodotion, where the Septuagint had not rendered the Hebrew text. The fragments of the Hexapla which are preserved, have been collected and published by Montfaucon, Paris, 1713. 2 vols. folio. The most useful parts of Montfaucon's edition, with additions, corrections and notes, have been published in two vols. 8vo, by Bahrdt, Leipzig, 1769—1770.

III, the second member of a mystic triad composed by *Lao-Tseu*, the celebrated Chinese philosopher. It is thus described: "That which you look at and do not see is called *I*; that which you hearken after and do not hear is called *II*; that which your hand reaches after and cannot grasp is called *Wei*. These are three beings which cannot be comprehended, and which together make but one. That which is above is no more brilliant; that which is beneath is no more obscure. It is a chain without break which cannot be named, which returns into nonentity. It is that which may be called form without form, image without image, being indefinable. If you go to meet it, you see not this principle; if you follow it, you see nothing beyond. He who grasps the old state of reason (that is, the negation of beings before the creation) in order to estimate present existences or the universe, he may be said to have hold of the chain of reason."

HICKSITES, one of the two great sections into which the Society of Friends in America has, since 1828, been divided. Elias Hicks, from whom they derive their name, belonged to Philadelphia, and the peculiar sentiments which he taught, he imagined to be in accordance with the original principles laid down by Fox and the first founders of the Society. The great fundamental principle on which the leader of the schism in America rested his teaching is thus expressed by Dr. Gibbons, himself a Hicksite: "God hath given to every man coming into the world, and placed within him, a measure or manifestation of divine light, grace, or spirit which, if obeyed, is all-sufficient to redeem or save him. It is referred to and illustrated in the scrip-

tures, by the prophets, and by Jesus Christ and his disciples and apostles, under various names and similitudes. But the thing we believe to be one, even as God is one and his purpose one and the same in all, viz., repentance, regeneration, and final redemption. It is called *light*—of which the light of the natural sun is a beautiful and instructive emblem; for this divine light, like the natural, enables us to distinguish with indubitable clearness all that concerns us in the works of salvation, and its blessings are as impartially, freely, and universally dispensed to the spiritual, as the other is to the outward creation. It is called *grace*, and *grace of God*, because freely bestowed on us by his bounty and enduring love." According to this representation of the matter, there cannot be a doubt that the inward light is not only exalted above, but made actually to supersede the written word; and this inward light being communicated to every man without exception, and being sufficient, if obeyed, to save him, both the Word of Christ and Christ himself are rendered without effect. Such a doctrine plainly lays the *Hicksites* open to the charge which has been brought against them by the old school section of Friends, of having lapsed into deism. Nor does the statement which Dr. Gibbons gives of the views of the body, on the peculiar doctrines of Christianity, render them less amenable to the charge. "We believe," says he, "in the divinity of Christ—not of the outward body, but of the spirit which dwelt in it—a divinity not self-existing and independent, but derived from the Father, being the Holy Spirit or God in Christ. 'The Son can do nothing of himself,' said Christ; and again, 'I can of mine own self do nothing.' (John v. 19, 30) and in another place, 'The Father that dwelleth in me he doeth the work.' (John xiv. 10;) 'As my Father hath taught me, I speak these things.' (John viii. 28;) 'Even as the Father said unto me, so I speak.' (John xii. 50.)

"We reject the common doctrines of the *Trinity* and *Satisfaction*, as contrary to reason and revelation. We are equally far from owning the doctrine of 'imputed righteousness,' in the manner and form in which it is held. We believe there must be a true righteousness of heart and life, wrought in us by the Holy Spirit, or Christ within; in which work we impute all to him, for of ourselves we can do nothing. Neither do we admit that the sins of Adam are, in any sense, imputed to his posterity; but we believe that no one incurs the guilt of sin, until he transgresses the law of God in his own person, (Deut. i. 39; Ezek. xvii. 10—24; Matt. xvi. 16; Mark x. 14, 15, 16; Rom. ix. 11.) In that fallen state, the love and mercy of God are ever extended for his regeneration and redemption. God so loved the world, that he sent his only-begotten Son into the world, in that prepared body, under the former dispensation, for the salvation of men. And it is through the same redeeming love, and for the same purpose that, under the 'new covenant,' he now sends the Spirit of his Son into our hearts, a mediator and intercessor, to

reconcile us, and render us obedient to the holy will and righteous law of God. We believe that all, that is to be savingly known of God, is made manifest or revealed in man by his Spirit, (Rom. i. 19;) and if mankind had been satisfied to rest here, and had practised on the knowledge thus communicated, there would never have existed a controversy about religion."

The opinions of Hicks spread to a large extent among the Friends throughout the United States, particularly in Pennsylvania where the members of the Society have always been numerous. Accordingly, at a yearly meeting held at Philadelphia in the fourth month, 1828, a declaration was agreed upon in reference to the proceedings of those who, during the previous year, had separated from the Society, in which the Hicksites are explicitly stated to have been led into "an open denial of the fundamental doctrines of the Christian religion;" and the orthodox party go on to say in their declaration, that "they believe it right to bear their decided testimony against such principles, and to disown those who hold them." The relative numbers of the two parties in that year were, Hicksites, 18,141; orthodox, 7,134. The Hicksites still continue to form a large majority of the whole Society of Friends in America. The yearly meetings of New York, Genessee, Baltimore, Ohio, and Indiana, hold an epistolary correspondence with the Philadelphia yearly meeting according to ancient practice. But the yearly meeting of London has declined this intercourse since the separation in 1827.

**HIERACITES**, a heretical Christian sect which sprung up in Egypt at the end of the third or beginning of the fourth century. Its founder was Hieracas, as he is called by Epiphanius, or Hierax by John of Damascus, an ascetic of Leontopolis, who earned his subsistence by the practice of the art of calligraphy, which, at that period, was highly esteemed in Egypt. He was intimately acquainted with the Holy Scriptures, on which he wrote several commentaries, both in the Greek and in the Coptic languages. Like Origen he seems to have made much use, in his expositions, of the allegorical mode of interpretation. He denied the resurrection of the body and of a heaven perceptible by the senses. He objected to the married life, and strongly inculcated celibacy, alleging that none of those who were married could inherit the kingdom of heaven. This doctrine he considered as forming the grand leading distinction between the Old and New Testaments. Paul, he alleged, permitted marriage only out of respect to human infirmity; but to remain unmarried indicated a high measure of moral goodness. It was a favourite notion of Hieracas that it ought to be the habitual aim of every man, by his own efforts of self-denial and asceticism, to earn a part in the blessedness of heaven; and as a corollary from this doctrine he maintained that children who died before they are able to enter upon the great moral conflict are

excluded from the inheritance of the righteous, but occupy a sort of middle position, such as Pelagius and many of the Orientals afterwards believed to belong to unbaptized children. Hieracas, among his other errors, was supposed to entertain false views on the doctrine of the Trinity. "The Son of God," said he, "emanates from the Father, as one lamp is kindled from another, or as one torch is divided into two." He held that Melchisedec typically represented the Holy Spirit. Into the sect of the Hieracites only unmarried persons were admitted, and some of the more rigorous among them abstained from animal food. Some writers have classed them with the *Manicheans*, but for this there is no foundation.

**HIERARCHY (ANGELIC)**. See **ANGEL**.

**HIERARCHY (ECCLESIASTICAL)**, a word used to denote the Christian church when viewed in its ecclesiastical constitution as having a regular gradation of orders among its ministers. In the article **CLERGY** (which see), we remarked that there is no evidence of any difference of rank among the clergy either in the age of the apostles or of their immediate successors, nor indeed until the establishment of Christianity under Constantine. The gradual rise, however, of the hierarchial tendency may be traced from a very early period in the history of the Christian church. As might naturally have been anticipated, the earliest congregations or churches were formed in towns over which bishops or pastors were placed. From these as centre points Christianity was diffused throughout the surrounding rural districts, and separate churches were formed which became connected with the nearest town bishop, who supplied them with a presbyter or deacon to discharge the duties of the ministry among them, still continuing himself to take a general oversight of the infant church. The power of the town-bishops thus increased as the number of rural congregations were multiplied; and the management of the ecclesiastical affairs becoming too difficult and complicated to be overtaken by one individual, provincial synods were formed towards the end of the second century. These synods usually met once or twice a-year in the chief town of the province, the bishop of that town acting as president. Thus the bishops of the principal cities gradually assumed a kind of superintendence over the other bishops of the province. In the first instance, however, this arrangement took place only in the east, where the Christian churches particularly abounded. In the west, Rome was the ecclesiastical metropolis of a great part of Italy, where as yet only a small number of Christian churches existed. In Africa, where Christianity had made rapid progress, a more regular ecclesiastical organization had been formed. Every African province had a primate at the head of it, who, in Mauritania and Numidia, was usually, though not always, the oldest bishop, and in proconsular Africa was the bishop of Carthage. This last was at the same time

the head of all the provinces, and could summon general councils. The regular ecclesiastical organization thus early introduced into the African church was probably copied from the political arrangements of the country, all the provinces being under the proconsul in Carthage, under whom the two Mauritania were managed by procurators.

The bishops of the principal cities of the Roman Empire, Rome, Alexandria, and Antioch, having many rural bishops under their care, and presiding in their own provincial synods, which were large and more influential, naturally came to be looked upon as possessed of more weight and importance than their fellow-bishops, though the principle was as yet fully recognized that all bishops were equal in rank and power. In the West, it is true, no small respect was paid to the Church of Rome, as the largest and the only apostolic church in the whole of that extensive district, but no authority was claimed over any one of the Western churches, far less over the Eastern. In process of time the ministers of the Christian church coming to be looked upon as a class distinct from the members of the church, and set apart, like the Jewish priesthood, for special sacred offices, they naturally were treated with additional respect, and even reverence. For the inferior services of the church, particular officers were appointed, different, however, in the Greek and Latin churches. This arrangement increased the patronage, as well as the power, of the bishops, in whom was vested the appointment of the inferior clergy. Still, however, the authority of the bishop was not uncontrolled, as in the discharge of his duties he had not only to consult his presbyters, but, in some cases, to ask the opinion of the whole church.

The establishment of Christianity under Constantine the Great had a powerful influence in developing the hierarchical tendency which had now for a long period been gradually developing itself. "Ecclesiastical possessions," says Gieseler, "became very considerable, partly by the liberality of the emperors, partly by the legal permission to accept of inheritances and gifts, which alas, was often abused by the clergy, so as to become legacy-hunting. All these external advantages attracted many to the spiritual profession, the number of clergy was swelled beyond measure, and to the already existing classes were added parabolani and copiate. The emperors were obliged to meet this pressure, which became dangerous to the state, with stringent laws.

"Under these circumstances the power of the bishops particularly rose. At the head of a numerous clergy completely subject to them, they alone had power to decide on the appropriation of the church estates, and possessed ecclesiastical legislation by their exclusive privilege of having a voice at synods. Hence they continued to make the country bishops more subservient to them; to the other churches in cities and in the country, (*eccl. plebana, titulus*), except the head church (*eccl. cathedra*)

they sent according to their own free choice, presbyters (*parochus, plebanus*), to conduct the worship of God, who were entirely dependent on them even in the matter of maintenance. The first person next to the bishop was the *archdeacon*, who helped him to manage the revenues. The *arch-presbyters*, an order which arose about the same time, were of far inferior rank. All the lower clergy and the presbyters too were now chosen by the bishop alone. The choice of bishops mostly depended on the other bishops of the provinces, except when the emperors interfered. Still, however, the consent of the people was required, and was not without weight, especially in the west.

"Under these external advantages, it is not surprising that the prevailing notions of priestly dignity, and especially of the bishops' authority, rose higher and higher; and that the bishops externally enjoyed the highest demonstrations of respect, their claims as the vicars of Christ and the successors of the apostles being capable of indefinite development. Yet their overweening pride often gave just cause for complaint."

Notwithstanding this rapid increase of priestly authority and power among the bishops of the Christian church at the council of Nice, A. D. 325, provincial councils were still acknowledged as the highest ecclesiastical authority. In the commotions, however, which were caused by the Arian controversy, the provincial councils were frequently found to be too weak to withstand powerful adversaries often backed by the overwhelming influence of the emperors. This consciousness of weakness led to the still further development of the hierarchical spirit in the churches both of the East and West.

In the East larger synods were formed called diocesan, framed according to the political distribution of the realm, which had been made by Constantine. The second general council, which met at Constantinople A. D. 381, raised the diocesan synods above the provincial synods, so as to be the highest ecclesiastical court, and gave the bishop of Constantinople the first rank after the bishop of Rome. Thus in the East the bishops of Constantinople, Alexandria, Ephesus, and Cesarea, had risen above the metropolitans, and received the distinctive names of Exarch and Archibishop; and shortly before the council of Chalcedon the title of Patriarch, a name of respect which, in the fourth century, had been given to every bishop, was exclusively appropriated to them. "But," to quote again from Gieseler, "political relations and hierarchical ambition soon altered this arrangement. The bishops of Constantinople, favoured by their position, soon gained an influence over the affairs of other dioceses also, which manifested itself decidedly in the neighbouring dioceses of Asia and Pontus in particular. At first, indeed, they met with resistance; but since it was of moment to the emperors of the eastern Roman empire to make the bishop of their chief city powerful, as being their

principal instrument in ruling the church, and to make him equal in rank to the bishop of the capital of the western Roman empire, the council of Chalcedon formally invested the patriarch of Constantinople with the same rank as the bishop of Rome, the superintendence over those three dioceses, and the right of receiving complaints from all the dioceses against metropolitans. Thus the exarchs of Ephesus and Cesarea were put back into a middle rank between patriarchs and metropolitans. The *bishops of Antioch* endeavoured likewise to draw over Cyprus into their ecclesiastical diocese, as it belonged to the political diocese of Asia; but the Cyprian bishops received from the Alexandrian party at the council of Ephesus the assurance of their independence. The *bishops of Jerusalem*, supported by the precedence which had been conceded to them at the council of Nice, after having long endeavoured in vain to shake themselves free of their metropolitan in Cesarea, succeeded at last in rising to the rank of patriarchs, by an edict of Theodosius II., and by the synod of Chalcedon, the three Palestines were assigned them as their ecclesiastical domain. At the close of this period, therefore, we have four patriarchs in the east, viz. of *Constantinople, Alexandria, Antioch, Jerusalem*. In their dioceses they were looked upon as ecclesiastical centres, to which the other bishops had to attach themselves for the preservation of unity; and constituted, along with their diocesan synod, the highest court of appeal in all ecclesiastical matters of the diocese; while on the other hand they were considered as the highest representatives of the church, who had to maintain the unity of the church-universal by mutual communication, and without whose assent no measures affecting the interests of the whole church could be taken."

The bishop of Rome, from the peculiar position which he occupied in the Western church, was naturally looked up to by his brethren with the highest respect. He was bishop of the only apostolic congregation of the west, that is, of the only congregation of the west which could boast of having been planted by an apostle. He was besides possessed of large episcopal revenues, metropolitan of ten suburban provinces, and resided in the principal city of the world. With such peculiar advantages as these, it was not difficult for Julius, bishop of Rome, to obtain from the synod of Sardica, A. D. 347, the power of appointing judges to hear the appeals of condemned bishops, should he look upon them as well founded. Questions of apostolic doctrine and practice were naturally referred in the West to the bishop of the only apostolic and common mother-church, such questions in the East being referred not to one only, but to several distinguished bishops. In consequence of the numerous disputed cases submitted to their decision, the Roman bishops took occasion to issue a great number of didactic letters which soon assumed the tone of apostolic ordinances, and were

held in very high estimation in the West. All these circumstances had the effect of bringing about such a state of things, that in the beginning of the fifth century the bishops of Rome practically exercised an oversight and supervision of the entire Western church.

The Eastern church meantime strenuously asserted its entire independence of the West. But the doctrinal controversies which so frequently disturbed the peace of the church tended not a little to increase the power of the bishop of Rome; for while the Eastern churches were agitated and split into factions, the Western churches stood united and firm with the bishop of Rome at their head. The high influence and authority which that dignity had gained in the West rendered it important, whenever any ecclesiastical controversy broke out in the East, for each party to make all efforts to secure him on its side. Hence deference was frequently paid to the bishop of Rome in the East, which, in other circumstances, would have been denied him. But the portion of the Christian church, where the Roman bishops were least successful in obtaining influence, was the African church, which had been long accustomed to possess a firmly fixed ecclesiastical organization, through which its own affairs were readily managed, without needing the slightest interference from foreign churches.

The Christian church had now assumed a hierarchical form both in the East and in the West, being headed in the one case by the patriarchs, and in the other by the popes; and from this period commenced an earnest and sustained contention between these dignitaries for superiority of rank and power. At length their ambition could no longer be restrained within the bounds of their respective churches, but first the patriarch of Constantinople, and then the Pope of Rome, in course of time boldly put forth the arrogant and presumptuous claim to be regarded as the Universal Bishop, the sole head of the visible church of Christ upon the earth. And though the power and prestige of the patriarchs have long since fallen before the boundless ambition of the Russian czars, the pope of Rome, to this day, still proclaims as loudly as ever that he is "the head of all heads, and the prince moderator and pastor of the whole church of Christ which is under heaven."

The various orders of the ecclesiastical hierarchy differ in different churches. The Roman Catholic church adheres firmly to the principle on which the schoolmen were wont to insist, that the priesthood ought to consist of seven classes corresponding to the seven Spirits of God. Three belong to the superior order, presbyters or priests, deacons and subdeacons, while the inferior order contains four, acolytes, exorcists, readers, and doorkeepers. The Romish canonists, however, divide the clergy into nine classes, of which five belong to the inferior order, singers, doorkeepers, readers, exorcists, and

acolyths; and four to the superior order, sub-deacons, deacons, presbyters, and bi-shops. In the Greek church, again, the officers are as follows, bishops, priests, deacons, sub-deacons, and readers, to which last class belong the singers and acolyths. The higher orders of the clergy include archbishops, metropolitans, and patriarchs. To these was sometimes added another officer still higher, styled exarch. In the Russo-Greek church, at the head of all as the supreme ecclesiastical judicatory, is the Holy Synod. The Syrian and Nestorian churches affect to copy after the heavenly hierarchy, and to compare their officers with those of the court of heaven. The Nestorians compare their patriarchs and bishops with the orders of cherubim, seraphim, and thrones; their archdeacons, pastoral priests, and preachers, with angels of the second rank, styled virtues, powers, and dominions; their deacons, sub-deacons, and readers with those of the third rank, principdoms, archangels, and angels. In the Church of England there are three orders of clergy, bishops, priests, and deacons, and besides there are several dignities including archbishops, deans, and chapters, archdeacons, and rural deans. Episcopalians are wont to allege, in support of a gradation of office-bearers in the Christian church, that the Jewish church, in Old Testament times, partook of the nature of a hierarchy. To this Presbyterians usually reply by denouncing against all attempts to draw an analogy between the Jewish and Christian dispensations, the two being so completely different from one another. For the arguments on both sides see article BISHOP.

**HIERARCHY (ECCLESIASTICAL).** The word *hierarchy* is not only used in reference to the internal government of the church; but it is also employed to denote the dominion which the church has sometimes exercised over the state. For three centuries the Christian church was wholly unconnected with the civil government of the Roman Empire in which it was first planted; nay, the hottest persecutions through which the church had to pass in her early history, had the express sanction of the Roman state. Constantine the Great, however, A. D. 312, took Christianity under the shelter of the government, and adopted it as the established religion of the country. While the emperor thus afforded the protection of law, and the sanction of the civil government to the proceedings of the church, he still retained in his hands the power of calling synods, and even of presiding over their deliberations, as well as of exercising a general oversight over the whole movements of the Christians. The tendency, for a long period, was rather to subjugate the church to the authority of the state, even in matters connected with its internal constitution. Some of the Roman emperors even went so far as to decide questions of faith by edicts, and to convoke synods almost entirely for the purpose of adopting imperial articles of faith. Nor was this confined to the Roman Empire; the same spirit on the part of the government to

lord it over the church was displayed in the Gothic, Lombard, and Frankish states. Gradually, however, the power of the clergy increased, and yet such was the jealousy with which they were viewed by the ruling powers in all the different countries of Europe, that it was not until the eleventh century that, under Gregory VII., the supremacy of the church over the state first assumed a perfectly organized system. From the time of his pontificate the face of Europe underwent a great change, and the prerogatives of the emperors, and other sovereign princes, were much diminished. The hierarchical principle was helped forward not a little by the influence of the crusades, and for nearly two centuries after the days of Gregory, the power of the church was completely in the ascendant. In the fourteenth century, however, it began gradually to diminish. The Reformation lent it a heavy blow; but while in Protestant countries the domination of the church over the state is unknown, the governments of Romish states have a constant struggle to prevent the growing power of the clergy, while the Pope endeavours, by means of concordats, to carry the hierarchical views of the Papacy as far as expediency or safety permits.

**HIERATIC WRITING,** a species of sacred writing among the ancient Egyptians, peculiar to the priests, especially the **HIEROGRAMMATISTS** (which see). This sacerdotal writing is chiefly found on the papyri, and is evidently derived from the Hieroglyphic writing, of which indeed it may be regarded as an abbreviated form. Though the signs, however, in the hieratic writing are considerably abridged, they include figurative, emblematic, and phonetic characters, the two former being sometimes found separate, and sometimes in groups. All the hieratic manuscripts exhibit the same character, that of abbreviated hieroglyphic writing, and seem to have been used chiefly, if not exclusively, in the transcription of texts in reference to matters of a purely religious or scientific description, and in the drawing up of religious inscriptions. The three species of writing in use among the Egyptians, were the Hieroglyphic, properly so called; the Hieratic, and the Demotic. Herodotus and Diodorus Siculus mention only two, afterwards referred to by Clemens Alexandrinus, the popular and the sacred characters, an arrangement which is borne out by the Rosetta stone, which speaks also of only two kinds of writing, the enchorial and the sacred. The only way in which this apparent discrepancy can be explained is, by supposing that the sacred writing referred to by Herodotus, Diodorus, and the Rosetta stone, includes both the hieroglyphic and the hieratic writing of Clemens Alexandrinus.

**HIERETON.** See SACRIFICE.

**HIERODIACONI** (Gr. *hieros*, sacred, and *diakonos*, a deacon), monks of the **RUSSO-GREEK CHURCH** (which see), who are also deacons.

**HIEROGLYPHICS** (Gr. *hieros*, sacred, and *glypho*, to carve, or engrave), sacred carvings, a term

applied by the ancient Greeks to that species of writing which they found engraved or sculptured upon the Egyptian monuments. It is not improbable from the word sacred being used as a part of the compound term hieroglyphics, that the Greeks supposed this species of writing to be employed to denote sacred things. But the discovery has been made by an examination of the inscriptions on the Rosetta stone, that, as Bishop Warburton acutely conjectured, these sculptured characters constituted a real written language, applicable to events of history and common life, as well as to subjects connected with religion and mythology. Picture writing, indeed, was one of the earliest modes of communication to which mankind resorted. They must have represented events and objects by painting them before they could have acquired the art of describing them in writing. Accordingly, when the Spaniards first landed on the shores of South America, their arrival was announced to the inhabitants of the interior by rude paintings of men, arms, and ships. Egypt is perhaps the only country whose monuments present to us the successive steps by which men have arrived at alphabetic writing, the first and simplest part of the process being the use of hieroglyphics, which would be gradually reduced and abbreviated, until at length they came to use arbitrary and conventional marks expressive of the sounds uttered by the human voice.

The hieroglyphic writing is of three kinds, the Phonetic, the Symbolic, and the Pictorial. The names of the Egyptian gods were usually expressed by symbols, and not by letters. These representations were of two kinds; *figurative*, in which the name of the deity is implied, by the form in which he was represented in his statue; and *symbolic*, in which a part of the statue or some object having a reference to the deity was employed.

It is interesting to mark the singular train of circumstances by which Dr. Young was first led to decipher the Egyptian hieroglyphics. The details are thus briefly given by Dr. Russell: "When the French were in Egypt they discovered, in the foundation of a fort near Rosetta, a block or slab of basalt, which presented an inscription in three distinct languages, namely, the sacred letters, the letters of the country, and the Greek. The first class obviously comprehends the hieroglyphic and hieratic, the mode of writing used by the priests; while the second not less manifestly identifies itself with what Clemens calls the Epistolographic, and which is now usually particularized as demotic or common. Unfortunately a considerable part of the first inscription was wanting; the beginning of the second and the end of the third were also mutilated; so that there were no precise points of coincidence from which the expounder could set out in his attempt to decipher the unknown characters. But the second inscription, notwithstanding its deficiencies near the beginning, was still sufficiently perfect to allow a comparison to

be made of its different parts with each other, and with the Greek, by the same method which would have been followed if it had been entire. Thus, on examining, in their relative situation, the parts corresponding to two passages of the Greek inscription in which *Alexander* and *Alexandria* occurred, there were soon recognised two well-marked groups of characters resembling each other, which were therefore considered as representing these names. A variety of similar coincidences were detected, and especially that between a certain assemblage of figures and the word Ptolemy, which occurred no fewer than fourteen times; and hence, as the Greek was known to be a translation of the Egyptian symbols, the task of the decipherer was limited to a discovery of the alphabetical power of the several marks, or objects, which denoted that particular name. It was by pursuing this path that success was ultimately attained; it being satisfactorily made out that hieroglyphs not only expressed ideas, or represented *things*, but also that they were frequently used as letters; and that, when employed for the last of these purposes, the names of the several objects in the Coptic or ancient language of the country supplied the alphabetical sounds which composed any particular word."

In hieroglyphical manuscripts or papyri the characters are generally placed in perpendicular lines; while in sculptures and paintings, especially when they refer to persons, the signs are arranged horizontally. The hieroglyphics are always to be read towards the faces of the figures. Thus if the front be to the left, they must be read from left to right; it to the right, from right to left; and if arranged in perpendicular lines, from the top downwards.

**HIEROGRAMMATISTS** (Gr. *hieros*, sacred, and *grammateus*, a scribe), the sacred scribes among the ancient Egyptians. Employing the hieratic or sacerdotal writing, they transcribed religious writings on papyri, and gave an account of religious rites and ceremonies. Their duty was also to expound the sacred mysteries as far as they were allowed to be made known to the people. They appear to have been skilled in divination. Like the other members of the priesthood, they were subjected to rules of the strictest austerity. They were highly esteemed at court, and assisted the monarch with their counsels. They carried a sceptre, and were dressed in linen garments. See EGYPTIANS (RELIGION OF THE ANCIENT).

**HIEROMANCY** (Gr. *hieros*, sacred, and *manteia*, divination), a species of divination among the ancient Greeks and Romans, which consisted in predicting future events by observing the various appearances which presented themselves in the act of offering sacrifices.

**HIEROMNEMON**, one of two deputies sent from each city in Greece to the Amphictyonic council in Athens, and whose duty it was to take charge of what related to sacrifices and religious ceremonies

**HIEROMONACH** (Gr. *hieros*, sacred, and *monachos*, a monk), monks of the *Russo Greek Church*, who are priests. They are considered as sacred monks, and never officiate but on solemn festivals.

**HIERONYMITES**, a name given to the monks over whom Hieronymus or St. Jerome presided in Syria, in the end of the fourth and the beginning of the fifth century. The term is also applied to several orders of Romish monks which arose in Spain and Italy in the course of the fourteenth century. An order under this name was founded in Spain by Peter Ferdinand Pecha, chamberlain to Peter the Cruel, king of Castile; they were confirmed by Gregory XI. in 1373, and governed by the rule of St. Augustine. Their third general, Lupus Olivetus, with the consent of Martin V., A. D. 1424, formed among them a peculiar congregation, to which he gave a rule drawn from Jerome's works. In the year 1595, this order was retained in Spain with the rest of the Hieronymites. In Italy, Peter Gambacorti, in 1377, established an order of Hieronymites. Besides, there was also the Pesulan Congregation, founded in 1417 by Charles of Montegravelli. Hieronymite monks, who are found in Sicily, the West Indies, and Spanish America, wear a white habit, with a black scapulary.

**HIEROPHANTS**, priests among the ancient Athenians, who officiated in sacrifices and sacred ceremonies. They were bound to observe the strictest continence, and in order to allay carnal desires, they are said to have drank decoctions of hemlock. The ceremonies of initiation into the *Eleusian mysteries* were performed by the Hierophants, who were held in such veneration that the initiated were forbidden to mention them in the presence of the profane. The supreme Hierophant, when presiding at the mysteries, was anointed with the juice of hemlock as the type of Creative Omnipotence. He was dressed in gorgeous robes, the outer vestment being a sort of coarse brocade of woven gold, arabesqued with jewels, and scented with spikenard. He wore a diadem on his head lavishly adorned with emeralds. He was accompanied with three principal attendants, severally the representatives of the sun, the moon, and the planet Mercury. In the midst of the strange visions which passed before the initiated in the Eleusinia, it was an important part of the office of the Hierophants to read out of the sacred records of the goddess Ceres, the explanation of the stupendous types of the festivity.

**HIEROPOLIOI** (Gr. *hieros*, sacred, and *poico*, to make), persons employed anciently at Athens in superintending the oblations and in sacrificing the victims. Ten were appointed to this office every year, and at their girdles they wore a consecrated axe as an emblem of their duties.

**HIGH CHURCHMEN**, a term at first applied to the Non-jurors, who at the Revolution in 1688 refused to acknowledge William III. as their lawful sovereign. In the present day the name is given

to a party in the Church of England, who entertain high views of the authority of the church, the apostolical dignity of the clergy, and the efficacy of the sacraments when administered by a regularly ordained clergy. See **ENGLAND (CHURCH OF)**.

**HIGH PLACES**. From the frequent mention which is made in the Old Testament of "high places," it is plain that from early times the tops of mountains and other elevated situations were selected by the heathen as suitable for their idolatrous observances. Hence we find the Israelites commanded, Deut. xii. 2, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree." And in Exod. xxxiv. 13, they are enjoined to quite pluck up all their high places. In consequence of the heathen custom of worshipping idols in high places, several of the Jewish kings are reproached for not taking away these high places, but, on the contrary, imitating the heathen by setting up images and groves on every high hill, and under every green tree, and burning incense in all the high places. We are not to understand, however, that there was any sin involved in the act of worshipping in high places, provided God alone was worshipped. On the contrary, we find, in the time of the Judges, mention made of Gideon building an altar, and offering a sacrifice to God on the top of a rock, and afterwards we are told that the tabernacle itself was removed to the high place that was at Gibeon. The building of the temple limited the place of sacrifice to Jerusalem, but throughout a long line of kings, both of Israel and Judah, there appears to have been an unhappy tendency, even in those who were zealous for God, to retain the idolatrous high places. Not until the reign of good King Josiah do we find the high places wholly removed, and the land utterly purged from idolatry. Before the tabernacle was first set up, says the Talmud, high places were permitted, and the service was performed by the first-born; but after the tabernacle was erected high places were prohibited, and the service was performed by the priesthood. The reason why the heathen imagined that their sacrifices were more acceptable to the gods when offered on the hills than in the valleys, is alleged by Lucian to have been because there men were nearer to the gods, and so the more readily obtained an audience.

**HIGH-PRIEST**, the head or chief of the Hebrew priesthood. This high dignitary was invested with great influence and authority, and enjoyed many peculiar privileges. He alone was permitted once a year to enter the Holy of Holies on the great day of atonement. He was the appointed judge in all religious matters, and, indeed, the final arbiter in all controversies. In later times he presided over the Sanhedrim, and held the next rank to the sovereign or prince. In the time of the Maccabees he united in his own person the offices of priest and king. Some-



times in the Old Testament he is called by way of eminence "the priest," as in Exod. xxix. 29, 30, "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." The office was held for life, and was hereditary, but in New Testament times the high-priest, under Roman domination, held his office only for a time. Accordingly, we find, Matt. xxvi. 57, 58, the title high-priest given not only to the person who actually held the office, but also to individuals who had formerly been invested with the high-priesthood. When the high-priest from age was incapacitated for his duties, a *sagan* or substitute was appointed in his room.

In the law of Moses the office of the high-priesthood was vested in the family of Aaron, being appointed to descend hereditarily from the first born. The succession in the family of Aaron appears to have been regular during the existence of the first temple; but, according to the Talmud, the high-priests under the second temple purchased the office, and some say destroyed one another by witchcraft, so that it is alleged there were fourscore high-priests from the return of the Jews out of Babylon till the destruction of Jerusalem and the second temple, when the office of high-priest was abolished.

The ceremony of consecration to the high-priesthood was performed with great solemnity and splendour. It commenced, as in the case of all the priests, with ablution, which was performed with water brought from the sacred laver to the door of the tabernacle of the congregation. On this occasion his whole body was washed in token of entire purification; and being once cleansed he had no occasion to do more, when he went to minister, than to wash his hands and his feet. After being washed, the high-priest was solemnly invested with the sacred garments, four of which were peculiar to himself, viz. the *breast-plate*, the *ephod*, the *robe*, and the *plate of gold*. The sacred garments were of the most gorgeous description, and the materials of which they were composed consisted exclusively of woollen or linen, nothing of hair or silk being used in their formation.

The next part of the ceremony of consecration was one peculiar to the high-priest, the anointing with sacred oil. This solemn rite is thus described by Mr. Lewis in his 'Hebrew Antiquities': "The ingredients of this oil were five hundred shekels of pure myrrh, and half so much of sweet cinnamon, two hundred and fifty shekels of sweet calamus, five hundred shekels of cassia, after the shekels of the sanctuary, and of oil olive a hin. The making up of these simples into the compound of the anointing oil was thus: The spices (except the myrrh, which was liquid) were bruised every one apart and by themselves, and then were they mingled, and boiled

in clean water, till all their strength was come out into that decoction; which decoction strained, and having oil put to it, was again boiled to the height of an ointment, and so reserved. This anointing oil was only in use in the times of the tabernacle and the first temple; and whilst it continued the high-priests successively were anointed with it. The manner was thus: it was poured upon the top of his head, which was bare, and ran down his face upon his beard; and he that anointed him drew with his finger the figure of the Greek letter *chi* upon his forehead. The reason of the form of the letter *chi*, was to distinguish the anointing of the high-priest from that of their kings, who were anointed in the form of a circle or crown. The high-priest (the Jews say) was anointed by the Sanhedrim, and when the oil failed, he was clothed in the pontifical garments. If he were anointed, he was anointed daily seven days together; and if he were not (when the holy oil was gone) he was clothed with the eight vestments of the priesthood, every day, for seven days, and he was called the installed by the garments."

The last rite which was performed by the high-priest, on his consecration to office, consisted in the offering up of three sacrifices, namely, an offering for sin, a holocaust or whole burnt-offering, and a peace-offering. These sacrifices were repeated daily for seven days. There was also a meat-offering on such occasions, consisting of unleavened bread, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; all of which were put into one basket, and brought to the door of the tabernacle, to be presented there to God, along with the other sacrifices. All these ceremonies having been performed, Aaron and his sons were set apart to minister in holy things, which rites of initiation were always used before a high-priest could enter upon his office. But the sons of Aaron being once consecrated by Moses, their posterity were never after consecrated, because they succeeded to the priesthood by hereditary right.

A few of the peculiar privileges which belonged to the high-priest, are thus stated by Mr. Lewis: "To heighten the dignity of his office, he was obliged to marry a virgin, one who was not so much as espoused to any other person; nor was any sort of virgin thought fit to be his wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty. This (the Hebrew doctors say) is to be understood of the high-priest after he was in his office; for if he had married a widow before (which was permitted to the common priests) he was to keep her, and not to put her away when he was advanced to the pontifical dignity. It was peculiar to the high-priest, that besides other women which no priests might marry, he alone was forbidden to marry a widow. In this law is prohibited not only a woman that had been married; but if she had been merely espoused, it was unlawful for

the high-priest to take her for his wife. He was not allowed to marry the wife of his brother, to which others were obliged; nor a woman born of a person whom a high priest was forbidden to marry: as, if the high-priest had taken a widow, and had a daughter by her, that child might not be married, though a virgin, by a succeeding high priest; but he was to marry a virgin of Israel; and though he was not confined to his own tribe, yet she was to be nobly born, in order to preserve the dignity of his function. It is generally supposed that polygamy was not allowed to the high-priest, who was to have but one wife at a time, though other men were permitted to have more: if he took another, he was to give a bill of divorce to one of them before the great day of expiation, otherwise he was incapable to perform the offices of it; but if his wife died, it was not unlawful for him to marry again.

"The high priest was exempt from the common laws of mourning: he was not to let his hair grow neglected, which was a funeral ceremony, nor was he to rend his clothes; though the Talmudists will have it, as Cuneus observes, that he might rend his garments at the bottom about his feet, but not at the top down to his breast. He was forbidden to go into the house where the body of his father or his mother lay dead, (which was permitted to the inferior priests) and consequently he was not to make any external signs of mourning for son or daughter, brother or sister. But before his anointing and consecration, and putting on the holy garments, it was not unlawful for him to attend the funeral of his father; and therefore Eleazar was present when Aaron died, being as yet in a lower ministry, and not completely advanced to the high-priesthood. If the high-priest was in the sanctuary when he heard of the death of his father or mother, he was not to stir from thence till he had finished his ministry; for he had a little house, after the temple was built, within the precincts of it, where he commonly remained all the day-time, which was called the parlour of the high-priest. At night he went to his own dwelling-house, which was at Jerusalem, and no where else. There he might perform all the offices of a mourner (except uncovering his head, rending his clothes, or going into the house where the dead body was) and there the people came to comfort him; and sitting on the ground, while he sat in his chair, at the funeral feast, they said, Let us be thy expiation (that is, let all the grief that is upon thee fall upon us) to which he answered, Blessed be ye from heaven.

"There are other marks of honour bestowed by the Jews upon their high-priest. As all the lower priests were esteemed holy, he was always accounted the most holy. He was, says Maimonides, to excel the rest of his brethren in five perfections, in the comeliness of his body, in strength, in riches, in wisdom, and in a beautiful complexion; and if the heir of the high-priest had all the other accomplishments, and was not the most wealthy among his brethren, it

was thought just that so great a personage should be made most rich by the contributions of the other priests. He was only second to the king; and as no person of mean descent or occupation could be advanced to the regal dignity, so neither could he into the high-priesthood: And some among the Jews go so far as to say, that the high priest was as valuable as the whole people of Israel. He was never to converse with the commonalty, or show himself naked to them; and therefore he was to avoid all public baths, and be cautious of going to feasts and entertainments, the better to secure the reverence due to the sanctity of his character. When he went abroad to those that were in mourning, he was always attended by other priests: he was to clip his hair twice a-week, but not to suffer a razor to come upon his head: he was to be every day in the sanctuary, and not to go to his house above twice in one day: he was not obliged to give testimony in any cases, but what related to the king, and in those he could not be forced but by the great sanhedrim: he was to have but one wife at one time. When he went into the temple, he was attended by three priests. He was not bound to sacrifice by lot, (as the other priests were) but might do it as often as he pleased, and take whatever sacrifice he thought fit.

"But the greatest privilege and dignity of the high-priest consisted in his performing the most holy parts of Divine worship. He was the mediator, as it were, between God and the people, to appease the Divine anger, and to make atonement for the sins of the whole nation: he was obliged to offer a meat-offering every day at his own charges, half of it in the morning, and half at night, which was a distinct offering from that which attended the daily burnt-offerings: he alone was permitted to enter into the holy of holies, and that but once in a year, upon the day of expiation; and, upon great occasions, to enquire of God by Urim and Thummim."

The greatest of all the privileges of the high-priest was that of entering the most holy place, which was only permitted once a-year on the great day of expiation. See ATONEMENT (DAY OF). In this respect, and indeed in many others, the Jewish high-priest was an eminent type of our Lord Jesus Christ, who "offered himself up once for all a sacrifice for sin," who blesses his people, and "hath entered not into the holy place made with hands, which is a figure of the true, but into heaven itself, there to appear in the presence of God for us."

HHSI, the name given to the devil among the Finns. He is supposed to have his residence in the forests, whence he sends out diseases and calamities of every kind among men. He is described as having only three fingers on each hand, and as having these fingers armed with large nails, with which he tears in pieces all who fall into his power. See FINNS (RELIGION OF).

HILARIA, a general term among the ancient

Romans, for days of feasting and rejoicing on any account whatever. It was usually applied, however, in a more restricted form, to denote a festival held on the 25th of March, in honour of Cybele, the mother of the gods. It seems to have been celebrated with games and amusements of every kind. Among other rites there was a solemn procession in which the statue of the goddess was borne along, preceded by specimens of plate and other works of art provided by the wealthy Romans for the occasion.

HILLEL (SCHOOL OF), one of the most eminent of the Jewish academies for giving instruction in the Law of Moses. It was founded by Hillel, a famous Jewish doctor, who was surnamed the Babylonian, because he was a native of Babylon. Thirty years before the birth of Christ, this distinguished Rabbi arrived at Jerusalem, and was consulted about the celebration of the passover, which fell that year upon a Saturday. His answer was so satisfactory, that they elected him patriarch of the nation, and his posterity succeeded him down to the fifth century, when the patriarchs of Judea were abolished. Hillel was forty years of age when he left Babylon, and having devoted himself to the study of the law, he was elected patriarch at the age of eighty, and also head of the sanhedrim. The Jews allege, that like Moses, to whom they often compare him, he lived to the advanced age of one hundred and twenty years. Hillel was the disciple of Schammai, and differing in opinion from his master, he set up a rival school; and so violent was the opposition of the disciples of Hillel to those of Schammai, that a bloody contention ensued, in the course of which several of the combatants were slain. The quarrel, however, was brought to a close, by the declaration of the BATH-KOL (which see), in favour of the superiority of the school of Hillel. The Jews blame Schammai, and highly extol Hillel, who they say was so much esteemed as a teacher, that he had no fewer than a thousand scholars. Eighty of his disciples rose to great distinction, for the Jewish writers allege, that thirty of them were worthy of having the glory of God resting upon them as it did upon Moses; thirty who, like Joshua, were able to stop the course of the sun; and the other twenty, little inferior to the first, but superior to the second.

HINA, a goddess among the New Zealanders, who is regarded as the spouse of Mawi, the supreme god, and by whose two sons the world is believed to have been peopled.

HINDUISM, the prevailing religion of Hindustan, professed by 150,000,000 of people. It has been a favourite idea with some Orientalists, that the system of religion which is termed Brahmanism or Hinduism is of very remote antiquity, long before the days of Moses. Niebuhr, however, has clearly shown that Hindu civilization is of comparatively recent origin, not dating long before the conquests of Alexander the Great. And this latter view is fully borne out by the remnants of the primitive

inhabitants, which are still to be found in the hill country, beyond the borders of the cultivated plains. These hill and forest tribes are diminutive in stature, with small eyes and flat noses. They have no caste, and no idols, although they have various superstitions practices. These aboriginal or non-Aryan tribes, have evidently been compelled to take refuge in the woods and fastnesses from the incursions of the Hindus or Aryans, as they call themselves. In the Vedas all who withstood the onward march of the men of Aryan, are termed *Dasyus*, and are said to perform no religious rites. They are also termed "those who do not tend the fire," and "fail to worship Agni." Another appellation by which the Vedas describe them is "flesh-eaters," and in accordance with this name, it is a well known fact that the Bhils, who are the most numerous and important of all the aboriginal tribes, eat the flesh not only of buffaloes, but also of cows, when it can be obtained, a peculiarity which more perhaps than any other marks them out as entirely separate and distinct from the Hindus, with whom the cow is an animal of special sacredness. The following points of distinction between the aborigines and their Aryan conquerors are stated by General Briggs in the Journal of the Asiatic Society:

1. Hindus are divided into castes.  
The aborigines have no such distinctions.
2. Hindu widows are forbidden to marry.  
The widows of the aborigines not only do so, but usually with the younger brother of the late husband—a practice they follow in common with the Scythian tribes.
3. The Hindus venerate the cow and abstain from eating beef.  
The aborigines feed alike on all flesh.
4. The Hindus abstain from the use of fermented liquors.  
The aborigines drink to excess; and conceive no ceremony, civil or religious, complete without.
5. The Hindus partake of food prepared only by those of their own caste.  
The aborigines partake of food prepared by any one.
6. The Hindus abhor the spilling of blood.  
The aborigines conceive no religious or domestic ceremony complete without the spilling of blood and offering up a live victim.
7. The Hindus have a Brahmanical priesthood.  
The indigenes do not venerate Brahmins. Their own priests (who are self-created) are respected according to their mode of life and their skill in magic and sorcery, in divining future events and in curing diseases: these are the qualifications which authorise their employment in slaying sacrificial victims and in distributing them.
8. The Hindus burn their dead.  
The aborigines bury their dead, and with them their arms, sometimes their cattle, as among

the Scythians. On such occasions a victim ought to be sacrificed to atone for the sins of the deceased.

9. The Hindu civil institutions are all municipal. The aboriginal institutions are all patriarchal.  
10. The Hindus have their courts of justice composed of equals.

The aborigines have theirs composed of heads of tribes or families, and chosen for life.

11. The Hindus brought with them (more than three thousand years ago) the art of writing and science.

The indigenes are not only illiterate, but it is forbidden for the Hindus to teach them."

The aboriginal tribes of Hindustan, as far as they have yet been examined, are generally supposed to be of a Mongolian type, and to have come from the northern parts of the country, probably at a remote period having inhabited some part of the regions of Central Asia. The best account of the religion of the different non-Aryan tribes is to be found in a memoir furnished to the Journal of the Asiatic Society by Major Macpherson, under the title of 'An Account of the Religion of the Khonds in Orissa.' The chief object of their worship is stated to be the Earth-god, under the name of BURA-PENNU (which see), to whom they offer human sacrifices annually, in the hope of thereby obtaining success in their agricultural operations. See KHONDS (RELIGION OF). But in addition to the aborigines who inhabit Northern India, such as the Bhils, the Mirs, the Khulis, the Khonds, there has always been a large body of Nishadas or non-Aryan tribes in the southern part of the Peninsula. Mr. Caldwell, in his 'Comparative Grammar of the Dravidian or South Indian family of Languages,' thus describes the religious character of these aborigines of the south: "The system which prevails in the forests and mountain-fastnesses throughout the Dravidian territories, and also in the extreme south of the Peninsula amongst the low caste tribes, and which appears to have been still more widely prevalent at an early period, is a system of demonolatry, or the worship of evil spirits by means of bloody sacrifices and frantic dances. This system was introduced within the historical period from the Tamil country into Ceylon, where it is now mixed up with Buddhism. On comparing this Dravidian system of demonolatry and sorcery with 'Shamanism'—the superstition which prevails amongst the Ugrian races of Siberia and the hill-tribes on the south western frontier of China, which is still mixed up with the Buddhism of the Mongols, and which was the old religion of the whole Tatar race before Buddhism and Mohammedanism were disseminated amongst them—we cannot avoid the conclusion that those two superstitions, though practised by races so widely separated, are not only similar but identical."

But while the native tribes of Hindustan occupy the forests and the hills, the whole of the open coun-

try or plains of the Ganges intervening between the Himalaya mountains and the Vindhya hills, is occupied by the Hindu or Aryan races, who, at a remote period, seem to have crossed the Indian Alps, and been diffused over the Panjáb, ultimately overrunning the whole Peninsula.

The religion of the Hindus, as it now presents itself in the system of Brahmanism, differs essentially from the religion of the same people in its more ancient form, as it is found in the Vedas. These sacred books, which are of great antiquity, are four in number, and are denominated the Rig-Véda, the Yajur-Véda, the Sama-Véda, and the Atharva-Véda. The four Vedas were formerly supposed to be of equal antiquity, but now it is ascertained that whilst the hymns of which the Rig-Véda consists, rank "as amongst the oldest extant records of the ancient world," the Sama-Véda merely gives extracts from these hymns arranged for worship, the Yajur-Véda contains hymns of later date, mixed with repetitions of the early specimens, and the Atharva-Véda is a much later compilation consisting of formularies required on certain rare occasions. The Rig Véda, which is the earliest of these collections of sacred hymns, is believed to have been written B. C. 1200, or B. C. 1400. It contains 1,017 *mantras* or prayers, about one-half of which are addressed to *Indra* the god of light, or Hindu Jupiter, or *Agni* the god of fire, or rather perhaps fire itself, viewed partly as a vivifying principle of vegetation, and partly as a destructive agent. The next divinity, which in the view of some Orientalists completes the triad of the Vaidic system, is *Varuna* the god of water. Thus the Hindu religion of this early period seems to have been a system of worship addressed to natural phenomena, the light, the fire, the water; and must therefore have partaken of a pantheistic character. The elements were deified, and the very sacrifices they offered were converted into gods. Thus the hymns comprising one entire section of the Rig Veda are addressed to SOMA (which see), the milky juice of the moon-plant (*asclepias acida*), which was a libation offered to the gods, and without a draught of which even they could not be immortal.

The language in which the Vedas are written is the Sanskrit, which the Hindus seriously believe to be the language of the gods, and to have been communicated to men by a voice from heaven; while the Vedas themselves have proceeded from the mouth of the Creator. But the *Shastras* or sacred writings of the Hindus are not limited to the four Vedas; besides these, there are four *Upa-Vedas* or Sub-Scriptures; six *Ved-angas* or bodies of learning; and four *Up-angas* or appended bodies of learning, forming in all an immense mass of secular and sacred lore, such as any single individual would in vain attempt even cursorily to peruse, much less fully to master.

At the foundation of the complicated system of Hinduism in its present form, lies the existence of one great universal, self-existing Spirit, who is de-





SHIVA

VENKATESWARA

VI

nominated BRAHM (which see). It is one grand peculiarity of this the Supreme God of India, that while all natural attributes are ascribed to him in infinite perfection, he is not alleged to possess a single moral attribute. And even his natural attributes, though they may be momentarily exercised for the purpose of manifesting the universe, they are speedily recalled and reabsorbed into his mysterious essence. Hence throughout all India, there are neither temples, nor sacred rites, nor acts of worship in honour of Brahm. The excuse given for this strange state of matters is, that "the representing the Supreme Being by images, or the honouring him by the institution of sacred rites, and the erection of temples, must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." Such an excuse would undoubtedly be valid, in so far as an outward image is concerned, but has no force whatever when applied to the spiritual worship of an intelligent creature.

In the creed of the Hindus, Brahm alone exists; all else is illusory. How then is creation on such a system to be accomplished? The mode in which the universe sprang into existence is thus sketched by Mr. Hardwick in his 'Christ and other Masters': "Alone, supreme, and unapproachable, a feeling of dissatisfaction with Himself had crossed the mind of the Great Solitary. He longed for offspring, and at length determined to resolve the primitive simplicity of His essence, and transform Himself into a world which might contrast with His eternal quietude. From this desire of God has sprung whatever is, or is to be: the earth, the sky, the rock, the flower, the forest, the innumerable tribes of gods and men, of beasts and demons,—these, so far as they possess a true existence, are all consubstantial with divinity. The basis underlying all the forms which they assume is the Ineffable, the Uncreated. God may be regarded as the undeveloped world, the world as the development of God. He is both the fountain and the stream, the cause and the effect, the one Creator and the one creation. 'As the spider spins and gathers back [its thread]; as plants sprout on the earth; as hairs grow on a living person; so is this universe here, produced from the imperishable nature. By contemplation the vast one germinates; from him food [or, body] is produced; and thence, successively, breath, mind, real [elements], worlds and immortality arising from [good] deeds.' Expressions of this kind had not unaturally suggested to some minds the inference that the pantheism of ancient India was simple and materialistic: but a further insight into the philosophy, at least so far as it appears in monuments of the Brahmanic age, will prove such inferences to be erroneous. We may not, indeed, be able to decide with confidence respecting the complexion of the earliest Hindu metaphysics, since the Védas, notwithstanding the ingenuity of their commentators, will be found to have contained a very slender metaphysical element: but

as soon as ever an attempt was made to bring the ruder superstitions of their forefathers into harmony with more refined conceptions of the Godhead, the whole tone of Hindu pantheism is subtilized, to the extent of questioning the reality of the material world itself. All forms assumed by matter are then held to be not only transient but illusive. The semblance of reality which they possess is due to Mâyá,—the personification of God's fruitless longing for some being other than His own,—the power, by which, in different words, the Absolute had been Himself beguiled from His original quietude. But while matter is thus held to be essentially non-existent, that which underlies and animates the whole of the phenomenal universe is one with the Divinity, who, by a species of self-analysis, has brought Himself under the conditions of the finite and the temporal, and must in future so continue till the visible is ultimately reabsorbed by the invisible, and multiplicity reduced afresh to simple unity."

Thus it is that, according to Hinduism, every object in the universe, nay, the soul of man himself, is nothing more than an illusory manifestation of the essence of Brahm. But in all cosmological speculations the difficulty is apt to start itself, how spirit can exert energy at all; and more especially how it can operate directly upon matter. It was conceived, therefore, that in order to put forth his energy, Brahm must assume a form, or the appearance of a form. Under this assumed personal form he drew forth in some ineffable manner from his own impersonal essence three distinct beings or hypostases, which became invested with corporeal forms. This is the celebrated Hindu Triad or Trimurti,—*Brahma*, *Vishnu*, and *Shiva*. To these three beings were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of profound sleep and unconsciousness.

The creation of the universe is accounted for in the Hindu Shastras by the production of the Mundane Egg, from which the whole universe sprang forth in perfected form. To produce the egg, *Brahm* is represented as having assumed a new and peculiar form, in which he is usually called *Purush*, or the primeval male; while his divine energy separated from his essence is personified, under a female form named *Prakriti* or Nature. From the combination of *Purush* and *Prakriti* proceeded the Mundane Egg. See CREATION. Thus the elements of universal nature came into being, consisting of fourteen worlds; seven inferior, or below the world which we inhabit; and seven superior, consisting—with the exception of our own which is the first—of immense tracts of space, bestudded with glorious luminaries and habitations of the gods.

But the worlds having thus been educed from the *Mundane Egg*, the question arises, who is the maker of the different orders of being who are to inhabit the worlds. This office is exclusively assigned to BRAHMA (which see), the first person of the Hindu

Triad, who is accordingly styled the Creator. From him also proceeded by emanation or eduction the four castes into which the Hindus believe mankind to be divided. From his mouth came the highest or Brahman caste; from his arm the Kshattrya or military caste; from his breast the Vaishya or productive caste; and from his foot the Shudra or servile caste. The life of *Brahma* measures the duration of the universe, and is believed to extend to three hundred billions of common years; and as a partial destruction or disorganization of the ten lower worlds recurs at the close of every *kalpa* or day of *Brahma*, there are understood, according to this system, to be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many reconstructions of it during the period of its duration. And when the life of *Brahma* shall have terminated, there will be no longer a partial destruction, but an utter annihilation of the universe called a *Maha Pralaya*, and *Brahm* alone will exist. "Thus," to use the language of Dr. Duff, "there has been, according to the Hindu Shastras, an alternating succession of manifestations and annihilations of the universe, at intervals of inconceivable length, throughout the measureless ages of a past eternity;—and there will be the same alternate never-ending succession of manifestations and annihilations throughout the boundless ages of the eternity that is to come."

The Hindus believe in the doctrine of transmigration, holding that every human soul in order to expiate its guilt passes through millions and millions more of different bodily forms throughout the whole duration of the present universe. To this arrangement, however, there is an exception, the superior gods not being subject to undergo these numberless changes, but enjoying the highest happiness attainable apart from absorption through the whole of *Brahma's* life. It is the earnest desire, accordingly, of every Hindu that he may rise a grade higher in the next birth, and thus attain one step in advance towards ultimate deliverance. A higher species of future bliss set before the devotee of Brahmanism, is the enjoyment of carnal delights in the heaven of one or other of the superior gods. But the last and highest kind of future bliss consists in the absorption of the soul into the essence of *Brahm*. See ABSORPTION. This is the consummation of felicity, for the soul once absorbed is not liable to any further transmigration. But while there is thus a graduated scale of future rewards for the righteous, there is also a graduated scale of future punishments for the wicked. Thus an individual may by his evil deeds in this life incur a degraded position in the next birth; or if more wicked, he may be sent down to one or other of innumerable hells, to reappear, however, on earth in mineral, animal, and vegetable forms before he rises to the human; or if a peculiarly heinous transgressor, he may be consigned to perdition until the dissolution of all things.

Now to attain each of the three distinct kinds of future bliss, and escape the three distinct kinds of future punishment, there are three equally distinct paths marked out in the sacred books of the Hindus. To secure advance in the next birth, all the necessary duties peculiar to caste must be carefully discharged; and the ordinary practices and ceremonies of religion must be diligently observed. To obtain an entrance into the paradise of one of the superior gods, there must be the performance of some extraordinary services to the deities, or some acts of extraordinary merit. But to render a man worthy of absorption into *Brahm*, he must adopt peculiar austerity in his mode of life; he must apply himself sedulously to divine knowledge; and above all, he must give himself up to pure and intense meditation on the Eternal Spirit. It is in the power of the three higher castes to reach any one of the kinds of bliss set before the Hindu; but the *Sudra* must limit his ambition in either of the inferior kinds of bliss, and when he has attained this primary object in a future birth, he may then aspire to the highest beatitude—final absorption in *Brahm*.

The gods of Hinduism are almost numberless, and hence the immense variety of sects in India, each deriving its denomination from the name of its favourite divinity. At the head of this immense pantheon must be placed the members of the Hindu Triad, who, of course, attract the greatest number of votaries and the largest amount of reverence. It is not a little remarkable, that though *Brahma* occupies the first position among the Sacred Three, and might be supposed, as the Creator, to call forth the special homage of the creature, the active worship of this deity has almost completely fallen into desuetude among the people generally. He is still worshipped by one class, the Brahmans, at sunrise every morning, when they repeat an incantation containing a description of his image, and as an act of worship present him with a single flower; but as Mr. Elphinstone informs us, he was never much worshipped, and has now but one temple in India. *Vishnu* and *Shiva*, however, with their consorts, have always secured the greatest amount of practical homage, and their sects are more numerous than any other of the sects of India. Professor Horace Wilson says, that the representatives of these two superior deities have in course of time borne away the palm from the prototypes, and that *Krishna*, *Rama*, or the *Lingam*, are almost the only forms under which *Vishnu* and *Shiva* are now adored in most parts of India.

The worshippers of the *Sakti*, the power or energy of the divine nature in action, are exceedingly numerous among all classes of Hindus. It has been computed that of the Hindus of Bengal, at least three-fourths are of this sect; of the remaining fourth, three parts are *Vaishnavas*, and one *Saivas*. When the worshippers of *Sakti* incline towards the adoration of *Vishnu*, the personified *Sakti* is termed *Laksh-*







Sketch of Abdul Kabeem Khan.

View from the ...

Engraving by ...

*mī* or *Maha Lakshmi*; but when they incline towards the adoration of *Shiva*, the personified *Sakti* is termed *Parvati*, *Bhavanī* or *Durgā*. The bride of *Shiva*, in one or other of her many and varied forms, is one of the most popular emblems in Bengal and along the Ganges. The chief ceremony of initiation in all Hindu sects is the communication by the teacher to the disciple, of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly revealed to the uninitiated. Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. But the usual mode of discriminating one sect from another is by various fantastic streaks on the face, breast, and arms. For this purpose all the Vaishnava sects employ a white earth called *gopichandana*, which, to be of the purest description, should be brought from Dwārakā, being said to be the soil of a pool in that place where the *Gopīs* drowned themselves when they heard of *Krishna's* death. The common *gopichandana*, however, is nothing but a magnesia or calcareous clay.

The worship of *Shiva* appears to be the most prevalent and popular of all the modes of adoration, if we may judge from the number of shrines dedicated to the only form under which *Shiva* is revered, that of the *Lingam*; yet these temples are scarcely ever the resort of numerous votaries, and are regarded with comparatively little veneration by the Hindus. Benares, however, forms an exception, and the temple of Visweswara, "the Lord of all," an epithet of *Shiva*, represented as usual by a *Lingam*, is thronged with a never-ceasing crowd of worshippers. "The adoration of *Shiva* indeed," as Professor H. H. Wilson remarks, "has never assumed, in upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends as are narrated in the Puranas and Tantras have not been presented to the Hindus in any accessible shape. The *Saīvas* have no works in any of the common dialects, like the *Rāmāyana*, the *Bārta*, or the *Bhaktā Māhā*. Indeed, as far as any inquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of *Siva*, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the south of India popular legends relating to local manifestations of *Siva* are not uncommon. Corresponding to the absence of multiplied forms of this divinity, as objects of worship, and to the want of those works which attach importance to particular mani-

festations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of *Siva* are almost restricted to these religious personages, collected sometimes in open and numerous associations; but for the greater part detached, few, and indigent."

The course of worship among the Hindus consists in circumambulating the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, he strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and then departs. There is nothing like a religious service, and the hurried manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire anything but feelings of reverence and devotion.

Besides the usual forms of religious homage and rites of worship, there are other acts which, according to the religion of the Hindu, possess such extraordinary merit as to entitle the performer to an entrance into one or other of the heavens of the gods. Some of the most prominent of these are thus enumerated by Dr. Duff: "Fastings, frequent, long-continued, and accompanied by various meditative exercises:—the presenting of gifts to the Brahmans, such as a valuable piece of land, cows, horses, or elephants, large sums of silver or of gold, houses well stored with food, clothes, and utensils:—the honouring of Brahmans with feasts, which are replenished with all manner of rare delicacies and expensive luxuries: readings and recitations of portions of the Mahabharat and other Shastras, on auspicious days; and rehearsals for weeks or months together of those legends which embody the histories of their gods, accompanied with dances and wavings of brushes, and the jinglings of rings, and the noises of instrumental music:—the digging of public wells, or tanks, or pools of water 'to quench the thirst of mankind;' the building of public ghāts or flights of steps along the banks of rivers, to assist the faithful in their ablutions; the planting and consecrating of trees to afford a shade, and of groves to furnish refreshment to holy pilgrims; the repairing of old temples, or the erecting of new, in honour of the gods:—long and arduous pilgrimages to the confluence of sacred streams,—to spots that have been immortalized by the exploits of gods or the penances of holy sages,—or to shrines where the presence of some divinity may be more than ordinarily realized, and his favours and blessings with more than wonted affluence bestowed. Besides these, and others too

tedious to be recounted, must be specially noted the manifold practices of self-murder. Certain modes of voluntary religious suicide some of the *Shastras* distinctly recommend, annexing thereto promises of a heavenly recompense. To the modes thus divinely appointed the fervent but blind and perverse zeal of deluded votaries has not been slow in adding many more to testify the intensity of their devotion. Hence it is that numbers annually throw themselves over precipices and are dashed to pieces,—or cast themselves into sacred rivers and are drowned,—or bury themselves alive in graves which may have been dug by their nearest kindred. All these, and other modes of self-murder, are practised with the distinct expectation of *earning* an entrance into heaven. But the most celebrated of them all is the rite of Sati or Suttee."

The primitive form of Hinduism was, as we have seen, the religion of the Vedas, dating somewhere about B. C. 1400. At length philosophers appeared who avowed themselves not only critics, but opponents of the doctrines of these ancient sacred books. Three systems arose, the *Saṅkhya*, the *Nyāya*, and the *Vedānta*; and each system being divided into two parts, six schools of philosophy were formed somewhere between B. C. 700 and B. C. 600, which systems are, even at this day, taught at Benares. The earliest of these systems is undoubtedly the *Saṅkhya*, which is attributed to the sage *Kapila* as its author; but the precise date of any one of the three it is impossible to discover. One thing, however, is certain, that they gradually succeeded in destroying the credit and authority of the Vedas. At length, while Brahmanism was still struggling with the metaphysical schools which were dividing the public mind, Budha appeared, regarding it as the great object of his mission to overturn the ancient religion of the Hindus. A contest now commenced between *Buddhism* and *Brahmanism*, which lasted for a long period. For seven or eight centuries after the Christian era, *Buddhists* were in turn patronised, neglected, and persecuted by the kings of India. When driven from the Gauges they fled to Nepal, or sought refuge among the hills of the Dekkan.

"We first hear of Siva worship," says Mrs. Speir, in her recent work, entitled 'Life in Ancient India,' "about B. C. 300, some centuries after the first promulgation of Buddhism, but before Buddhism had become the court religion. At that time Alexander the Great was dead; Seleneus held Bactria and Babylon, and his ambassador Megasthenes dwelt with Hindu Rajas at Patna, on the Gauges. Brahmanical philosophy had before this time made war upon the Vedas; Rain and Fire-worship had become obsolete, and Sacrifice typical; the Greeks were not therefore likely to see Soma-festivals, or to hear of offerings to Indra and Agni; and as the philosophic Brahmins reserved their religious doctrine for the privileged few, the only obvious religions were those

of the populace, which Megasthenes describes as Siva worship on the hills and Vaishnava worship in the plains. The first was, he says, celebrated in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers and sounding bells and cymbals. From this the Greeks conjecture that Siva worship must be derived from Bacchus or Dionysus, and have been carried to the East in the traditionary expedition which Bacchus made in company with Hercules. This view was confirmed by finding that the wild vine grew in some of the very districts where this worship flourished. But these conjectures are treated by Professor Lassen as pure invention, and all that he accepts from the observations of Megasthenes is, that Siva worship was prevalent in the hills of India previous to the reign of Chandragupta.

"For a time the Brahmins resisted this innovation, and refused their patronage both to Siva and his worshippers; but the popular current was too strong for their virtue, it swept away their breakwaters, and left them in danger of unimportance and neglect. Then perceiving their selfish errors, and looking for a selfish remedy, the old Brahmins resolved to consecrate the people's harbours, or, in other words, to adopt the people's gods. Unable to stand like Moses, firmly promulgating a law which they declared Divine, they took the part of Aaron and presided over worship to the Golden Calf. From this era the morality and grandeur of ancient Brahmanism degenerated."

From the Chinese we learn that Buddhism was patronized in Central India so late as A. D. 645; but in the course of the seventh century it seems to have gradually disappeared, and *Sivaism* to have taken its place as the favourite worship of the Brahmins, and Shiva as the presiding deity of their order. To this day the greater number of sacred castes, particularly those who practise the rites of the Vedas, or who profess the study of the *Shastras*, receive Shiva as their tutelary deity, wear his insignia, and worship the *Lingam* either in temples, in their houses, or on the side of a sacred stream, providing in the latter case *Lingams* kneaded out of the mud or clay of the river's bed. The worship of the god *Vishnu* now began to prevail. He had been mentioned in the *Rig-Vēda*, but merely as an inferior divinity. The publication of the *Bhagavat-Gīta*, which is generally dated about the seventh or eighth century, made Vishnu a prominent god, styling him even the Supreme Deity, from whom all things have issued, and into whom all things shall be absorbed. For a time the religions of the *Vaishnava* and of the *Shiva* sects contended for the mastery. The two parties split up into numberless little sects, worshipping either the one deity or the other, in some one of his varied forms, or perhaps his consort, under one or other of her varied appellations. What has been the effect of the cumbrous and complicated system of idolatry which now constitutes Hinduism is seen

in the degraded, debased, and immoral condition into which the whole Hindu population is plunged. Such is, indeed, the natural result of their religion. "It matters not," Professor Horace Wilson truly remarks, "how atrocious a sinner may be, if he paints his face, his breast, his arms, with certain sectarian marks; or, which is better, if he brands his skin permanently with them with a hot iron stamp; if he is constantly chanting hymns in honour of Vishnú; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names; if he die with the word Hari, or Ráma, or Krishná, on his lips, and the thought of him in his mind, he may have lived a monster of iniquity,—he is certain of heaven."

During the last half century much has been done to ameliorate the condition of the Hindus. Missions have been established throughout almost every part of India; somewhere about 200 stations and 400 missionaries are scattered over the entire Peninsula; and from the indirect, as well as the direct influence of Christianity, a decided improvement has been effected in the general aspect and condition of the country. The Marquis of Hastings, who went to India in 1813 as governor-general, was the first to lend the influence of government to the cause of civilization among the natives. He gave every encouragement, private and public, to schools and colleges. Under his auspices the Calcutta School Society, the School Book Society, the Hindu College, and other institutions sprung into being. He also abolished the censorship of the press. Lord Bentinck abolished the *Suttee* throughout the British possessions of India, and Lord Hardinge made great, and in various instances, successful exertions to have it abolished in the dominions of the native princes not under British rule. Infanticide has been very extensively suppressed. The Phansiagars or Thugs, with whom it was a religious duty to murder and plunder, have been nearly, if not entirely, rooted out. A stop has been put in a good degree to the Meriah sacrifices in the extensive hill-tracts of Orissa. The law which declares that a native shall forfeit his paternal inheritance, by becoming a Christian, has been abrogated. Caste, the greatest obstacle to the spread of Christianity in India, has, in some degree, been put down. The marriage of Hindu widows has been sanctioned. In the courts the practice of swearing is in some places changed, the Bible being substituted for the water of the Ganges; or the witnesses only required to make a declaration that they speak the truth. Above all, the preaching of the gospel extensively, both by European and native missionaries, and the establishment of schools for the instruction of the young in general knowledge, and the elements of pure Bible Christianity, have done much to undermine and prepare for the final overthrow of the gigantic fabric of Hinduism. No doubt the re-ent insurrection in the North-western parts of India has put a temporary arrest on the

progress of missions in that quarter; but when the cloud which now darkens the horizon of India shall have passed away; when this fierce outbreak of Mohammedan ambition and Brahmanical jealousy shall have been suppressed, the work of missions will be resumed with redoubled zeal and energy, and Christianity will at length, by God's blessing, cover the whole peninsula of Hindustan from the Himalaya mountains to Cape Comorin.

**HINNOM (VALLEY OF)**, a noted valley situated on the south of Jerusalem, where the apostate Israelites celebrated the horrid rites of MOLOCH (which see), often accompanied with human sacrifices. This valley is rather more than half-a-mile long, about fifty yards broad, and twenty deep. By the Old Testament prophets it is sometimes called *Tophet*, from the tabrets, in Hebrew *toph*, with which the cries of the victims were drowned. After the Babylonian captivity, when the Jews had renounced their love of idolatry, they held Innom in abhorrence, casting into it the carcases of dead animals and the bodies of malefactors; lighting up fires in the valley to consume the offal. Hence *Gehenna* came to signify the place of final torment.

**HIPPOCAMPUS**, the mythical sea-horse of the ancient classical mythology. It was believed to be a kind of marine deity, half horse, half fish, and employed in the service of *Poseidon* of the Greeks or *Neptunus* of the Romans.

**HIPPOCENTAUR**. See **CENTAURS**.

**HIPPOCRATIA**, a festival held by the Arcadians in honour of *Poseidon*, in course of which it was customary to lead horses and mules gaily caparisoned in procession. It is supposed to have corresponded to the **CONSUALIA** (which see) of the Romans.

**HIPPOLAITIS**, a surname of *Athena*, under which she was worshipped at Hippola in Laconia.

**HIPPONA**, an ancient heathen deity worshipped by grooms who usually kept an image of this goddess in the stables that they might invoke her to bless the horses.

**HIRSCHAU (CONGREGATION OF)**, a class of religious established by William, abbot of Hirschau, in the diocese of Spire in Germany. It was formed on the model of that of Clugny. (See **CLUNIACENSIS**.) Its founder died in 1091. The monks went by the name of the Hirschaugian monks.

**HISAGUS**, a river-god who decided the dispute between *Athena* and *Poseidon* about the possession of Athens.

**HISTOPEDES**, a name given to the **EUNOMIANS** (which see), a branch of the Arians, in the fourth century, because they immersed in baptism, as Epiphanius relates, with the heels upwards and the head downwards, baptizing, however, in this singular way, only the upper parts of the body as far as the breast.

**HIOAGNAM**, a deity among the Chinese, who is believed to preside over the eyes.

**HOBAL**, an idol of the ancient Arabians, which

was demolished by Mohammed after he had taken possession of Mecca. It was surrounded with three hundred and sixty smaller idols, each of them presiding over one day of the lunar year.

"HOC AGE" (Lat. Do this), a form of words solemnly pronounced by a herald, when the ancient Romans were about to engage in a public sacrifice. It implied that the whole attention of the people was to be fixed on the sacred employment. Do this, as it were, and nothing else.

HIO-CHANG, a name given in China to the priests of Fo or Budha. They strongly inculcate upon their followers the worship of Budha, the sacred books, and the priesthood, which are termed the three gems. See GEMS (THE THREE).

HODAMO, a priest of the Pagan inhabitants of the island of Socotra, on the coast of Africa, who worshipped the moon, and had temples called Moqamos, in which that luminary was adored. The Hodamo was annually chosen and presented with a staff and a cross as the emblems of his functions.

HODUR, a Scandinavian god, son of Odin. He is represented in the Edda as blind, and yet so strong that he slew *Baldur* by throwing at him the twig of a mistletoe, which pierced him through and through. Referring to this murder the Edda says of Hödur, "Both gods and men would be very glad if they never had occasion to pronounce his name, for they will long have cause to remember the deed perpetrated by his hand." See BALDUR.

HOFFMANISTS, the followers of Daniel Hoffman, professor first of logic, and afterwards of theology, in the university of Helmstadt in Germany. In the end of the sixteenth and the beginning of the seventeenth century he taught that the light of reason, even as it is set forth in the writings of the most eminent philosophers, such as Plato and Aristotle, is injurious to religion; and, accordingly, he declared his decided opposition to all philosophical inquiry. This led to a keen controversy, in which Hoffman was joined by a number of ardent supporters. At length such was the heat and animosity manifested between the two parties, that the civil government found it necessary to interpose, and to refer the matter to arbitration, the result of which was, that Hoffman was called upon to recant, which accordingly he did, and thus escaped all further persecution.

HOFFMANNITES, a new sect of a mystic and apocalyptic character, which arose in 1854 among the Pietists in Würtemberg. Their leader is Dr. Hoffmann of Ludwigsburg, son of the founder of the pietistic colony of Komthal, and brother to the distinguished court-preacher at Berlin. He is described by Dr. Schaaf as a man of much talent, learning, and piety. He was elected in 1818 a member of the parliament of Frankfort in opposition to Dr. Strauss, the author of 'The Life of Jesus.' Dr. Hoffmann regards the church, in its present mixture with the world, as the modern Babylon hastening to destruction, dimly foreshadowed by the revolution of 1818,

and he looks to the Holy Land as destined to be the scene of the gathering of God's own people to await the second coming of Christ. His friends made preparation for an emigration to Palestine, and we learn, on the authority of Dr. Schaaf, that they actually applied to the Sultan for a gift of that country, but of course without success. They formed great expectations from the Eastern war, but these have not as yet been realized.

HOG (THE SACRIFICE OF THE). The Jews were strictly prohibited from using the hog as food. The reason of this prohibition is supposed by Maimonides to have been the filthy feeding of the animal, and its wallowing in the mire; others trace it to the circumstance that the hog is a carnivorous animal, and others still believe that the flesh of the hog, when used as food, would have produced the leprosy, to which the inhabitants of the East have always been liable. But whatever might be the cause of its prohibition as an article of food, the hog has always been held in special abhorrence by the Jews. They were not allowed so much as to open one of these animals, to take out the fat and apply it to any use. In regard to this animal the Jews are so scrupulous, that they say they may not touch a hog when alive with one of their fingers, it being a proverbial saying among them, that ten measures of leprosy descending into the world, swine took to themselves nine of them, and the rest of the world one. It is a curious circumstance, and one which strikingly shows the ignorance which prevailed among the ancient Pagans as to the religion of the Jews, that Plutarch, in his writings, introduces one Callistratus saying, that the Jews refrained from eating the flesh of a hog out of the great respect in which they held that animal, because, by turning the ground with his muzzle, he had taught men husbandry. Such an assertion is unworthy of a writer so intelligent and generally well-informed as Plutarch undoubtedly was. The true reason probably why the Jews accounted the hog an abomination was, because of its use among some idolatrous nations. Not only, however, did the Hebrews abstain from the use of hog's flesh; the Egyptians, Arabians, Phœnicians, and other neighbouring nations also refrained from this kind of food. And yet from the frequency with which swine are seen painted on the monuments, these animals appear to have been reared in considerable numbers among the Egyptians; but for what purpose it is difficult even to conjecture. The Scythians would not sacrifice them, nor even rear them. At this day the Kahnuck Tartars will not feed these animals, though the Buddhist religion does not forbid them. Among the ancient Greeks and Romans hogs formed a frequent class of victims in their sacrifices, so that the *Suovetaurilia* of the Romans, and the *Tritina* of the Greeks, consisting of a pig, a sheep, and an ox, were not unfrequently employed on sacred occasions. Thus in the regular and general lustration or purification of the whole Roman people, which took place

at the end of every five years, this was the species of sacrifice which was offered in the Campus Martius, where the people assembled for the purpose. These, indeed, were the most common animal sacrifices at Rome. They were performed in all cases of a lustration, and the victims were carried around the thing to be lustrated, whether it was a city, a people, or a piece of land. In the arch of Constantine at Rome there is still seen a representation of the *Sauvetailia*. It was a practice also among the Greeks and Romans to offer a hog in sacrifice to Ceres at the beginning of harvest, and another to Bacchus before they began to gather the vintage; because the animal is equally hostile to the growing corn and the loaded vineyard. It is possible that to this practice there may be an allusion in Isa. lxvi. 3, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

The Hindus hold the hog in as great abhorrence as the Jews themselves do. In his third *avatar* or incarnation, Vishnu assumed the form of a hog. The Mohammedans, also, who have imbibed many Jewish prejudices and customs, abhor hogs, and look upon them as so unclean that they dare not touch them; and should they do so, even by chance, they become thereby polluted.

**HOLOCAUSTS.** See BURNT-OFFERINGS.

**HOLY**, that which is morally pure, set apart from a common to a sacred use, or devoted to God.

**HOLY ASHES.** See ASHES, ASH-WEDNESDAY.

**HOLY CANDLES.** See CANDLEMAS-DAY.

**HOLY-CROSS-DAY.** See EXALTATION OF THE CROSS.

**HOLY-DAYS.** See FESTIVALS.

**HOLY FIRE.** See FIRE, FIRE (HOLY).

**HOLY FONT.** See FONT.

**HOLY GHOST**, the third Person in the blessed Trinity. He is also termed the **HOLY SPIRIT**, and believed by all Trinitarian Christians to be the same in substance with the Father and the Son, and equal to them in power and glory. This was the doctrine of the primitive Christian church, founded on numerous passages of the Holy Scriptures. Thus we find the Holy Ghost combined with the Father and the Son on a distinct footing of equality, or rather identity in the baptismal formula, Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again, the name Holy Ghost is interchanged with that of God in Acts v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 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." Not only is the Holy Ghost thus termed God, but the Divine attributes are ascribed to him in various passages. Thus He is said to be omniscient, I Cor. ii. 10, 11. Omnipotent, Luke i. 35, where he is termed "the Power of the Highest;" Eternal, Heb. ix. 14. The works of God are ascribed also to the Holy Ghost; for example, creation, Gen. ii. 2; Job xxvi. 13; Ps. civ. 30. The Holy Ghost is joined with the Father and the Son in the apostolic blessing pronounced upon the Corinthian church, 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." He is stated also to be the author of all those extraordinary gifts which were communicated to the Church of Christ in the earliest period of her history, and to impart to the souls of men in all ages those regenerating and sanctifying influences which can alone fit them for serving God on earth, and enjoying him in heaven. From considerations such as these, the Holy Ghost is concluded to be a Divine Person, equal to the Father and the Son.

In the fourth century, when the church was agitated with the Arian controversy, various different opinions began to be expressed in regard to the nature and constitution of the Holy Ghost. The council of Nice, A. D. 325, had been silent on the subject. Lactantius, while he separated the Son from the Father after the manner of the Arians, confounded the Holy Spirit with the Son, as the Sabellians did. Some writers followed his example, while others ascribed a distinct personality to the Spirit, but asserted that he was subordinate to both the Father and the Son. The most prominent individual, however, in the fourth century, who denied the divinity of the Holy Spirit, was the Semi-Arian Macedonius, bishop of Constantinople, who is said to have reasoned thus: "The Holy Spirit is either begotten or not begotten; if the latter, we have two uncreated beings, the Father and the Spirit; if begotten, he must be begotten either of the Father or of the Son; if of the Father, it follows that there are two Sons in the Trinity, and hence brothers; but if of the Son, we have a grandson of God." In opposition to this reasoning, Gregory of Nazianzum simply remarked, that not the idea of generation, but that of procession is to be applied to the Holy Spirit, according to John xv. 26, and that the procession of the Spirit is quite as incomprehensible as the generation of the Son.

The rise of the Macedonian heresy occasioned considerable discussion, and at length the general council of Constantinople, A. D. 381, influenced chiefly by Gregory of Nazianzum, decided the point as to the nature of the Spirit, not by applying the term *Homousios*, of the same substance, to the Spirit, as the Nicene council had done in the case of the controversy as to the nature of the Son, but simply by determining that he proceeded from the Father. It

would appear that when the Nicene-Constantinopolitan creed was formed, the most conflicting opinions were held by different divines, thus clearly calling for a definite deliverance of the church upon the subject. Gregory of Nazianzum gives a summary of the chief opinions in regard to the Holy Spirit at the time when the council of Constantinople was held: "Some of the wise men amongst us regard the Holy Spirit as an energy, others think that he is a creature, some again that he is God himself, and, lastly, there are some who do not know what opinion to adopt, from reverence, as they say, for the Sacred Scriptures, because they do not teach anything definite on this point. Eustathius of Sebaste belonged to this latter class. Eusebius of Cesarea was the more willing to subordinate the Spirit to both the Father and the Son, the more he was disposed to admit the subordination of the Son to the Father. He thinks that the Spirit is the first of all rational beings, but belongs nevertheless to the Trinity. Hilary was satisfied that that, which searcheth the deep things of God, must be itself divine, though he could not find any passage in Scripture in which the name 'God' was given to the Holy Spirit. He also advises us not to be perplexed by the language of Scripture, in which both the Father and the Son are sometimes called Spirit. Cyrill of Jerusalem, too, endeavours to confine himself to the use of scriptural definitions on the nature of the Holy Spirit, though he distinctly separates him from all created beings, and regards him as an essential part of the Trinity." Basil, surnamed the Great, also, at the same period, published a treatise expressly on the subject of the Holy Spirit, in which he maintained that the name *God* should be given to the Holy Spirit, and appealed, in support of this view, both to Scripture in general, and to the baptismal formula in particular. Without, however, laying much stress upon the name itself, he simply demanded that the Spirit, so far from being regarded as a creature, should be considered as inseparable from both the Father and the Son.

In so far as the particular heresy of Macedonius was concerned, the canons of the council of Constantinople were quite satisfactory. "The relation," says Hagenbach, in his 'History of Doctrines,' "of the Spirit to the Trinity in general had been determined, but the particular relation in which he stands to the Son and the Father separately, remained yet to be decided. Inasmuch as the formula declared, that the Spirit proceeds from the Father, without making any distinct mention of the Son, room was left for doubt, whether it denied the procession of the Spirit from the latter, or not. On the one hand, the assertion that the Spirit proceeds *only* from the Father, and not from the Son, seemed to favour the notion, that the Son is subordinate to the Father; on the other, to maintain that he proceeds from both the Father and the Son, would be placing the Spirit in a still greater dependence (viz. on two persons in-

stead of one). Thus the desire fully to establish the Divinity of the Son, would easily detract from the Divine nature of the Spirit; the wish, on the contrary, to prove the self-existence and independence of the Spirit, would tend to throw the importance of the Son into the shade. The Greek fathers, Athanasius, Basil the Great, Gregory of Nyssa, and others, asserted the procession of the Spirit from the Father, without distinctly denying that he also proceeds from the Son. Epiphanius, on the other hand, ascribed the origin of the Spirit to both the Father and the Son, with whom Marcellus of Ancyra agreed. But Theodore of Mopsuestia and Theodoret would not in any way admit that the Spirit owes his existence to the Son, and defended their opinion in opposition to Cyrill of Alexandria. The Latin fathers, on the contrary, and Augustine in particular, taught the procession of the Spirit from both the Father and the Son. This doctrine was so firmly established in the West, that at the third synod of Toledo (A. D. 589) the clause *filioque* was added to the confession of faith adopted by the council of Constantinople, which afterwards led to the disruption between the Eastern and Western church."

The addition made by the Spanish church to the Nicene-Constantinopolitan creed, was afterwards adopted by the churches of France and Germany. The Eastern or Greek church refused to recognize the change, as, in their view, unwarranted and heretical (see *FILIOQUE*), and to this day, the question as to the single or double procession of the Holy Ghost is one of the main grounds of difference between the Greek church and the churches of the West. See *PROCESSION (DOUBLE) OF THE HOLY GHOST*.

**HOLY HANDKERCHIEF.** See *HANDKERCHIEF (HOLY)*.

"**HOLY, HOLY, HOLY.**" See *CHERUBICAL HYMN*.

**HOLY MORTAR.** See *MORTAR (HOLY)*.

**HOLY OIL.** See *ANointing OIL*.

**HOLY PLACE.** See *TABERNACLE, TEMPLE*.

**HOLY OF HOLIES.** See *TABERNACLE, TEMPLE*.

**HOLY ROOD DAY**, a festival celebrated on the 3d of May in commemoration of the Empress Helena, the mother of Constantine, having discovered what was believed to be the true cross. This festival was instituted in the sixth century by Pope Gregory the Great.

**HOLY SCRIPTURES.** See *BIBLE*.

**HOLY SYNOD.** See *SYNOD (HOLY)*.

**HOLY TABLE.** See *COMMUNION TABLE*.

**HOLY THURSDAY.** See *MAUNDY THURSDAY*.

**HOLY WARS.** See *CRUSADES*.

**HOLY WATER.** See *WATER (HOLY)*.

**HOLY WEEK.** See *PASSION WEEK*.

**HOMA**, a sacrifice to fire among the Hindus which the Brahmans alone have the privilege of per-



forming. It is simply a fire kindled with a kind of consecrated wood, into the flames of which they cast a little boiled rice sprinkled with melted butter. This sacrifice is performed by the father of the novice at the initiation of a Brahman. When the fire has been consecrated, it is carried into a particular apartment of the house, where it is kept up day and night with great care, until the ceremony is ended. It would be considered a very inauspicious event if for want of attention, or by any accident, it should happen to go out.

**HOMAGYRIUS**, a surname of Zeus among the ancient Greeks, under which he was worshipped at Æginn, on the north-west coast of the Peloponnesus, where Agamemnon is said to have assembled the Greek chiefs for the purpose of deliberating about the Trojan war. It was under this name also that Zeus was worshipped as patronising the Achaean league.

**HOMILIARIUM OF CHARLEMAGNE**, a selection of sermons made by order of Charlemagne in the eighth century, in order to assist those clergymen, and they were numerous at that period, who were unable to compose their own sermons. At an earlier period, there had been prepared for this purpose selections from the discourses of the Fathers, and which the clergy were permitted to read in their churches. But these selections having been greatly corrupted through the ignorance of the age, the Emperor Charles directed an improved collection to be made by one of his clergy, Paul Warnefrid or Paulus Diaconus of the abbey of Montecassino. Thus by means of this Homiliarium, the sermons preached on Sundays and festival days were collected and arranged, and the order of biblical texts being observed which had been gradually formed in the Roman church from the time of Gregory the Great, that order came more generally into use, and a greater degree of uniformity in this respect was introduced. To extend the usefulness of the Homiliarium, several councils ordered its translation into different languages. The example of Charlemagne was speedily followed, and several Homiliaria appeared in the eighth and ninth centuries, all of them, however, in the Latin language. Otfrid of Weisenburg appears to have been the first who composed a Homiliarium in the German language.

**HOMILIES** (Gr. *Homiliai*, discourses), the name given in the ancient Christian church to the **SERMONS** (which see), or discourses which were delivered on the Lord's Day, and on festivals, for the instruction and edification of the people. All the homilies which have been preserved both by the Greek and Latin Fathers were composed by bishops.

**HOMILIES (BOOK OF)**, plain discourses drawn up at the Reformation, to be used in the churches in England "on any Sunday or holy-day when there is no sermon." The first book, which appeared in the reign of Edward the Sixth, is attributed chiefly to Archbishop Cranmer, aided, as is generally supposed,

by Ridley and Latimer. The second book appeared in 1562 in the reign of Elizabeth. It is difficult, if not impossible, to ascertain precisely the authors of the discourses in either Book, and many members of the Church of England disapprove of some of the doctrines which they inculcate, such as the sacramental character of marriage, baptismal regeneration, and the real presence in the eucharist.

**HOMINICOLÆ** (Lat. man-worshippers), a term of reproach applied by the **APOLLINARIANS** (which see), and others to those who worshipped the God-man Christ Jesus.

**HOMMES D'INTELLIGENCE** (Fr. men of understanding), a sect which appeared in the Netherlands in the fifteenth century, headed by William of Hildesheim or Hildenissen, a Carmelite friar. They are thought by Mosheim to have been a branch of the **BRETHREN OF THE FREE SPIRIT** (which see); for they asserted that a new law of the Holy Spirit and spiritual liberty was about to be announced. They taught various doctrines which tended no doubt to prepare the way for the Reformation. Thus they preached justification through the merits of Christ without the deeds of the law. They rejected priestly absolution, maintaining that Christ alone can forgive sins. They held that voluntary penances are not necessary to salvation, but true repentance and a change of heart. Along with the Brethren of the Free Spirit, they appear to have believed that the period of the old law was the time of the Father, the period of the new law the time of the Son, and the remaining period that of the Holy Ghost or Elias.

**HOMIOUSIANS** (Gr. *homoios*, similar, and *ousia*, substance or essence), a name sometimes applied to the high **ARIANS** (which see), on account of the opinion which they held in regard to the Person of the Son, maintaining that he was not of the same but of similar substance with the Father.

**HOMOOUSIANS** (Gr. *homos*, together, and *ousia*, substance or essence), a name given to the orthodox or **ATHANASIANS** (which see), in the fourth century, because they held the Son to be of the same substance or consubstantial with the Father.

**HOMUNCIONITES**. See **PHOTINIANS**.

**HONEY**. The Jews were forbidden in Lev. ii. 11, to mingle honey in any burnt-offering made by fire; at the same time they were commanded to present the first-fruits of their honey, these being intended for the support of the priests, and not to be used in sacrifices. The Jewish doctors allege that the honey here referred to was not that which is produced by bees, but a sweet syrup procured from ripe dates. The reason why it was forbidden as an ingredient of the Jewish sacrifices is probably to be found in the circumstance that it was so used by the heathen. It was much employed in the preparation of ordinary beverages, both among the Greeks and Romans, and it also formed an ingredient in sacrifices to many of their gods, besides constituting

an important part in offerings to the dead. At this day the Russians place near the grave a dish into which honey enters as an ingredient, and the Esthonians a clay vessel full of honeyed drink. Herodotus mentions it in describing the sacrifice of an ox to the Egyptian goddess *Isis*.

Among the early Christians, it was customary to give to the newly baptized a small portion of milk and honey, to signify, as Jerome and Tertullian allege, that they were now as children adopted into God's family. From the third council of Carthage it appears that this milk and honey had a peculiar consecration distinct from the eucharist. It is said in the canons of that council to be offered at the altar on a most solemn day, and there to have its proper benediction for the mystery of infants, that is for the baptized, who are considered to be new-born babes, in a spiritual sense.

HONOR, a personification of Honour, which was worshipped at Rome, having a temple dedicated to him outside the Colline gate. Caius Marins built a temple to this deity after his victory over the Cimbri and Teutones. Those who sacrificed to *Honor* required to have their heads uncovered.

HONORINUS, the name by which Augustin describes the Roman god *Honor* (see preceding article).

HONOR CATHEDRÆ, an expression used in Spain in the sixth century, to denote the honorary acknowledgment which the bishops received in their parochial visitations.

HOOD, an ornamental fold that hangs down the back of a graduate in England to mark his degree. Formerly the different degrees were known in the universities by the colour and materials of the hood. By the canons of the Church of England, all ministers saying the public prayers, or ministering the sacraments, or other rites of the church, if they are graduates, shall wear upon their surplices at such times such hoods as by the orders of the universities are agreeable to their degrees.

HOPKINSIANS, or HOPKINSIAN CALVINISTS, the followers of the Rev. Samuel Hopkins, a North American divine, who was pastor of the first Congregational Church at Newport, Rhode Island, about A. D. 1770. Being a man of a somewhat metaphysical turn of mind, he was particularly partial to the writings of President Edwards, but instead of following closely in the steps of that eminent philosophical theologian, Dr. Hopkins struck out in some respects a path of his own, and in his 'System of Divinity,' which was published at Boston, New England, a short time after his death, has given forth sentiments on the most important points of Christian doctrine, at variance not only with the views of Edwards, but of orthodox divines in general. The peculiar opinions of Hopkins, however, have found considerable favour with some Christians, who, though not forming a separate sect or denomination, are called from their leader *Hopkinsians*, though they themselves prefer to be called *Hopkinsian Calvinists*.

At the foundation of this system of theology lies the notion that all virtue or true holiness consists in disinterested benevolence, and all sin in interested selfishness, the latter principle being in its whole nature, and in every degree of it, enmity against God, the enthroning of the creature, and the dethroning of the Creator. The distinction is not sufficiently kept in view in the writings of Hopkins between legitimate *self-love* and illegitimate *selfishness*. The former is an inherent part of our moral constitution, and its exercise is both lawful and necessary; the latter is the offspring of the fall, and in its very nature vicious and sinful. But the very existence of self-love as a part of our moral constitution, and the Divine sanction given to it in the command, "Thou shalt love thy neighbour as thyself," shows plainly that disinterested benevolence cannot be of the essence of human virtue. The goodness which the Bible commands, in so far at least as regards the second table of the law, consists not in total self-forgetfulness or self-extinction, but in a beautiful equipoise of love to self and to our neighbour. Neither, in so far as the first table of the law is concerned, can disinterested benevolence be said to be of the essence of human virtue, seeing the whole Christian scheme revealed to us in the Word of God, is so constructed as to establish the great moral principle arising out of the whole, "We love Him, because he first loved us." The fundamental principle then of Hopkinsianism as a moral system is obviously fallacious.

In this theological system, the distinction on which Edwards so much insists between natural and moral inability is firmly maintained, and it is clearly pointed out, that the inability of man to believe in Christ is wholly of a moral character, as Christ himself says to the Jews, "Ye will not come to me that ye might have life." Unbelief, therefore, is not an infirmity, but a crime. In this point the Hopkinsians are correct. But whenever their favourite notion of disinterested benevolence is introduced, their views become erroneous. Thus they allege that, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever. Now it is undoubtedly true that conviction of sin, or a deep heartfelt consciousness of guilt and demerit, precedes conversion, but while we judge ourselves to be righteously condemned sinners, we are not called upon to pronounce judgment upon the divine conduct in a hypothetical case. Our own sinfulness, and our own need of a Saviour, are at that important stage of our spiritual history the chief objects of our concern. The Hopkinsians are thoroughly *Sapralapsarians* in their Calvinism, for they believe that God has predestinated the fall and all its consequences, and that he designed the introduction of sin to operate for the production of the general good. They allege also that repentance is necessarily prior in point of time to the exercise of faith in Christ—a point which is of little im-

portance, as the two graces of faith and repentance are so closely and intimately connected, that it is difficult to assert priority in regard to either the one or the other. But the great theological distinction of the *Hopkinsian* system is a denial of the doctrine of imputation, whether of Adam's guilt on the one hand, or of Christ's righteousness on the other. This peculiarity has been extensively embraced both in Britain and America, not so much from the diffusion of the writings of Hopkins, as from the wide circulation which Dr. Dwight's System of Theology has obtained on both sides of the Atlantic—a work which, amid all its excellencies, is pervaded by this one error. Both sin and righteousness, it is alleged by those who deny imputation, are strictly personal in their nature, and cannot possibly be transferred from one person to another. But the fallacy of this objection consists in confounding two things which are essentially distinct, the *actual* and the *legal*. It is nowhere alleged that Adam's posterity have become *actually* guilty of Adam's personal sin, but it is alleged that in consequence of their federal connection with their first father they have become *legally*, or in the eye of law chargeable with, or rather involved in, his guilt. In the same way it is nowhere alleged that the righteousness of Christ is *actually* conveyed over to believers, but it is asserted that his righteousness is *legally*, or in the eye of law imputed to them, or put down to their account. Imputation then is not an *actual* but a *legal* transference. The term is strictly forensic, and the principle which it involves is familiarly known to us in the transactions of every day life. Let but a royal ambassador be insulted at a foreign court, and the whole nation whence the insult has proceeded will be made to suffer for it. How often do we find the debts of one man put down to the account of another, who may happen to be his surety? And the same principle is often seen at work in the providential dealings of God. Thus in a thousand instances the child suffers for the vices of his parent, and the wife for those of her husband, and even a whole people for the crimes of their rulers. After all, the distinction which the Hopkinsian draws is nominal rather than real. We are become sinners *by* Adam's sin, not *for* it; we become righteous *by* or *through* Christ's righteousness, but not *for* it. The result is the same on either supposition; the controversy is as to the mode in which the result has been produced.

In regard to the doctrines of grace and the divine decrees, the *Hopkinsians* are high Calvinists. They believe both in particular election and in reprobation; they hold the total depravity of human nature; they contend for the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the complete consistency between free agency and absolute dependence on the grace of God.

The Hopkinsian controversy is but little known

in Britain, but in the United States of America it was some years ago warm and protracted, giving rise to a number of publications on both sides, marked by considerable ability and polemic power.

**HORÆ**, the goddesses of the seasons among the ancient Greeks, and the servants of *Zeus* in conveying benefits to men. Two of them were worshipped at Athens from a remote period, one of them, *Thallo*, presiding over spring, and the other, *Carpo*, presiding over autumn. They are often combined with the *Charites*. They were worshipped not only at Athens, but also at Argos, Corinth, and Olympia. Hesiod makes them three in number, *Ennomia*, *Dice*, and *Eirene*, and calls them the daughters of *Zeus* and *Themis*, who, in accordance with their respective names, give to a commonwealth good laws, justice, and peace.

**HORCUS** (Gr. an oath), the personification of an oath among the ancient Greeks. He is mentioned by Hesiod as the son of Eris, and ready at all times to punish perjury.

**HORICALIA**, or **HORICIDIA**, an ancient Roman festival, celebrated on the 15th of April in honour of the goddess *Tellus*. Thirty cows with calf were sacrificed on the occasion, part of them in the temples of Jupiter.

**HORME**, the personification of energy among the ancient Greeks. She had an altar dedicated to her at Athens.

**HORNS**. The principal instruments of defence in many animals being in their horns, it often happens that the horn is used as a symbol of power. Thus in the Old Testament we find such expressions as the Lord exalting the horn of David, and breaking the horn of the ungodly. It is said, Psal. xviii. 2, "The horn of my salvation," that is, my Saviour and defence. Horns are also used in Scripture as the symbols of royal dignity and authority. Thus Jer. xlviii. 25, "The horn of Moab is cut off;" and in Zech. i. 18, the four horns are four great monarchies. "The ten horns," says Daniel, "are ten kings." In Judea, in Persia, in China, and even, according to Schoolcraft, among the Red Indians of North America, horns have been used as a symbol of power. The pictures and statues of the gods of heathen antiquity were often adorned with horns. The Greeks, Porphyry tells us, fixed the horns of a ram to the image of Jupiter, and those of a bull to that of Bacchus. The same ornament is found according to Spanheim, on medals of Jupiter Ammon, Bacchus, Isis, and Serapis. Clemens Alexandrinus alleges that Alexander the Great wore horns in token of his divine extraction. Accordingly, he is called in the Koran the two-horned, as the famous era of the Seleucide is called the era of the two-horned.

**HOROLOGIUM**, the name given to a collection of prayers used in the Greek church, corresponding nearly to the *Hours* of the Romish Church.

**HORSE-SACRIFICE**. At a very ancient period this rite appears to have been practised in some coun-

tries. Thus the Massagetæ, a great and powerful nation, whose territories extended beyond the Araxes to the extreme parts of the East, are said by Herodotus to have sacrificed horses to the Sun, deeming it most proper to offer the swiftest of all animals to the swiftest of the gods. Larcher, in reference to this species of sacrifice, remarks, "This was a very ancient custom; it was practised in Persia in the time of Cyrus, and was probably anterior to that prince. Horses were sacrificed to Neptune and the deities of the rivers, being precipitated into the sea or into the rivers. Sextus Pompeius threw into the sea horses and live oxen in honour of Neptune, whose son he professed to be." Hence we find the surname applied to Neptune of *Hippius*, from the Greek word *hippos*, a horse. Among the Lacedæmonians, a horse was sacrificed to the winds, which by their force carried the ashes of the victim to a distance. Nay, from its swiftness the horse is sometimes used as the emblem of the winds. Thus in the Scandinavian mythology, *Sleipnir*, the horse of *Odin*, has eight legs, probably to indicate the extreme rapidity of the winds. In the Rig-Veda, the car of the winds is represented as being drawn by reddish and yellow horses.

But in the different systems of heathen mythology, both ancient and modern, horses are often introduced in connection with the Sun, the great king of day, who starts from the East, and with great rapidity traverses the heavens until he finds his resting place in the West. In Persia, white horses were consecrated and sacrificed to the Sun. In Thrace, the man-eating horses of Diomedes show that the god of the country was the Sun, and that they offered him human victims. The Romans also sacrificed a horse to Mars with peculiar ceremonies. Apollo the Sun-god had his four-wheeled chariot drawn by swift-flying steeds. The Greeks gave several of their gods cars supplied with splendid horses. The Scandinavians and the Germans attributed a prophetic virtue to horses, especially those of Freyr, the god of day. The Slavonians reared sacred horses, some of them white, others black. Among the ancient Romans a horse was sacrificed annually to *Mars*, in the Campus Martius at Rome, in the month of October. On that occasion the blood which dropped from the tail of the October horse, as it was called, was carefully preserved by the Vestal virgins in the temple of *Vesta*, for the purpose of being used at the *Palilia* or shepherd-festival, which was annually celebrated at Rome in the month of April, when the blood was burned along with other articles to produce a purifying smoke.

The horse is not unfrequently mentioned in heathen mythology in connection with water, probably on account of its rapidity. In the *Zend-Avesta*, the water Ardonsour, which gushes forth from Alborj, the sacred mountain, is represented under the form of a young girl with the body of a horse. The Rig-Veda makes the Sun which dries

the earth struggle against *Etasa*, the horse, or the water, and in the *Zend-Avesta*, Taschter the genius of rain fights under the figure of a horse against Epeoseho the genius of dryness.

In the Rig-Veda, are two hymns in honour of the horse sacrifice, called *Aswamedha*: "The horse," says Mrs. Speir, "is a mystical horse, 'sprung from the Gods,' 'fabricated from the sun.' The actual sacrifice was probably a custom belonging to the Hindus' earlier home in Northern Asia, where the Scythians and Massagetæ are known to have offered horses to the sun; and later, when treated as an emblematic ceremony, the mythical horse typified the Sun, and the Sun typified the universal soul. The hymns describe the horse as 'bathed and decorated with rich trappings, the variously-coloured goat going before him.' Three times he is led round the sacrificial fire; he is bound to a post and immolated by an axe, and the flesh is roasted on a spit, boiled, made into balls and eaten, and finally—

"The horse proceeds to that assembly which is most excellent:

To the presence of his father and his mother (heaven and earth).

Go horse to-day rejoicing to the Gods, that (the sacrifice) may yield blessings to the donor."

"This ceremony was afterwards performed symbolically, and is alluded to in Upanishads and Brahmanas (which are treatises attached to the Vedas,) as a ceremony of peculiar solemnity and deep significance, and one which is supposed to procure universal dominion. In the very much later writings called Puranas the rite is altogether travestied: a mortal rajah there performs the sacrifice in order to dethrone the God Indra; and it is upon this version of the story, that Southey constructed his 'Curse of Kehama,'—correctly enough, Professor Wilson observes, according to the authorities which he followed, 'but the main object of the ceremony, the deposal of Indra from the throne of *Swarga* and the elevation of the Sacrificer after a hundred celebrations to that rank, are fictions of a later date, uncountenanced by the Veda.'"

The horse sacrifice at this day is one of the great annual ceremonies of the Hindus. It is thus described: "The animal must be of one colour, if possible white, of good signs, young and well formed. The sacrificer must touch, on an auspicious day, the head of the horse with clay from the Ganges, with sandal-wood, a pebble, rice not cleansed from the husk, leaves of *dorea* grass, flowers, fruits, curds, a shell, a lamp, a mirror, silver and gold, repeating the necessary formula. Having first been bathed with water, in which had been immersed a ball composed of the bark of different trees and various kinds of spices, the horse is next superbly caparisoned. Then the god Indra is invoked by a number of prayers to come and preserve the horse, which is about to be set at liberty. After this a small piece of paper is

fastened on the forehead of the horse, inscribed with the following words: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' These ceremonies being concluded, the horse is let loose, and runs at liberty for a whole year, during which whole time, however, he is constantly followed by servants belonging to the sacrificer. The year being expired, he is caught and bound. A proper place for the sacrifice having been selected and walled round with bricks, a roof is raised on pillars, under which is erected an altar of earth. At the eastern extremity of the altar a small terrace of sand is raised for receiving the fire; and from the roof is suspended a canopy, with elegant curtains on all sides. On the pillars of the altar are suspended branches of the mango-tree, bells, garlands of flowers, with *châmaras*, or tails of the cow of Tartary. The sacrificer, accompanied by a number of persons engaged to officiate at the rites, then enters, while portions of the Sâma-Veda are recited. Twenty-one posts, to one of which the horse is fastened, are then fixed in the earth, adorned with garlands, and having thirty inferior victims tied to them. These are purified by aspersions of holy water, and numerous incantations. A silver image of Garuda, with sixteen golden bricks, is then borne in, and the sacrificer and his wife wash the feet of the horse, and caparison him anew. The fire is blown with a fan of deer's skin. The holy water is contained in a fig-tree bowl. There is likewise provided an earthen vessel of water, with the image of a man painted on it, which is covered with branches, fruit, and flowers, and ornamented with gold, silver, pearls, and other gems. The horse is then slain, and his flesh, cut into small pieces, is cast into the fire, while the sacrificer and his wife sit upon the altar and receive the fumes. After this the other victims are slain, amidst the chaunting of repeated incantations. The gods to whom these sacrifices are offered are Brahma, Vishnu, Siva, and the ten guardian deities of the earth."

**HORSES (BLESSING OF).** See ANTHONY'S (ST.) DAY.

**HORTA**, a name sometimes given to ANGERONA (which see).

**HORUS**, the ancient Egyptian god of the sun. He was the son of Osiris and Isis, and the symbol under which he was represented was with the head of the sacred hawk. He is thought to have been the same as Aroueris. His worship extended from Egypt to Greece, and even to Rome, though under a somewhat modified form. In the astronomical view of the Egyptian mythology, he was Osiris in the sign of Leo. He was identified with the Greek Apollo, so early as the time of Herodotus, and in some respects with the Egyptian god of silence, Harpocrates, being born like him with his finger on his

mouth, indicative of mysterious secrecy and silence.

**HOSANNA**, a form of blessing used by the Jews at the feast of tabernacles. In the course of that ancient festival they carried branches of palm-trees, olives, citrons, myrtles, and willows, singing all the while Hosanna, "Give salvation," or "Save I beseech thee," meaning thereby to pray for the coming of the Messiah. The branches which they carried were called Hosanna, as well as all the days of the feast. During the continuance of the feast, which in ancient times lasted for seven days, the Jews walked in procession round the altar with branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last day of the feast, which was called the Great Hosanna, they marched round the altar seven times. Among the modern Jews, the feast of tabernacles is made to extend to nine days. The seventh day is called *Hosanna Rabba*, that is, "assist with great succour," being a solemn acclamation used in the prayers of this day.

The Christian church, both ancient and modern, ascribe to the word *Hosanna* a signification somewhat similar to that of HALLELUJAH (which see). Eusebius gives the first instance on record of its use, where, at the death of a certain martyr, the multitude are said to have shouted, "Hosanna to the Son of David." The use of it is prescribed in religious worship in the Apostolical Constitutions, in connection with a doxology to Christ. It occurs also in the liturgy of Chrysostom. By the ancients it was uniformly regarded as a doxology. Jerome speaks of a custom which existed in his time, and which he strongly condemns, that of the people singing hosannas to their bishops, as the multitudes did to our Saviour on his entrance into Jerusalem. The hosanna used to the bishops appears to have been couched in these words: "Blessed be ye of the Lord, and blessed be your coming; hosanna in the highest." In the Apostolical Constitutions, the Hosanna is appointed to be used after participating in the communion, and the precise form is thus recorded: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord: blessed be the Lord our God who was manifested to us in the flesh."

**HOSPITALLERS.** See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

**HOSPITALS**, houses in which the poor are gratuitously accommodated and supported. Such buildings were often erected in connection with Christian churches in ancient times; and it became an express regulation that a fourth part of the revenues of the church should be set apart for the poor and sick. Priests and deacons often had the management of the hospitals, being responsible to the bishop for the right management of their trust.

**HOSPITIUM**, a place sometimes attached to monasteries in former times, with the view of affording temporary relief to travellers, and in which

a certain number of the poor were relieved by a daily alms. It was also called a *renodochium*.

HOSSEIN, the second son of *Ali* and *Fatima*, and the third of the Twelve Imáms. He had been born prematurely, which some of his followers accounted a miracle. He endeavoured to dissuade his brother HASSAN (which see) from resigning the Caliphate in favour of Moáwiyah, but on finding his remonstrances unavailing, he was one of the first to declare submission to the new Caliph, not only attending at the court to pay homage, but actually serving in the Caliph's army when the Saracens first attacked Constantinople. On the death of Moawiyah, A. D. 679, his son Yezid succeeded, but Hossein was persuaded to contest the Caliphate with him, being deceived by the promise of powerful support from the professed adherents of the house of Ali. Overpowered by numbers, and deserted by many of his followers, he was in imminent danger of falling into the hands of his enemy: "That night," says Dr. Taylor, "Hossein slept soundly, using for a pillow the pommel of his sword. During his sleep, he dreamed that Mohammed appeared to him, and predicted that they should meet the next day in Paradise. When morning dawned, he related the dream to his sister Zeinab, who had accompanied him on his fatal expedition. She burst into a passion of tears, and exclaimed, 'Alas! alas! Woe worth the day! What a destiny is ours! My father is dead! My mother is dead! My brother Hassan is dead! and the measure of our calamities is not yet full.' Hossein tried to console her; 'Why should you weep?' he said; 'Did we not come on earth to die? My father was more worthy than I—my mother was more worthy than I—my brother was more worthy than I. They are all dead! Why should not we be ready to follow their example?' He then strictly enjoined his family to make no lamentation for his approaching martyrdom; telling them that a patient submission to the Divine decrees was the conduct most pleasing to God and his prophet.

"When morning appeared, Hossein, having washed and perfumed himself, as if preparing for a banquet, mounted his steed, and addressed his followers in terms of endearing affection that drew tears from the eyes of the gallant warriors. Then opening the Korán, he read the following verse; 'O God! be thou my refuge in suffering, and my hope in affliction.' But the soldiers of Yezid were reluctant to assail the favourite grandson of the prophet; they demanded of their generals to allow him to draw water from the Euphrates, a permission which would not have been refused to beasts and infidels. 'Let us be cautious' they exclaimed, 'of raising our hands against him who was carried in the arms of God's apostle; it would be, in fact, to fight against God himself.' So strong were their feelings, that thirty cavaliers deserted to Hossein, resolved to share with him the glories of martyrdom.

"But Yezid's generals shared not in these senti-

ments, they affected to regard Hossein as an enemy of Islám; they forced their soldiers forward with blows, and exclaimed, 'War to those who abandon the true religion, and separate themselves from the council of the faithful.' Hossein replied, 'It is you who have abandoned the true religion, it is you who have severed yourselves from the assembly of the faithful. Ah! when your souls shall be separated from your bodies, you will learn, too late, which party has incurred the penalty of eternal condemnation.' Notwithstanding their vast superiority, the Khaliph's forces hesitated to engage men determined on death; they poured in their arrows from a distance, and soon dismounted the little troop of Hossein's cavalry.

"When the hour of noon arrived, Hossein solicited a suspension of arms during the time appointed for the meridian prayer. This trifling boon was conceded with difficulty; the generals of Yezid asking, 'How a wretch like him could venture to address the Deity?' and adding the vilest reproaches, to which Hossein made no reply. The Persian traditions relate a fabulous circumstance, designed to exalt the character of Hossein, though fiction itself cannot increase the deep interest of his history. They tell us, that whilst he was upon his knees, the king of the Genii appeared to him, and offered, for the sake of his father Ali, to disperse his enemies in a moment. 'No,' replied the generous Hossein, 'what use is there in fighting any longer? I am but a guest of one breath in this transitory world; my relatives and companions are all gone, and what will it profit me to remain behind; I long for nothing, now, save my martyrdom; therefore, depart thou, and may the Lord recompense and bless thee.' The Ginn was so deeply affected by the reply, that his soul exhibited human weakness, and he departed weeping and lamenting.

"When the hour of prayer was passed, the combat was renewed; Hossein soon found himself alone; one of his sons, six of his brethren, and several of his nephews, lay dead around him; the rest of his followers were either killed or grievously wounded. Hitherto he had escaped unhurt, for every one dreaded to raise a hand against the grandson of Mohammed; at length a soldier, more daring than the rest, gave him a severe wound in the head; faint with the loss of blood, he staggered to the door of his tent, and with a burst of parental affection, which at such a moment must have been mingled with unspeakable bitterness, took up his infant child and began to caress it. Whilst the babe was lisping out an inquiry as to the cause of his father's emotion, it was struck dead by an arrow in Hossein's arms. When the blood of the innocent bubbling over his bosom, disclosed this new calamity, Hossein cast the body towards heaven, exclaiming, 'O Lord! if thou refusest us thy succour, at least spare those who have not yet sinned, and turn thy wrath upon the heads of the guilty.'

"Parched by a burning thirst, Hossein made a desperate effort to reach the Euphrates; but when he stooped to drink, he was struck by an arrow in the mouth, and at the same moment one of his nephews, who came to embrace him for the last time, had his hand cut off by the blow of a sabre. Hossein, now the sole survivor of his party, threw himself into the midst of the enemy, and fell beneath a thousand weapons. The officers of Yezid barbarously mangled the corpse of the unfortunate prince; they cut off his head, and sent it to the Khaliph."

A splendid mosque was erected over the place where Hossein's body was buried; and the place, which is named *Mesched Hossein*, that is, "the place of Hossein's martyrdom," is a favourite resort of pilgrims to this day. The *Schites* believe that the martyr's head, after having wrought several miracles, left Egypt, and joined itself to his body at *Kerbela*, and one of the days of the *Mohurram* is dedicated to the commemoration of this event. There is a curious tradition in reference to Hossein's head, which may be related: "When Hossein's head was sent to be presented to Yezid, the escort that guarded it, halting for the night in the city of Mosul, placed it in a box, which they locked up in a temple. One of the sentinels, in the midst of the night, looking through a chink in one of the doors, saw a man of immense stature, with a white and venerable beard, take Hossein's head out of the box, kiss it affectionately, and weep over it. Soon after, a crowd of venerable sages arrived, each of whom kissed the pallid lips and wept bitterly. Fearing that these people might convey the head away, he unlocked the door and entered. Immediately, one of the number came up, gave him a violent slap on the face, and said, 'The prophets have come to pay a morning-visit to the head of the martyr. Whither dost thou venture so disrespectfully?'—The blow left a black mark on his cheek. In the morning he related the circumstances to the commander of the escort, and showed his cheek, on which the impression of the hand and fingers was plainly perceptible."

Hossein, like his father Ali, is said to have been remarkable for his piety, and his biographers actually affirm that he paid his adorations to the Most High a thousand times every day.

HOSSEIN'S MARTYRDOM (ANNIVERSARY OF), a religious solemnity observed both in Persia and India with extraordinary splendour. It lasts for ten days, during which the *Schites* keep up continual mourning for the martyr's fate, giving themselves up to sighs and groans, fastings and tears. They abstain from shaving their heads, from bathing, and even from changing their clothes. The observances consist of a series of representations of the successive scenes in the life of Hossein, from the date of his flight from Medina, onward to his martyrdom on the plains of Kerbela; and the exhibition of each day is preceded by the reading in a

plaintive and pathetic tone a portion of the history of Hossein. The mosques are hung with black, and the pulpits are also covered with cloth of the same colour. Parts of the history recited are in verse, and chanted in most doleful strains. The audience is soon wrought up to a high pitch of grief, waving their bodies to and fro, and smiting their breasts, exclaiming, "O Hossein!" "Alas, Hossein!" Wandering minstrels go about the streets every day during the solemnity, carrying pictures relating to the martyr's history, and crowds of men, follow in their train, some representing the soldiers of Hossein and others his enemies. The two opposing parties often come into collision, and mock fights ensue which are occasionally attended with serious consequences. The events of the last or tenth day, comprise the circumstances of Hossein's murder, which are acted in the presence of the King of Persia, in the great square of Ispahan. "I have been present," says Mrs. Meer Hassan Ali, in her description of Mohammedanism in India, "when the effect produced by the superior oratory and gestures of a Maulvee reading the history of the house of Ali has almost terrified me; the profound grief evinced in his tears and groans, being piercing and apparently sincere. I have even witnessed blood issuing from the breasts of sturdy men, who beat themselves simultaneously as they ejaculated the names 'Hassan!' 'Hossein!' for ten minutes, and occasionally for a longer period in that part of the service called *Mortem*." Mr. Morier, in his *Travels in Persia*, gives the following account of what he witnessed on the eighth night of the *Mohurram*: "On entering the room, we found a large assembly of Persians, clad in dark-coloured clothes, which, accompanied with their black caps, black beards, and their dismal faces, looked really as if they were 'afflicting their souls.' We observed that 'no man did put on him his ornaments,' Exod. xxxiii. 4. They wore neither their daggers nor any other part of their dress which they regard as ornamental. A mollah of high consideration sat next to the grand vizier, and kept him in serious conversation, while the remaining part of the company communicated with each other in whispers. After we had been seated some time, the windows of the room in which we were seated were thrown open, and we then discovered a priest, placed on a high chair, under the covering of a tent, surrounded by a crowd of the populace, the whole place being lighted up with candles. He commenced with an exordium, in which he reminded them of the great value of each tear shed for the sake of the Imam Hossein, which would be an atonement for a past life of wickedness; and also informed them, with much solemnity, that 'whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among the people,' Lev. xxiii. 29. He then began to read from a book, with a sort of nasal chant, that part of the tragic history of Hossein appointed for the day, which soon produced its effect upon his au-

dience, for he had scarcely turned over three leaves, before the grand vizier began shaking his head to and fro, and uttering in a most piteous voice, the usual Persian exclamation of grief, '*Wahi! wahi! wahi!*' both of which acts were followed, in a more or less violent manner, by the rest of the audience.

"The chanting of the priest lasted nearly an hour, and some parts of the story were indeed pathetic, and well calculated to rouse the feelings of a superstitious and lively people. In one part of it all the people stood up; and I observed that the grand vizier turned himself towards the wall, with his hand extended before him, and prayed. After the priest had finished, a company of actors appeared, some dressed as women, who chanted forth their parts from slips of paper, in a sort of recitative, that was not displeasing even to our ears. In the very tragical parts most of the audience appeared to weep very unaffectedly; and as I sat near the grand vizier and his neighbour the priest, I was witness to many real tears that fell from them. In some of these mournful assemblies, it is the custom for a priest to go about to each person, in the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and then squeezes it into a bottle, preserving them with the greatest caution. This practice illustrates that passage in Psalm lvi. 8, 'Put thou my tears into thy bottle.' Some Persians believe that in the agony of death, when all medicines have failed, a drop of the tears so collected, put into the mouth of a dying man, has been known to revive him. It is for this use they are collected."

HOST, a term applied by Romanists to the eucharistic wafer after it has been consecrated by the priest. The word is evidently derived from the Latin word *hostia*, a sacrificial victim, under the idea that the MASS (which see), is a sacrifice in which the real body, soul, and divinity of the Lord Jesus Christ is offered up to God. The host is composed of meal and water, which is baked into small circular cakes like wafers. See BREAD (EUCHARISTIC). It is offered daily in the mass, as a sacrifice for the sins of mankind. The consecrated wafer or host is kept in a small tabernacle called *CIBORIUM* (which see), or *Pyx*. The practice which is followed in the Greek and Roman churches of elevating the host immediately after consecration, does not appear to have existed before the eighth century. Germanus, bishop of Constantinople, who lived about A. D. 715, is the first writer who refers to it in connection with the Greek church; and assigning a reason for the custom, he says it was to represent our Saviour's elevation upon the cross, and his dying there, together with his rising from the dead. In the Latin church there is a perfect silence observed by all the older ritualists in regard to it until the eleventh century, when it is mentioned by Ivo Carnotensis and Hugo de Sancto Victore, who assign the same reason for it as that which is alleged

by Germanus, but make not the slightest allusion to the practice of adoration of the host. (See next article).

HOST (ADORATION OF THE). The worship of the host or consecrated sacramental wafer, was the natural result of the adoption of the doctrine of transubstantiation. From the Roman canon law, we learn that Pope Honorius, who succeeded Innocent III., in the beginning of the thirteenth century, ordered that the priests, at a certain part of the mass service, should elevate the consecrated wafer, and at the same instant the people should prostrate themselves before it in worship. In A. D. 1264, the festival of *CORPUS CHRISTI* (which see), which is still observed with so much pomp, was established by Pope Urban IV. On that occasion the host is carried in solemn procession through the streets, every individual, as it passes him, bowing the knee in token of adoration. In all Roman Catholic countries the practice of kneeling to the host is universal. In Spain, when a priest carries the consecrated wafer to a dying man, a person with a small bell accompanies him. At the sound of the bell all who hear it are obliged to fall on their knees, and to remain in that posture till they hear it no longer. The first writer who mentions the elevation of the host in connection with its adoration, is Gulielmus Durantus, who wrote about the year 1386. Some Romish writers have endeavoured to claim for the practice of adoring the host an almost apostolic origin. In support of this claim they refer to the *Sarsum Corda*, or invitation to lift up the heart, of early times, as an admonition to worship the consecrated bread, whereas it was an exhortation to lift their souls from earth to heaven, setting their whole affections upon Divine and heavenly things.

If the adoration of the host was indeed a practice of the early Christian church, it is surely most unaccountable that not the remotest allusion is made to it by the Fathers of the church, whether Greek or Latin; and equally strange is it that amid all the objections and calumnies urged by the heathens against the Christians, they never object to them the worship of bread and wine, which they assuredly would have done if it had been in their power. Bingham, in his '*Christian Antiquities*,' gives an admirable summary of the arguments urged against the adoration of the host, which we cannot do better than quote: "As, 1. From the silence of all ancient writers about it. 2. From their using no elevation of the host for worship for many ages. 3. The ancients knew nothing of ringing a bell, to give notice of the time of adoration to the people. 4. There are no histories of beasts miraculously worshipping the eucharist, which sort of fictions are so common in later ages. 5. The ancients never carried the eucharist to the sick or absent with any pomp or signs of worship; never exposed it to public view in times of solemn rejoicing or sorrow; never adored or invoked its assistance in distress, or upon any great undertaking: which



are now such common practices in the Roman church. 6. The ancients never enjoined persons newly baptized and penitents to fall down before the eucharist and worship it, as is now commonly done in the Roman church. 7. The ancients never allowed non-communicants to stay and worship the eucharist, as the practice now is; which yet had been very proper, had they believed the eucharist to be their God. But they used it only for communion, not for adoration. 8. The ancients never used to carry the eucharist publicly in processions, to be adored by all the people; which is a novel practice in the judgment of Krantzius and Cassander. 9. The ancients lighted no lamps nor candles by day to the eucharist, nor burned incense before it, as is now the practice. 10. They made no little images of the eucharist, to be kissed and worshipped as the images of Christ. 11. They had no peculiar festival appropriated to its more solemn worship. This is of no longer date than Pope Urban IV., who first instituted it, anno 1264, and it is peculiar only to the Roman church. 12. The ancient liturgies have no forms of prayers, doxologies, or praises to the eucharist, as are in the Roman Missal. 13. The adoration of the eucharist was never objected by the heathens to the primitive Christians; nor were they reproached as the Romanists have been since, as eaters of their God. It is a noted saying of Averroes. Since Christians eat what they worship, let my soul rather have her portion among the philosophers. This learned philosopher lived about the year 1150, when the host worship began to be practised, which gave him this prejudice to the Christian religion. 14. The Christians objected such things to the heathens, as they never would have objected, had they themselves worshipped the host; as that it was an impious thing to eat what they worshipped, and worship what they eat and sacrificed. Which objections might easily have been retorted upon them. 15. The Christians were accused by the heathens of eating infants' blood in their solemn mysteries, but never any mention is made of eating the blood of Christ, either in the objection or answer to it. The ground of the story arose from the practice of the *Carpoerations* and other heretics, and not from the Christians eating the blood of Christ. 16. Lastly, the Christians never urged the adoration of the eucharist in their disputes with the *Ebionites* and *Docete*, which yet would have been very proper to confute their errors, who denied the reality of the flesh of Christ."

These arguments are drawn by Bingham from the able and learned treatise of Dailé on the object of religious worship against the Latins, and they are sufficient to show, that although respect was undoubtedly shown by the early Christian church to the sacramental elements, the practice of host-worship was totally unknown.

HOST OF HEAVEN (WORSHIP OF THE). See TSABIANS.

HOSTIA, an animal among the ancient Romans, which was destined for sacrifice to the gods. In early times it seems to have been the custom to burn the whole victim upon the altars of the gods. In later times this was done in the case of sacrifices to the infernal gods. So far back as the time of Homer, however, only the legs and part of the intestines were consumed by fire, while the rest of the animal was eaten. It was the smoke ascending from the sacrifice which was considered to be chiefly pleasing to the gods, and, accordingly, it was imagined that the more numerous the animals consumed upon the altar, so much the more plentiful the smoke, and, therefore, so much the more acceptable the sacrifice. Hence a *hecatomb*, or a hundred bulls, sometimes smoked upon the altars at once. The *hostia* or victims were generally animals of the domestic kind, such as bulls, cows, sheep, rams, lambs, goats, pigs, dogs, and horses. The beast to be sacrificed, if it was of the larger sort, used to be marked on the horns with gold; if of the smaller sort, it was crowned with the leaves of that tree which the deity was thought most to delight in for whom the sacrifice was designed. And besides these they wore the *infule* and *vitta*, a sort of white fillets, about their heads. The animal selected for sacrifice required to be free from all blemishes and diseases. Having been decorated for the solemn occasion, it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe, white being a colour particularly pleasing to the gods. A libation of wine was then poured upon the altar, and a solemn invocation addressed to the deity. After this the victim was usually slain, though sometimes it was previously consecrated by throwing some sort of corn and frankincense together with the *mola*, that is bran or meal mixed with salt, upon the head of the beast. This was technically called *innolatio*. Before the animal was killed, a bunch of hair was cut from its forehead and thrown into the fire as first-fruits. Wine was then poured between its horns, and if it was to the gods above, its head was drawn upwards, but if to the gods below, downwards; after which it was slain, and laid upon the altar to be consumed. While burning, wine and incense were poured upon it, and prayers and music accompanied the solemnity. Among the Greeks the victims were usually killed by the priests, but among the Romans by a person called *Popa*, who struck the animal with a hammer before using the knife. The better parts of the intestines were strewed with barley-meal, wine, and incense, and were burnt upon the altar; but if the sacrifice was made to the gods of the rivers or of the sea, these parts were not burnt, but thrown into the sea. See SACRIFICE.

HOSTILINA, a female deity worshipped among the ancient Romans when the ground shot forth new ears of corn.

HOTRI, in the system of Hindnism, one who invokes the gods, or calls them to sacrifice.

**HOTTENTOTS (RELIGION OF THE).** The Hottentots comprise a number of connected tribes in South Africa, the Corannas, the Namaquas, and the Bushmen, formerly inhabiting the territory which is now embraced in the English colony of the Cape of Good Hope. Mr. Moffat describes them as "not swarthy or black, but rather of a sallow colour, and, in some cases, so light that a tinge of red in the cheek is perceptible, especially among the Bushmen. They are generally smaller in stature than their neighbours of the interior; their visage and form very distinct, and in general the top of the head broad and flat; their faces tapering to the chin, with high cheek bones, flat noses, and large lips." They resemble none of the Kafir tribes, and are equally distinct from the Negro race. Mr. Moffat concurs with Mr. Barrow in supposing, that they resemble the Chinese more than any other people. Gibbon alleged them to be "the connecting link between the rational and irrational creation." This remark, however, applies rather to the Bushmen who inhabit the deserts and mountain fastnesses of the interior than to the Corannas and Namaquas who are the unmixed Hottentots. The language of the latter tribes is characterized by a peculiar click, which it is exceedingly difficult for any European to imitate. Dr. Philip, in his *Researches in South Africa*, gives a very favourable view of the native character of the Hottentot tribes, alleging that when the Portuguese first visited the Cape of Good Hope, they found them rich in cattle, living comfortably, and so distinguished for their morality and good conduct, that they received the appellation of "The good men." Mr. Barrow says, that Hottentots are capable of strong attachments, are grateful for kindness shown, and honest and truthful. The present number of Hottentots, including all the tribes, is estimated at 150,000.

It is difficult to give any satisfactory account of the religion of the Hottentots. Dr. Philip, who passed many years as a missionary in the Cape Colony, says of them, "I have never been able to discover from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state had at any period prevailed among them." The Hottentot word *U'ko* seems to be the name which denotes the Supreme Being, and, accordingly, it is used among the frontier or Kafir tribes to denote the Christian's God. The Namaquas use the term *Tsu'kuap*, or as some tribes pronounce it, *U'kuap*; the *U'ko* of the Hottentots is articulated with the click peculiar to that language. "In my journey," says Mr. Moffat, in his *Missionary Labours and Scenes in South Africa*, "to the back parts of Great Namaqualand, I met with an aged sorcerer, or doctor, who stated that he had always understood that Tsu'kuap was a notable warrior, of great physical strength; that, in a desperate struggle with another chieftain, he received a wound in the knee, but hav-

ing vanquished his enemy, his name was lost in the mighty combat, which rendered the nation independent; for no one could conquer the Tsu'kuap (wounded knee.) When I referred to the import of the word, one who inflicts pain, or a sore knee, manifesting my surprise that they should give such a name to the Creator and Benefactor, he replied in a way that induced a belief that he applied the term to what we should call the devil, or to death itself, adding, that he thought 'death, or the power causing death, was very sore indeed.' To him, as to many others, this Tsu'kuap was an object neither of reverence nor love. During tremendous thunder-storms, which prevail in that climate, and which it might be supposed would speak to the mind of man with an awful voice, I have known the natives of Namaqualand shoot their poisoned arrows at the lightning, in order to arrest the destructive fluid. May not the Tsu'kuap of these people be like the Thlanga of the Kafirs, an ancient hero; or represent some power, which they superstitiously dread, from its causing death or pain?"

The Rev. Mr. Henry Tindall, who spent several years in Great Namaqualand, thus states his impressions of the religion of the Namaqua branch of the Hottentot family: "As to religion, their minds appear to have been almost a blank. They do not seem, before they became acquainted with the first principles of Christianity, to have been in the habit of observing any rites or ceremonies of a religious character, or to have had any idea of responsibility to a higher Being. The fact that their language contains appellations for God, spirits, and also for the wicked one, seems to indicate that they were not totally ignorant of those subjects, though there is nothing more in the terms of the language, or in their ceremonial observances and superstitions that affords evidence of anything beyond a crude notion of a spiritual world. I believe that the superstitions tales which have been gleaned from them by travellers, and advanced as religious records, are regarded by the natives themselves in the light of fables, which are either narrated for amusement, or intended to illustrate the habits and characteristics of wild animals.

"They have much more confidence in witchcraft than in religion. Almost all disease or calamity, and sudden death in particular, is attributed to some enemy who is supposed to hold the fatal charm. The practice of medicine is almost exclusively confined to the witch doctor, and though his efforts often result in a signal failure, yet occasional success, attributable to the simple remedies which he employs, or the recovery of patients under his treatment in the course of nature, confirms them in their belief of the accusations which he makes, and the power that he arrogates. The doctor generally practises some sleight of hand, and pretends to extract pieces of sticks, sheep's bones, and other substances from the limbs of his patients. As a antive council will sel-

dom meet without breathing destruction to some well-fed heaves, so the witch doctor never carries on his operations without sacrificing the best of his patient's flock to his art, or rather to his appetite, and besides this, demands exorbitant pay."

The same intelligent writer, speaking of the Bushmen scattered up and down the interior, remarks, "They are almost entire strangers to religious knowledge or sentiment. Their ideas of a Supreme Being and of a spiritual world are extremely vague, and superstition has little hold upon them. Many of them wear pieces of wood or bone dangling from their necks, which they regard as charms to avert the influence of witchcraft; it is also customary for them when going to hunt to cast a stone on a heap which has been raised over the grave of some departed friend, by successive offerings, in order to insure success; but this custom appears to be confined to those who have had most intercourse with their Namaqua neighbours. If unsuccessful they become petulant, and on their next expedition will pass the spot without taking any notice of it; of course, they still have ill luck, which they attribute to the insult which they have offered to their god; they generally become penitent, return home, and after having spent a sleepless night, rise early on the following morning, hasten to the place of offering, and atone for the past by casting another stone on the heap. A Bushman was once asked by a missionary if he knew there was a God, and if he had any idea where He was. He replied that he had heard that there was such a Being, and that the missionary was the most likely person he had ever seen to be He."

It has long been alleged that one peculiarity of the religion of the Hottentots was, that they worshipped an insect which has received the name of the "Praying Mantis," from the erect position and motion it assumes when alarmed. Considerable doubt, however, is now entertained as to the truth of this allegation. That there is a diminutive species of insect which goes in the colony by the name of the "Hottentot's god," is admitted on all hands; but the missionaries who have been long resident in South Africa, entertain very serious doubts whether such worship was ever known among the Hottentots, and they state that the fullest information which they have been able to obtain upon the subject amounts to nothing more than that the insect in question was viewed with such superstitious feelings that they accounted it a crime to kill it, and believed that if by any accident they should happen to do so, they would be unfortunate during the rest of their lives. All this, even admitting it to be well-founded, does not substantiate the charge of insect-worship. But though not perhaps chargeable with the gross idolatry of worshipping the "Praying Mantis," their whole religion, if religion it can be called, consists of sorcery, superstition, and witchcraft.

Missions have been established for many years among the Hottentot as well as the other tribes of

Southern Africa, and it is remarkable, in consequence of the progress of Christianity and the influence of the civilization of the English and Dutch colonists, what a complete change has been effected, both in the physical and moral condition of the Hottentots. They have lost many of their former characteristics, and are becoming rapidly amalgamated with the colonists among whom they live. This remark, at the same time, is limited to those Hottentots who are resident within the colony, the more distant tribes being still the victims of the most degrading superstition.

HOUAMES, a set of vagrant Mohammedans in Arabia, who dwell in tents. They have a law by which they are commanded to perform their ceremonies and prayers under a pavilion. They are held in great contempt and abhorrence for their wicked and immoral conduct.

HOUR. This division of time, according to Herodotus, originated with the Chaldeans, from whom probably it passed to the Jews. The first mention of hours in the Scriptures occurs in Dan. iii. 6. The Jews reckoned the hours of the civil day from six in the morning till six in the evening. The morning sacrifice was offered at the third hour, that is, at nine o'clock of our time, and the evening sacrifice at the ninth hour, that is, at three o'clock of our time. The evening watches lasted each of them three hours, the first reaching from six till nine, the second from nine till twelve, the third from twelve till three, and the fourth from three till six, when the day commenced. At an after period the natural day was divided into twelve portions or hours, which varied in their length with the season, being longer in summer and shorter in winter.

The division of the day into hours has been adopted by almost all nations. One case, however, may be mentioned in which the hours differ in length from those of other countries. We refer to the Japanese, whose division of time is of a peculiar kind. The day, we learn from Siebold, "extending from the beginning of morning twilight to the end of evening twilight, is divided into six hours, and the night, from the beginning to the end of darkness, into six other hours. Of course the length of these hours is constantly varying. Their names (according to Titsingh) are as follows: *Kokonots*, noon and midnight; *Yaats*, about our two o'clock; *Nanats*, from four to five; *Moutsdouki*, end of the evening and commencement of morning twilight; *Itsous*, eight to nine; *Yoots*, about ten; and then *Kokonots* again. Each of these hours is also subdivided into four parts, thus: *Kokonots*, noon or midnight; *Kokonots-fan*, quarter past; *Kokonots-fan-souki*, half-past; *Kokonots-fan-souki-maye*, three-quarters past; *Yaats*, commencement of second hour; *Yaats-fan*, &c., and so through all the hours.

"The hours are struck on bells, *Kokonots* being indicated by nine strokes, preceded (as is the case also with all the hours) by three warning strokes, to

call attention, and to indicate that the hour is to be struck, and followed, after a pause of about a minute and a-half, by the strokes for the hour, between which there is an interval of about fifteen seconds—the last, however, following its predecessor still more rapidly, to indicate that the hour is struck. *Yaats* is indicated by eight strokes, *Nanats* by seven, *Mouts-douki* by six, *Isous* by five, and *Yoots* by four. Much speculation has been resorted to by the Japanese to explain why they do not employ, to indicate hours, one, two, and three strokes. The obvious answer seems to be, that while three strokes have been appropriated as a forewarning, their method of indicating that the striking is finished would not be available, if one and two strokes designated the first and second hours." See DAY.

HOURS (CANONICAL). See CANONICAL HOURS.

HOUSE OF EXPOSITION. See BETH-HAMMIDRAS.

HOUSE OF JUDGMENT. See BETH-DIN.

HOUSE OF READING. See BETH-HAMMIKRA.

HOUSE OF THE LIVING. See BETH-HAIM.

HOUSEL, the term which, in the Saxon language, denotes the Lord's Supper.

HRIMFAXI, the horse in the ancient Scandinavian mythology, on which Night rides, and which every morning, as he ends his course, bedews the earth with the foam which falls from his bit.

HRIMTHURSAR, the frost-giants of the Scandinavian mythology sprung from the giant *Ymir*. The Prose Edda says, that "when *Ymir* slept, he fell into a sweat, and from the pit of his left arm was born a man and woman, and one of his feet engendered with the other a son from whom descended the Frost-Giants, and we, therefore, call *Ymir* the Old Frost-Giant."

HU, the supreme god of the ancient Cymri, who, with his spouse CERDOWEN (which see), dwelt at the extremity of an immense lake, called *Llion*, which was always threatening to burst its barriers, when a black beaver, the degenerate offspring of these two divinities, let out the waters, and a universal destruction took place. *Hu* is represented as winged. He is said to have drawn forth the destroyer out of the water, so that the lake should no more bring a deluge upon the earth. This he is said to have done by means of oxen. He also instructed the primitive race in the art of tilling the soil. He first collected and arranged them in different tribes, and transferred the Cymri or Celts into Britain. In various points there is thought to be an analogy between this deity and Noah.

HUGUENOTS, a name given to the Protestants of France at a very early period of their history. The earliest known instance of its occurrence is in a letter addressed by the Count de Villars, lieutenant-general of Languedoc, to the king, dated November 11, 1560, in which he terms the riotous Calvinists of the Cevennes, Huguenots. It is impossible, at this

distance of time, to ascertain with certainty the precise origin and meaning of the word. The derivation which D'Aubigné thinks the most probably correct is that drawn from *Hugon*, a gate in Tours, where the Protestants first assembled. Others derive it from a corruption of the first words of their protest, "Hue nos." Browning, in his 'History of the Huguenots,' gives no fewer than ten different derivations of the term, the most ancient of them taken from a work printed at Lyons in 1573, tracing it to John Huss, whose doctrines they professed, and from whom they were called in derision, "Guenons de Huss," or Huss's apes. Conder thinks a more probable etymology is found in the German word *eid genossen*, confederates, softened into *egnotes*, a term which was originally applied to the brave citizens of Geneva, who entered into the alliance against the tyrannical attempts of Charles III., duke of Savoy. See FRANCE (PROTESTANT CHURCH OF).

HULSEAN LECTURES, an annual series of theological lectures delivered at Cambridge under the will of the Rev. John Hulse, late of Elworth, bearing date the 12th July 1777. The course extended originally to twenty lectures, but is now reduced to eight.

HUMAN SACRIFICES. It is a melancholy fact, that, in almost all heathen nations at one period or another of their history, the practice has been found to exist of offering human beings in sacrifice to their gods. The earliest instance on record of this barbarous practice, is the ancient sacrifice to Moloch, in which children were caused to pass through the fire to this sanguinary deity. Attempts have sometimes been made to explain away the expression which describes this inhuman rite as indicating something less than the sacrifice of children; but all doubt as to the real existence of such a practice among the Jews is removed by the plain statement of the prophet Jeremiah vii. 31, "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." And again, in regard to the service of another false god, whose worship had been adopted by the Jews, the same prophet mentions, xix. 5, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Both these quotations establish beyond a doubt that the Jews were chargeable, at least in the degenerate days of Manasseh, with offering human beings in sacrifice to heathen idols. In all probability, however, this cruel rite had been learned from the Canaanites, as indeed appears very plainly from Ps. evi. 37, 38, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." The practice of this horrid ceremony is expressly forbidden under pain of death in the

law of Moses, Lev. xx. 2, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."

Far from being limited to the Canaanites, human beings were offered in sacrifice by almost all the heathen nations of antiquity. The Egyptians, the Cretans, the Arabians, brought human blood to the altars of their gods. The ancient Mexicans deemed human sacrifices the most acceptable offerings which they could present to their deities. Tacitus relates that it was the custom of the ancient Germans to sacrifice human victims to their gods. The Phœnicians, the Cyprians, the Rhodians, all had human sacrifices. In the early ages of Grecian history such a mode of propitiating their deities seems to have prevailed, and Pausanias informs us that the practice of shedding the blood of human victims in honour of *Zeus Lyceus*, existed in Areadia, and it appears to have continued down to the time of the Roman emperors. In Leucas, every year at the festival of Apollo, a man was thrown from a rock into the sea. At an annual festival, also, called *Thargelia*, which was celebrated in honour of the Delian *Apollo* and *Artemis* at Athens, two human beings were burnt on a funeral pile, the one sacrificed in behalf of the women of Athens, and the other of the men. It is not certain that on every return of the festival such a sacrifice was offered, but more probably it was reserved for extraordinary emergencies, such as the occurrence of heavy calamities seriously affecting the welfare of the city. In the later ages of the history of Greece, the custom of sacrificing human victims seems to have disappeared before the advancing progress of civilization.

Among the Romans, also, human sacrifices existed. To Saturn human victims were offered. "As Saturn," says Tertullian, "did not spare his own children, so he persisted in not sparing those of other people; for parents offered up their own children to him." Curtius and the Decii are well known examples in Roman history of self-sacrifice for the good of the country. Among the early Italian nations, more particularly the Sabines, votive offerings, like that of Jephtha in Old Testament history, often involved the sacrifice of human beings. But even in the latest period of the Roman republic, an instance of such bloody offerings is to be found. In the reign of Julius Cæsar, when a military insurrection took place, two of the soldiers were sacrificed to *Mars* in the Campus Martius.

Human sacrifices seem to have formed an essential part of the Druidical religion. Procopius Cæsariensis, who flourished so late as the sixth century affirms that these sacrifices were offered by the Druids in Gaul in his time; and Strabo expressly declares, that it was because the Druids offered human sacrifices that the Romans were determined to

abolish their religion. Cæsar, in speaking of this custom as it existed among the Gauls, says, "Those who are afflicted with any grievous distemper, or whose lives are hazarded in war, or exposed to other dangers, either offer up men for sacrifices, or vow so to do; and they make use of the Druids for their priests upon such occasions, imagining their gods are to be satisfied no other way for sparing their lives than by offering up the life of another man." There is no doubt that the Druids followed the same cruel practice also in Britain.

Numberless are the ancient divinities who seem to have delighted in blood. Cyprus sacrificed a man every year to Agraulus, Rhodes to Saturn, Chios, Lesbos, Tenedos to Bæchus, Phœcia to Diana, Lacedæmon to Mars. The sacrifice of children, as we have seen, had its origin among the Canaanites and the Phœnicians. Colonies from these nations carried the practice to Cyprus, to Crete, to the coasts of the Ægean Sea, to Carthage, Sicily, and Sardinia. From the Canaanites, also, doubtless, had the Moabites and Ammonites learned the custom. It existed among the Syrian worshippers of Adonis, among the Lydians towards the north, and among the Arabians towards the south. We find it also among the ancient Scandinavians, and even among the primitive races of Peru and of Mexico, as well as among the savages of Florida. Some nations have persuaded themselves that the gods would be satisfied with the blood of old men, of prisoners of war, of slaves, or criminals. Such was the ease with the Egyptians, the Syrians, the Seythians, the Celts, the Germans, the Slavonians, and even the Persians, the Greeks and Romans. But other nations carry farther still this horrid immolation of human victims. The ancient Mexicans, and even, at this day, some tribes of Western Africa, butcher their prisoners of war by hundreds, and even by thousands, in one day, not to propitiate the gods but as a triumphal offering in honour of victory over their enemies.

In many of the nations of modern heathendom, the practice of offering human victims to the gods still exists in full vigour. Not to speak of the cruel acts of self-torture perpetrated by the votaries of *Kali* and *Durga* among the Hindus, numberless human sacrifices were offered down to a recent period by the Thugs under the sanction of their patron goddess *Kali*, and by the Khonds of Goomsoor, who, till very recently, offered up their annual *Merias* or human victims. In the *Kalika Purana* minute directions are given for the performance of a human sacrifice, by which the goddess *Kali* is said to be rendered propitious for a thousand years. What multitudes have sacrificed themselves to the idol *Jagalnath*, and what multitudes more have given up their lives to the waters of the all-devouring Gunga! Dr. Spry, in his 'Modern India,' gives an account of a tribe, in the Nagpore district, who not only sacrifice human victims, but feast upon the sacrifice. See CANNIBALS.

The practice of offering human sacrifices has pre-

veiled, to some extent, among the North American Indians, and is still found attended with shocking barbarism among most of the heathen tribes of Southern and Western Africa. The same rite was generally prevalent among the islands of the Pacific before the introduction of Christianity, and even yet has not altogether disappeared among the Pagan inhabitants of some of those islands.

HUMANISTS, a class of thinkers which arose in Germany towards the end of the eighteenth century, originating chiefly from the diffusion of the writings of Rousseau. Their views were thoroughly infidel, their chief aim being to sink the *Christian* in the *man*. Hence the name given to their system, which was usually called *Humanism*. It sought to level all family distinctions, all differences of rank, all nationality, all positive moral obligation, all positive religion, and to train mankind to be *men*, as the first, the last, the highest accomplishment. This was the kind of education which Rousseau professed to represent in his 'Emile,'—a work which sapped the foundations of Christian principle in the case of multitudes both in France and Germany. In the latter country particularly, the Deistic tendencies which were fostered by the writings and the example of Frederick II., began to shoot forth in the direction of Humanism. The practical aspect which it now assumed, was that of the Philanthropic education, as it was termed, of Basedow. The first *Philanthropium* was formed at Dessau in 1774. One of its fundamental regulations was, that all religious distinctions were to be entirely kept out of view, and the private devotional exercises, accordingly, were so framed as that nothing should be done which would not be approved of by every worshipper of God, whether he were a Christian, Jew, Mohammedan, or Deist. In the system of teaching, which was adopted by Basedow, and the others who followed in his wake, the chief object was not so much to impart knowledge as to develop all the human powers and faculties. The entire education was based on the supposed goodness of human nature. "While the former education," says Dr. Kahnis, in his 'Internal History of German Protestantism,' "had required all which it was in the power of youths to do, whether it gave them pleasure or pain, the philanthropic education asked, in the first place, What is in accordance with the nature of the child? What affords him enjoyment? How do all the inclinations and dispositions of childhood find their suitable sphere? The delight of children in bodily exercise is made use of as bodily gymnastics; the inclination for play, as mental gymnastics; walks, as opportunities for educating and teaching; ambition as a moral engine. But although the *Philanthropium* at first promised to teach every thing better and more quickly than the ordinary school did, yet it soon appeared that linguistic knowledge, and all matters of memory, would not thrive. Because they would not teach any thing from without, and mechanically, but would develop

every thing according to nature, rational knowledge, such as logic, mathematics, arithmetic, natural religion, and morals, as well as those sciences based upon perception, experience, and advantage, were there chiefly cultivated. The fresh youth, grown up under fine bodily training, simply and easily dressed in an age of wigs and pigtails, walked about the fields and forests to acquire a knowledge of nature; went into the workshops of tradesmen to acquire a knowledge of common life, with its arts and wants; exercised themselves in the labour of the husbandman, in the art of the citizen, in order to stand a future like that of *Robinson Crusoe*, better than the hero of that book himself."

The plausible manner in which Basedow, Campe, and others had set forth the advantages of this system of philanthropic education blinded the minds of many to its true character. But the spell was speedily broken, the delusion vanished. Men began to look coldly at this utilitarian mode of educating the human being. The Philanthropic Humanism soon gave place to a higher Humanism, which began to spring out of the ardent study of the ancient classics. But neither the one species of Humanism nor the other was fitted to render the human being either morally good or practically useful, but thoroughly selfish in his whole nature and actings. He was not trained to be a member of a family, of a nation, of a church, but of that great totality, the human race. A training so vague and unpractical was altogether unsuited to man in the various positions which he is called to occupy in this world, or to fit him for a higher sphere in the world to come.

HUMANITARIANS, a name sometimes applied to those modern *Socinians* who maintain, with Dr. Priestley, the doctrine of the simple humanity of Christ. Socinianism, in its original form as taught in the Ræcovian Catechism, and in the writings of the Polish divines, admitted the miraculous conception, and inculcated the worship of Christ. Dr. Priestley, however, anxious to remove what he considered the corruptions of Christianity, carried his Socinian principles to their full length, and taught that Jesus was a mere man, the son of Joseph and of Mary, and naturally as fallible and peccable as Moses, or any other prophet. This view of the nature of Christ is held by the modern school of Socinians in Britain, which may be said to have been founded by Dr. Priestley, and consolidated by Lindsey, Belsham, and others. That portion of their creed which relates to the person of Christ, and which may well entitle them to the appellation of Humanitarians, is thus expressed by Belsham in his 'Calm Inquiry:' That Jesus of Nazareth was "a man of exemplary character, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." See SOCINIANS.

HUMANITY (RELIGION OF), a species of infidelity which has grown up during the last twenty years in Britain and America. It is a kind of idealism,

which resolves all true religion, not into any of the special forms of belief which are found in the world, but into the instincts of humanity. This system of thought is sometimes called the *Absolute Religion*, ignoring all written revelation, and finding religion only in the outward universe, and the inward man. Thus Theodore Parker, one of the most able expositors of the system, remarks, that "we are never to forget that there is no monopoly of religion by any nation or any age. Religion itself is one and the same. He that worships truly, by whatever form, worships the Only God. He hears the prayer, whether called Brahma, Jehovah, Pan, or Lord; or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone—many a grim-faced Calmuck, who worshipped the great God of storms—many a Grecian peasant, who did homage to Phœbus-Apollo when the Sun rose or went down—yes, many a savage, his hands smeared all over with human sacrifice, shall come forth from the east and west, and sit down in the kingdom of God, with Moses and Zoroaster, with Socrates and Jesus."

In regard to the name of the system, Mr. Parker says, "I call this the Absolute Religion, because it is drawn from the absolute and ultimate source; because it gives us the Absolute Idea of God—God as Infinite; and because it guarantees to man his natural rights, and demands the performance of the absolute duties of human nature." Mr. W. J. Fox, who, though formerly a *Unitarian*, has adopted a creed identical with that of Mr. Parker, calls it a Religion of Humanity, stating that, in his belief, "the source of all revelation is the moral constitution of human nature, the human mind and heart."

The views of the writers, both in England and America, who have adopted the Religion of Humanity, are thus set forth in the Westminster Review, which is their ablest organ in this country: "It is not the *presence* of God in antiquity, but his presence *only* there,—not his inspiration in Palestine, but his withdrawal from every spot besides,—not his supreme and unique expression in Jesus of Nazareth, but his absence from every other human medium,—against which these writers protest. They feel that the usual Christian advocate has adopted a narrow and even irreligious ground: that he has not found a satisfactory place in the Divine scheme of human affairs for the great Pagan world; that he has presumptuously branded all history but one as 'profane;' that he has not only read it without sympathy and reverence, but has used it chiefly as a foil to show off the beauty of evangelic truth and holiness, and so has dwelt only on the inadequacy of its philosophy, the deformity of its morals, the degenerate features of its social life; that he has forgotten the Divine infinitude when he assumes that Christ's plenitude of the Spirit implies the emptiness of Socrates. In their view, he has rashly undertaken to prove, not *one positive* fact,—a revelation of Divine

truth in Galilee;—but an *infinite negative*;—no inspiration anywhere else. To this *negation* and to this alone is their remonstrance addressed. They do not deny a *theophany* in the gift of Christianity; but they deny two very different things, viz. 1. That this is the *only* theophany; and 2. That this is theophany *alone*; that is, they look for *some* divine elements elsewhere, and they look for *some* human here. It is not therefore a smaller, but a larger, religious obligation to history, which they are anxious to establish; and they remain in company with the Christian advocate so long as his devout and gentle mood continues; and only quit him when he enters on his sceptical antipathies."

One marked characteristic of this the latest form which infidelity has assumed, is a rejection of all outward revelation, except in so far as it is an expression of the fundamental beliefs inherent in our spiritual nature. It demands of every man that if he would find religion, he must look not to the Bible, the Koran, or the Shastras, but to the original intuitions of his own heart. There he will find engraven in indelible characters the primitive idea of an Infinite God, and this one idea is sufficient in the view of the writers whose opinions we are now considering, to give shape and form, as well as impulse and energy, to the religion of every age and people. "Nor can these," says Mr. Hardwick, in his 'Christ and other Masters,' "be termed the speculations of a band of ignorant or dreamy mystics. They are entertained by men of learning; who profess moreover a peculiar interest in the progress of civilization, and who labour to advance what they believe to be the disenthralment of the human spirit. They affirm that something higher, deeper, heavenlier, is reserved for us; that growth must be expected and promoted not only in our apprehension of religious truth, but in the orb of truth itself; that their peculiar mission is to hasten this result by showing man his real dignity and destiny, by sounding all the depths of human consciousness, and calling to their aid the newest facts of history and the last discoveries of science. They do not, indeed, condemn the worthies of antiquity. The statues of Confucius, Moses, and Pythagoras; of Socrates and Zoroaster; of Buddha, Christ, and Apollonius; of Mani and Muhammed, are all elevated side by side in the Walhalla of spiritualism. These all in different measures are applauded as the saints, the prophets, the apostles of their age; yet, notwithstanding the enormous latitude of his belief, the spiritualist is not content with any of the forms in which religion has hitherto appeared on earth. However well adapted to peculiar countries or to transitory phases of the human mind, they are unequal to the wants and the capacities of the present century. He would not himself have worshipped either with his 'swarthy Indian who bowed down to wood and stone,' or with his 'grim-faced Calmuck,' or his 'Grecian peasant,' or his 'savage,' whose hands were 'smeared all

over with human sacrifice;’ but rather aims, by analysing the principles of heathenism and cultivating a deeper sympathy with what is termed the ‘great pagan world,’ to organise a new system which he calls the Absolute Religion, the Religion of Humanity, the Religion of the Future. From it all special dogmas are to be eliminated; sentiments which every one may clothe according to his fancy, are to occupy the place of facts; the light of a spontaneous Gospel is to supersede the clumsy artifice of teaching by the aid of an historical revelation. Thus, while the promoters of this scheme affect the greatest reverence for the wisdom and the so-called ‘inspirations’ of the past, they aim to soar indefinitely above it. Nearly all the doctrines of ancient systems are abandoned or explained away, as things which really have no stronger claim upon us than the cycle of luxuriant mythes that captivated Greek imaginations in the pre-historic period. The Christ and Christianity of the Bible are thus virtually denied: ‘superior intellects’ are bidden to advance still higher, to cast off as worthless or ill-fitting the old garments of the Church, to join the standard of the Absolute Religion, and so march forward to the ‘promised land.’”

The only positive and prominent article of the creed of this sect of infidels is, that there is one Infinite God, and beyond it is a mere series of negations. Thus Mr. Parker, “Of course I do not believe in a devil, eternal torment, nor in a particle of absolute evil in God’s world or in God. I do not believe that there ever was a miracle, or ever will be; everywhere I find law,—the constant mode of operation of the Infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God’s first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. Prophets and Apostles did not monopolize the Father: He inspires men today as much as heretofore. In nature, also, God speaks for ever. . . . I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church; nor even Jesus of Nazareth for my master. . . . I try all things by the human faculties. . . . But at the same time, I reverence the Christian Church for the great good it has done to mankind; I reverence the Mahometan Church for the good it has done,—a far less good.”

Such is the Absolute Religion, or the Religion of Humanity, which some writers in our own day would extol as destined to form a new era in the history of religious thought, but which from its very meagreness and vagueness is in all probability destined ere long to dwindle away and be forgotten.

**HUMILIATI**, an order of Romish monks which originated in A. D. 1161. They were brought out of Lombardy into Germany, as captives by Barbarossa,

who after a time permitted them to return into their own country, where they built monasteries, and gave themselves up to fasting, prayer, and meditation. They followed the rule of St. Benedict, and were approved and confirmed by Pope Innocent III. Their dress was a plain coat, a scapular, and a white cloak over it. They were suppressed by Pius V. in 1571, on account of the degenerate and immoral habits which had begun to characterize the monks of the order.

**HUNGARIAN CONFESSION**, a Confession of the Reformed Churches in Hungary, drawn up at a Synod held A. D. 1557. It consisted of eleven articles.

**HUNGARY (PROTESTANT CHURCH OF)**. The kingdom of Hungary, though once mighty and powerful, has for some time been a mere political dependency of the Austrian empire. The climate is temperate and healthy, the inhabitants industrious and active, and the country, by proper cultivation, is capable of supplying within itself all that the necessities and comforts of life demand. When Rome was mistress of the world, Hungary was colonized by that warlike people, from whom it received the name of Dacia; and on the irruption of the northern nations, it was overrun, first by the Goths, and afterwards by the Huns, who were followed in succession by other equally savage tribes, until the days of Charlemagne.

The ninth century found Hungary in the hands of the Magyars, the ancestors of its present inhabitants, a rude and warlike, and withal, an idolatrous people, worshipping Mars as their chief god, and paying their adorations also to the sun and moon, the earth and fire. It was about this period, when the Magyar faith predominated, that Christianity began to be introduced into the country, and to spread silently and slowly, but not on that account the less surely, among all classes, from the palace to the peasant’s hut.

It is with Stephen, a prince who ascended the throne in A. D. 997, at the early age of eighteen, that the history of Christianity in Hungary properly commences. The period of Stephen’s accession had been preceded by events of the greatest magnitude and interest. Charlemagne had succeeded, though not without bloodshed, in spreading Christianity in Germany; and about the year 890, the Christian religion had been established in Bohemia. Poland not long after embraced the true faith; and missionaries from Italy and Greece poured into all parts of Hungary. No sooner had Stephen succeeded to the government, than under the influence of his pious mother and the Christian teachers, he made an open profession of Christianity, calling upon his people, under heavy penalties, to take the same step. Such a daring infringement of the rights of toleration was met by the most determined opposition on the part of the people, who broke out into open rebellion. The young king attacked the insurgents, and speed-



ily reduced them to subjection. Having succeeded in restoring quiet and order in the kingdom, he passed various laws in favour of Christianity, enforcing a strict observance of the Sabbath, building and endowing churches, establishing schools for the education of youth, and endeavouring in every possible way to advance the religious welfare of his people.

The beneficial influence of Stephen's exertions however was not long in being completely neutralized. The Magyars still loved their idolatry, and seized the first opportunity that occurred after the death of Stephen to demolish all that bore the Christian name. An attempt was made by more than one sovereign to repress the violence of the people, and to restore the true religion; but with the exception of Ladislaus, a long unbroken line of princes only prolonged the darkness which now covered the land. It is pleasing however to notice, that so early as the year 1176, there were many to be found in Hungary adhering to the doctrines of the Waldenses, who had sought an asylum in that country from the intolerance and persecutions of Rome. There that devoted people laboured for many years in spreading among the Magyars the pure and unsophisticated doctrines of Bible truth. Rapidly increasing in numbers, we find them, about the year 1315, amounting to 80,000. No wonder, that both from their numbers and their zeal, the Waldenses in Hungary should have caused no little anxiety to Rome. Calumny, the ever ready weapon of the Papacy, was resorted to with unsparing malignity. These active propagators of pure Christian truth were represented as teaching the most terrible heresies. But all was unavailing. The cause of Christ steadily advanced; and many, even of the nobility, embraced the new doctrines.

Thus did the Waldenses continue to maintain their ground in free Hungary until the reign of the emperor Sigismund, in the beginning of the fifteenth century. It was at this eventful period in the history of Protestant truth that John Huss arose, who, followed by Jerome of Prague and other pious and devoted men, openly proclaimed the Pope of Rome to be antichrist. The consequences of such plain declarations of their conscientious convictions were such as might have been expected wherever the Papacy is concerned. Both Huss and Jerome were burned at the stake. But these noble men died as became martyrs to the truth of God. On their way to the stake they sang hymns; and as Æneas Sylvius remarks, "no mere philosopher ever suffered the fiery death so nobly as these men did."

From that moment Protestant truth made the most astonishing progress. The Hussites, as they were now called, were to be found in multitudes in Hungary and Transylvania. The Scriptures were translated into the native language; and as a natural result, more especially in days of fiery persecution, the Word of God grew mightily and prevailed. In almost every part of Hungary, many congregations of the Hussites were formed, and churches

built, where they worshipped God according to their consciences. The progress of Bible truth annoyed Rome very much; but what was to be done? If the Hussites were to be driven from Hungary, such a step would only propagate the evil, not arrest it. The new doctrines must be extirpated, whatever may be the consequences. Torrents of blood may flow, but Rome is inexorable. How true is it, that "she makes herself drunk with the blood of the saints." In the year 1444, Cardinal Julian concluded a contract with King Uladislaus, that the Hussites, wherever found, should be completely destroyed. Providence, however, thwarted this bloody decree. Before it could be carried into execution, King Uladislaus was killed in battle, and Cardinal Julian also was slain in attempting to escape. Thus did the Lord mercifully deliver his people, as he has often done of old, by the destruction of their foes.

Though the hand of persecution was thus mercifully stayed for a time, the Hussites became at every little interval the victims of the most cruel treatment, and always at the instigation of Rome. Representing them as maintaining opinions the most heretical and blasphemous, the adherents of the Papacy called upon the civil power to put forth its strong arm for their destruction. Too often were such appeals listened to, and these faithful followers of Jesus were subjected to sufferings of the most cruel and heartless description. It was remarkable, that for some time before the dawn of the Glorious Reformation, they were permitted to live in quietness and peace, prepared to hail the blessings of that happy era in the history of the Christian Church.

As the era of the Lutheran Reformation approached, religion in Hungary, as elsewhere, had degenerated into empty ceremony. Rome endeavoured as usual to support her authority and influence by the propagation of lying wonders; and the better educated among the people, especially among the nobility, were disgusted with the palpable tricks which were attempted to be palmed upon them. In this condition of things, more especially taken in connection with the previous success of the Hussites, the Reformation, as may easily be supposed, was hailed in Hungary as a happy deliverance from the ignoble fetters of a degrading and idolatrous superstition. No country more readily declared in favour of the Reformation. The way had no doubt been previously prepared to no small extent by the zealous labours of the Hussites, in proclaiming far and wide the truth as it is in Jesus; and the good seed of the Word had also been sown by the German troops, who came to help Hungary against the Turks. Accordingly, at so early a period as 1521, so numerous were the adherents of Luther in Hungary, that it was deemed necessary to read a condemnation of the writings of the Reformer from the pulpits of the principal churches.

One of the most zealous and active in propagating throughout Hungary the tenets of Luther was Simon Grynaeus, a professor in the academy in Ofen, who was in consequence imprisoned, but only for a short time, public opinion having risen so strongly in his favour as to demand his speedy liberation. For a considerable period the truth advanced among all classes, but a sudden and fearful check was given to its progress by the publication of the edict of King Louis in 1523, according to which, "All Lutherans, and those who favour them, as well as all adherents to the sect, shall have their property confiscated, and themselves be punished with death, as heretics and foes of the most Holy Virgin Mary." This violent decree, though it seemed to satisfy the priests, did not produce the desired effect. The truth still made progress, and at length in 1525, Louis was prevailed upon by the Romish clergy to issue a decree, that "All Lutherans shall be rooted out of the land; and wherever they are found, either by clergy or laymen, they may be seized and burned."

This bloody law Louis had so far yielded to the priests as to enact, but now that it was enacted he had not courage to execute it. All that he could be persuaded to do, was to write to the authorities of the different towns, reminding them of their duty. Providentially, at this critical period in the history of the Protestant Church in Hungary, political events arose which directed the attention of the king in another channel, and produced a most powerful effect on the progress of the Reformation in that country.

Soliman, the then reigning emperor of Turkey, was resolved upon the subjugation of Hungary. So boldly had he carried forward his plans, that early in 1526 Belgrade was taken; the Turkish emperor was already in Peterwardein, the Hungarian Gibraltar, and Louis, though his treasury was exhausted, was summoned to pay immediate tribute. On the 23d July, the king set out to meet his powerful enemy, and on the 29th August he was signally defeated in the plain of Mohács; and in attempting to fly, Louis's horse fell backwards, and crushed him to death in the mud. The carnage on that eventful day was tremendous. Seven bishops, twenty-eight princes, five hundred nobles, and twenty thousand warriors lay on the field.

This sanguinary engagement, while it cut off large numbers of the bitter persecutors of the truth, was productive of no ultimate benefit to the Protestant cause. On the death of Louis, two individuals contended for the throne, neither of them favourable to the Lutheran party. The consequence was, that persecution still raged in Hungary, prevented no doubt from reaching its former severity by the prevalence of civil war. With this increasing strife time passed on, until at length arrived the 25th of June, 1530, when the Augsburg Confession was read. Its simplicity, clearness, and power, subdued many enemies, and converted them into decided friends of the truth.

About this time there arose in Hungary a man or whom the spirit of Luther had descended. Honoured with the friendship of the great reformer and his illustrious coadjutors, Matthew Devay had returned to his native land, resolved, in the strength of God, to preach the doctrines of the Reformation. He was remarkably successful in bringing over converts from Popery; and for this heinous crime he was imprisoned in Ofen. The following little anecdote connected with Devay's imprisonment is well worth relating: "It happened that in the same prison was a blacksmith, who in the shoeing had lamed the king's favourite horse, and the passionate John had sworn that he should die for it. The blacksmith heard Devay converse as never man spoke; the words were to him as the words of Paul to the jailer at Philippi, and the consequence was, that when the blacksmith was shortly after to be set free, he declared he would share Devay's fate as a martyr, for he also partook of the same faith. The king moved by this declaration, pardoned both, and set them free."

Soon after his liberation, Devay became pastor of Kashaw in Upper Hungary, which was then in the possession of Ferdinand. Jealous of the success of his eloquent invectives against Rome, the monks complained of him to the king, who had him brought immediately to Vienna, and given over for examination to Dr. Faber, the bitterest foe of the Reformation. For nearly two years Devay lay in prison, at the end of which time Ferdinand relented and liberated him.

This apostolic man was no sooner delivered from prison than he proceeded to itinerate in Hungary, preaching the Gospel, and assisting in the translation of the Epistles of Paul into the Hungarian language. Overjoyed with the thought that the truth was making such progress in Hungary, Devay hastened to Wittenberg to refresh the heart of Luther with the glad tidings. They were men of a kindred spirit, and no greater happiness did they know on earth than in hearing that the cause of God was advancing. In his absence, Devay's pastoral charge in Upper Hungary was occupied by a man of great learning and Christian courage, Stephen Szantai. A man of this stamp was not likely to escape the persecution of the monks, who demanded of Ferdinand that he should be arrested and punished as a heretic. The king, however, who had before this time relaxed in his opposition to the Protestant faith, proposed, to the dismay of the priests, that a public discussion should be held on the great disputed points of religion. This discussion took place in 1538. To oppose Stephen Szantai the monks had chosen Gregory of Grosswardein. Szantai continued the discussion for several days, and after the umpires had noted all down, they came to present their decision to the king. They reported that all which Szantai had said was founded on the Scriptures, and that the monks had brought forward only fables and idle

tales. "But," they added, "should we state this publicly, we are lost, for we should be represented as enemies to our religion; if we condemn Szantai, we act contrary to truth and justice, and would not escape Divine retribution." They begged, therefore, that the king would protect them from the danger on both sides. Ferdinand promised to do his utmost, and let them go.

From the tenderness which Ferdinand showed to Stephen Szantai, it appears plain, that Ferdinand's mind had undergone a great change; but that it was really a saving change, we have no satisfactory grounds for believing.

One circumstance which tended to promote the progress of Protestantism in Hungary, was the constant correspondence which the Reformers maintained with those of the princes and clergy, who were known to be friendly to the new movement. The truth spread far and wide among all classes of the people, and King Ferdinand, perceiving that the chasm which separated the Protestants from Rome was every day becoming wider, urged earnestly upon the Pope that he should summon a general council. At length the Council of Trent was appointed to meet on the 13th December, 1545. Two distinguished bishops were despatched as deputies from Hungary, and the instructions which they received show clearly that the king's views were far from unfavourable to the Reformation.

"Ferdinand charged them to use their influence to bring on the discussion respecting a reformation of morals first, and of faith afterwards; to have a reformation in the court at Rome; to have the number of cardinals reduced to twelve or twenty-four; to have the number of indulgences diminished; to have simony completely abolished, as well as all payments in spiritual matters; to have the clergy brought back to their original purity in dress, morals, and doctrines; to have the eating of flesh permitted, and the Lord's Supper administered in both kinds."

The sittings of this far-famed council lasted for eighteen years, during which those decrees were passed which form the established creed of the Roman Catholic Church down to the present day.

Ferdinand could not conceal from the Pope the deep disappointment which he felt at the result of the Council of Trent, more particularly in forbidding the cup to the laity. The remonstrance which he tendered, along with the advice of some of the bishops, extorted a bull in favour of communion in both kinds,—a concession which gave so much delight to Ferdinand that he had a medal struck to commemorate the transaction. It was not, however, until his son Maximilian I. succeeded to the throne that permission to the laity to use the cup in the sacrament was extended to Hungary. This prince, throughout the whole of his reign seems to have treated the Protestants with lenity if not with favour. With his son Rudolph, however, begins a period of thirty-two years, which

for the Church in Hungary abounded in sufferings and trials. It was by this cruel and bigoted king that the decree was passed, which once more sanctioned the persecution of all who dissented from the Church of Rome. In vain did the States protest against a decree so arbitrary and intolerant; the Protestant clergy were expelled in multitudes, and Popish priests appointed in their place.

The peace of Vienna, which was concluded on the 23d June, 1606, put an end for a time to the troubles of the Church in Hungary. It declared the persecuting decree to which we have just referred, to be illegal; it set aside all decrees which had been passed against the Protestants; it proclaimed liberty of conscience and free exercise of worship. The hero of this great achievement for the Protestant Church was destined to see little of its fruits. It was but a few months till the prince, in the vigour of manhood, sunk into his grave. He died from poison, on the 7th January, 1607, to the great grief of the Protestants by whom the loss of a prince so noble and generous was severely felt.

The Roman party now acquired fresh courage. The persecuting enactments were renewed, and attempts were made to crush the liberties of the Hungarian Church. In the providence of God, however, Hungary and Austria were transferred from Rudolph to his brother Matthew, who declared upon oath his determination to protect the rights and privileges of the Protestants. One of their party was elected palatine, and by his influence the Synod of Sillein was summoned, which went far by its decrees to place the Church of Hungary on a secure footing. The Popish party were exasperated. Within eighteen days the Cardinal and Archbishop Forgacs protested against the decrees, and pronounced a curse upon all who should observe them. The Protestants replied with the most determined boldness. A controversy ensued, which was conducted with intense bitterness on both sides. The Papists, however, through the influence which they possessed at court, succeeded in bringing the reformed party into fresh and even severer troubles. No attack made upon them did them so much injury as the appearance of a work, entitled 'The Guide to Truth,' which was published at Presburg in 1613. The author in this volume defended, with no small ingenuity, the doctrines of Rome, and represented Luther and Calvin as servants of Antichrist. Many were by this book—which was full of plausible reflections—drawn back into the Romish Church. Years passed away, and this dangerous work remained unanswered; the time was wasted in unseemly quarrels between the two sections of the Protestant Church—the Reformed and the Lutheran. These quarrels were very acceptable to the Romish clergy, but notwithstanding their dissensions the Protestant party continued to maintain their protest against Rome with firmness and zeal.

In the year 1618, through the influence of the

Jesuits, the Hungarian crown fell to the Archduke Ferdinand of Austria. At this period matters were in a very critical condition. "All Europe was in such a state of religious excitement as had not been the case since the time of Luther; and this was the work of the Jesuits and Pope Clement VIII., who had entered into a contract with the princes and kings of Europe, since the beginning of the century, to annihilate the Protestant name. As the storm raises the water, and drives the mud and scum to the top of the waves, so did they by their immoral principles goad the nations to madness. They had, within the memory of that generation, made France a great churchyard; and in the St. Bartholomew's Day—the height of their glory—they showed what they could do when aided by debased women and a fanatical king. By the Gunpowder Plot they would have destroyed England's liberty, had not Providence interfered and prevented. In Carinthia, Styria, and Austria, they had, in the name of the one true Church, 'out of which is no salvation,' practised deeds which cried to high heaven for a speedy vengeance. In Hungary, Bohemia, and Transylvania, they deserved the credit of having done only all the evil they could. In these lands, where a recognized constitution existed, and where considerable civil and political liberty prevailed, their influence was limited, and the people took to arms rather than bow themselves under the yoke of tyranny and unjust persecution."

With the reign of Leopold, however, in 1657, began the golden age of the Jesuits, and the decay of the Hungarian Church. The king, the Popish nobles, and the army, all combined to do their utmost to eradicate Protestantism from the land. But a small witnessing remnant were still to be found. "Putting their lives in their hands, there were a few pastors who either had not been summoned to Presburg, or who had not gone, and in lonely glens, in woods and mountains wild, in ruined castles and morasses, inaccessible except for the initiated, these men resided, and preached the Gospel to the faithful who were scattered over the land. From the dark cavern, scantily lighted, arose the psalm of praise sung to those wild melodies which to this day thrill the heart of the worshipper. From lips pale and trembling with disease, arising from a life spent in constant fear and danger, the consolations of the Gospel were proclaimed to the dying. The Lord's Supper was administered; fathers held up their infants to be devoted in baptism to Him for whom they themselves were willing to lay down their lives; and, amid the tears which oppression wrung from them, they joined their hands and looked up to Him who bottles up the tears, and looked forward to a better land beyond the grave."

This melancholy state of matters continued until the death of Leopold in 1705. His successor was Joseph the First of Austria, whose accession to the throne proved the dawn of a better day to the Hun-

garian Church. But alas! how short. In the midst of his benevolent efforts to restore peace and harmony among his subjects, he was suddenly cut off by an attack of small-pox.

Shortly after the sudden and unexpected death of Joseph the First, the Protestant Church in Hungary obtained a considerable share of religious freedom by the establishment of the "Peace of Szathmar," which was signed on the 10th May, 1711. For some time the Popish bishops attempted to evade the conditions of this famous treaty, but the succession of Charles to the vacant throne put an end to the arbitrary acts of the clergy, and secured impartial justice to the Protestants. At length, however, the Romanist party so far succeeded in gaining an influence over the mind of the king, that he was prevailed upon, at their instigation, to pass an edict, imposing various restrictions upon the Protestant pastors. Such public enactments were extorted from Charles completely in opposition to his own individual wishes; and on all fitting occasions, therefore, he lent his powerful protection to the oppressed adherents of the Protestant cause, defending them, as far as he possibly could, from their sworn enemies—the Jesuits. But in secret defiance of the royal inclination, freedom of conscience and of religious worship were little more than nominally enjoyed. At length the complaints which reached the king were so numerous, that a royal commission was summoned to meet at Pesth on the 16th March, 1721, with the view of adjusting matters between the two great religious parties in the country. The attempt proved utterly abortive. The commission was completely divided in opinion. Warm debates arose, and at length the king found it necessary to adjourn the meeting *sine die*.

Charles was at heart an amiable and kind-hearted person. He grieved over the feuds and animosities which so much disturbed the tranquillity of his kingdom. Many were his efforts to establish harmony and peace, but all had hitherto been unsuccessful. At length he hoped to find a remedy for these crying evils, in the establishment of a new court, which he constituted under the name of a deputy privy council. It consisted of twenty-two members, nominated by the king—the Palatine being always president; and the purpose for which it had been appointed, was to publish and to watch over the execution of the laws of the land. This council, however, completely disappointed the expectations of the king. Instead of being impartial, all its decisions were one-sided; so that it was well termed by one of the Popish bishops of the time, the "hammer of the heretics." The king's influence in favour of the Protestants was now gradually decreasing. He summoned a diet at Presburg in 1729, but without the least effect. Still the Protestants hoped, that when the report of the Pesth Commission should be given in and examined, the king would have good ground for publishing an authoritative edict in their favour.

Here, also, their hopes were blasted. Charles issued a series of resolutions, which infringed upon the rights of the Protestants, and gave no small encouragement to the Popish party. In vain did the Protestants remonstrate. The king followed up his "Resolutions" by an Imperial decree, directing all the churches still in possession of the Protestants, which had not been guaranteed to them, to be confiscated.

The sovereign was now completely under the influence of the Jesuits. The kingdom was ruled on the principles of Rome. No promise, no contract, no oath, was kept with heretics. Even the private religious exercises, in the families of the Protestant nobility, were often prohibited on the most frivolous and vexatious grounds. The writings of Protestant authors were subjected to a strict censorship, which was entirely in the hands of the Jesuits, whose arbitrary decisions knew no limits. Feeble attempts were made by the Court of Vienna to check the tyrannical domination exercised over the Protestants; but Rome has a thousand means of defeating the temporal power, and the persecution therefore, though perhaps in a more concealed form, raged as fiercely as ever.

At length Charles VI. died, and was succeeded by his daughter, Maria Theresa, who was crowned on the 18th March 1741. Shortly after the new sovereign had ascended the throne, and even before her coronation, a deputation appeared in Vienna, and presented a petition, setting forth, in strong colours, the numerous grievances of the Hungarian Protestants. To this petition, the queen, by the advice first of her chancellor, and then of her privy council, returned no answer. The queen and the Protestant cause were still in the hands of the Jesuits. The utmost restrictions were put upon the Protestant schools. The popish bishops and archdeacons interfered in a most provoking way with all the affairs of the Protestant churches. In many cases the marriage with Protestants was forbidden unless the Protestant party should consent to join the Church of Rome; or if it was tolerated, all the children were regarded as by right belonging to that church. The husband was no longer "the head of the wife" in this respect, but all must be subject to the priests, who made themselves "lords over God's heritage."

Several foreign powers, but more especially the King of Prussia, attempted to interfere on behalf of the Protestants, but without much effect. The Jesuits and their colleagues, the Romish bishops of Hungary, continued to carry on the work of persecution. Heavy fines were imposed for holding religious meetings; the Protestants were removed from all civil offices, and their pastors were subjected to examination by the bishops and archbishops.

It is impossible to enumerate the complicated trials and sufferings to which the Protestants in Hungary were exposed under the reign of Maria Theresa. The Seven Years' War with Prussia broke out, but

brought with it no relief to the persecuted Protestants; and when at length, in 1763, the peace of Hubertsburg was ratified, Popish intolerance continued as strong as ever.

On the death of her husband, Francis First, who was cut off in 1765, Maria Theresa gave her son Joseph a share in the government. This arrangement was productive of little improvement in the state of the Protestants. About this time the Romanists commenced a system of active proselytising in Hungary, erecting missionary institutions in the districts where the Protestants chiefly resided, and engaging in street and field preaching, with the view of gaining over, if possible, some to the adoption of Popish principles. But these efforts were almost entirely fruitless. The Bible was so widely diffused among the Protestants, and they were so well acquainted with Scripture truth, that they had no relish for those idle legends and miraculous tales in which the sermons of the friars so much abounded.

It so happened, in the providence of God, that about this time the Emperor Joseph set out on a tour through his Hungarian dominions. This brought him much in contact with Protestants, with whom he freely conversed, and thus became intimately acquainted with their grievances. He was not long in discovering, that the Jesuits were the principal cause of all the calamities and immorality which prevailed. The influence, besides, of the minister Kaunitz over the mind of the Empress was considerable, and this influence he used to turn her against the Jesuits. In 1773, accordingly, was the order of the Jesuits suspended, and with the banishment of these enemies of the truth a new day dawned upon Hungary. The Protestant church now began to rouse herself from the torpor into which she had fallen. The Roman Catholic priests and bishops were prohibited from having any communication with Rome, otherwise than through the foreign secretary at the Court of Vienna. It was forbidden to apply to Rome for dispensations in case of marriage and for divorces. New decrees were from time to time published, limiting the authority of the priests and relieving the Protestants. On the 24th March, 1781, all connection was ordered to be broken off between the monasteries of the country and foreign monks or inspectors. None but natives could be received into the religious brotherhoods, and neither monks nor nuns dared collect money to send out of the kingdom. It was also ordered, that no papal bull should be published in any part of the empire without first having obtained the emperor's sanction.

This was the dawning of a bright day for the Protestants. But in this same year (1781) the great principles of Christian freedom were nobly vindicated by the publication of the *Edict of Toleration*, which gave full liberty to the Protestants to follow out their conscientious convictions without let or hindrance of any kind. Soon after the promulgation of this famous and welcome edict, a meeting of

Protestants was held at Pesth, at which a vote of thanks to the emperor was passed, which was written in Latin and German, and sent to Vienna under charge of a numerous deputation.

The reforms introduced by Joseph were far from being agreeable to the Papists, who now felt that their authority and influence were completely destroyed. The Pope, Pius VI., became alarmed, and he resolved to pay a visit to the minister Kaunitz, hoping to gain him over to his side, and in this way perhaps to influence the Emperor. Kaunitz, however, received his Holiness without any ceremony, and cautiously avoided all allusion to ecclesiastical topics. The emperor hoped that the recent measures of toleration were approved by his Holiness, but assured him at the same time, that if they were not, he could dispense with his approbation. The Pope, having received from Joseph a present of a cross set with diamonds, value £20,000, went on his way to Rome, and the emperor pursued his course of reform quite unmoved. The Protestants were permitted to print their Bibles and other religious books in the country. The books, but especially the Bible, which had been confiscated during the previous reign, were ordered to be restored, and, shortly after, the compulsory attendance of Protestant children on Popish schools was dispensed with.

Such measures naturally enraged the adherents of the Church of Rome, and calumny, her usual weapon, was employed against the emperor—the report being widely spread, that he was disposed to leave the Romanist and join the Protestant party. So far had this groundless rumour been diffused, that Joseph found it necessary to publish a disclaimer in the most earnest terms. He did not however pause for a moment in the work of reform. A national school system, on the most liberal plan, was introduced, and the Protestant schools were placed on the best footing. In the year 1785 all bishops were removed from the civil and judicial offices which they held, and their power in other respects was very much limited. The time was not to be long, however, in which the Protestants could enjoy such favours. The emperor was hastening fast to his grave. On the 28th January, 1790, he was so far exhausted with the opposition made to his benevolent plans, that with his own hand he withdrew many of the reforms which he had introduced; but he still retained the famous Edict of Toleration and the new parishes which he had formed. In less than a month he was found sitting up in his bed in the attitude of prayer, but life had fled.

The reign of Leopold II., who succeeded to the throne on the death of Joseph, was very brief, but long enough to manifest with sufficient clearness that the new sovereign was resolved to follow in the steps of his predecessor. In February, 1792, he was cut off by a violent inflammation, and his son, Francis I., succeeded to the government. This was the commencement of a new series of an-

noyances and persecutions which the Protestants experienced at the hands of the Romanists. The cruelties of the French Revolution gave the Roman party an opportunity of representing their church as the only bulwark against anarchy. According to them, the Revolution was the cause of all the evils in France. The king was often absent, and advantage was frequently taken of this circumstance to treat the Protestants with harshness and severity. Francis wanted firmness, and matters therefore grew gradually worse, until at length, in 1799, a complaint and petition, occupying sixty sheets, was handed to the emperor; but pretexts of one kind or another were constantly found to leave the Protestants without relief. Attempts were meanwhile made to reduce their number, by encouraging the youth to be sent to Roman Catholic schools.

The state of the Continent, for the first sixteen years of the present century, was such, that little could be done to protect the Hungarian Protestants against the persecutions of the Romanists. At length, in April, 1817, a deputation from both the Lutheran and Reformed Churches proceeded to Vienna, with the view of laying their grievances at the foot of the throne. The emperor received them with the utmost civility, and promised, along with the Prime Minister Metternich, to see that justice was done to the Protestants of Hungary. These promises, however, were far from being realized. A time of severe trial soon broke loose on Hungary, and the schools experienced the withering blast. When the king came to Hungary in 1822, a Protestant deputation again waited upon him, and was kindly received. After a lengthened audience, the deputation was dismissed with the assurance, that on his return to Vienna, the emperor would attend to all their grievances and have them redressed. In vain do we search for any of the good fruits which the Protestants anticipated from this interview with the emperor. A diet was summoned at Presburg in 1825, and here the Protestants did their utmost to obtain relief, but the majority was too heavy against them. Matters continued much in the same state until the death of the king in 1835.

With the death of the king the Protestants had expected a change of ministry, but Metternich still continued at the head of the government, and all went on as before. In 1843 a royal resolution appeared, declaring that all the different confessions should have equal rights and privileges, and at the same time recommending that the education of the children of mixed marriages should be left to the free choice of the parents, as they might choose to agree between themselves. This royal resolution was unsatisfactory both to Protestants and Papists.

The Hungarian insurrection, which broke out soon after this period, was not a little hastened on by the publication of an edict by General Haynau, threatening the extinction of the Protestant Church of Hungary. Sorrow, astonishment, and abhorrence, were the feelings awakened in the minds of the Pro-

tendants on the publication of this edict. Private meetings were held to consider how the impending evil was to be averted. Upwards of ten deputations in succession appeared before the throne, begging for relief in this critical emergency, but in vain. In the year 1851, the church wished to hold several meetings, and sent deputations to Vienna to state their wishes; but the deputations were refused permission to go to Vienna.

Recently both the Lutheran and Calvinistic communities in Hungary have begun to display an independent and energetic spirit, which has not a little surprised the government of Austria. They have positively rejected a ministerial programme of a "Constitution for the Protestant Church," and have taken steps to petition the Emperor to permit them to draw up a Constitution for themselves, and to lay it before him for his sanction. The resolutions which have been taken by the Lutherans beyond the Theiss, are, 1. To petition his majesty to permit a general synod to assemble and to draw up a Constitution. 2. That the ministerial draft was not acceptable, because it was in a spirit foreign to the Hungarian Protestant Church, and would tend to further principles which Hungarian Protestants can never subscribe to. What the Protestants require is, (1.) That the Protestant schools shall be under the exclusive direction of Protestants. (2.) That there shall be no hierarchy in the Hungarian Protestant Church, but that, as has heretofore been the case, the affairs of the communities shall be managed by laymen as well as clergymen. (3.) That the high Consistorial Council (Oberkirchenrath) shall be appointed by the synod, and not by the state. (4.) As a rule, publicity in clerical matters, but the consultations of the consistories shall be private. (5.) The communities shall be at liberty to give positive instructions to their deputies how to act. (6.) The protocols of the "Local Convent" shall be submitted to the elders, and those of the "Convent of Elders" to the superintendents. (7.) The spheres of action of the General Convent, District Convents, and General Synods, shall be the same as they are now. The superintendents and district inspectors shall be elected. (8.) The topographical distribution of the various superintendencies shall remain unchanged.

The Protestants in Hungary are earnestly desirous to reorganize their own church and schools, but they have sustained no small discouragement and damage from the stringent manner in which the Romish clergy carry out the provisions of the concordat which has been lately concluded between the Austrian government and the Papal see. The Hungarian Protestants are calculated to number somewhere about three millions, including both the Lutheran and the Reformed communions, and although the utmost efforts are put forth by the Romanists to prevent secessions from their body, numbers are every year found to join the ranks of Protestantism. "But to enable the Church of Hungary," we use the

language of Merle D'Aubigné, "to take the position that belongs to her among the other reformed churches, the pure faith held by the children of God must become mighty within her. She must, in obedience to the Word of God, believe with the heart and confess with the mouth, the fall of man through Adam's transgression—his corruption through sin—his utter inability to raise himself from the miserable condition into which he has fallen—the eternal Godhead of the Son of God, who became man, and was offered up for us on the altar of the cross—justification by faith, which, resting upon that sacrifice, rescues the sinner from the death which he has deserved, and gives him eternal life;—finally, the Holy Ghost (God as well as the Father and the Son) ruling in the heart by the Word, and liberating it from the law of sin. It is necessary, then, that the Church of God in Hungary should confess in heartfelt sincerity, with Luther, as have also confessed Calvin and all the other Reformers: 'The first and principal article of our faith is, that Jesus Christ our God and Lord died for our sins, and rose again for our justification. All have sinned and are justified freely by his grace without works or merit of their own, by the redemption that is in Christ Jesus through his blood. No pious man can give up any portion of this belief, even if heaven, and earth, and all things, should be involved in ruin. In this belief is contained all that we teach, bear witness to in our lives, and act upon, in spite of the Pope, the devil, and the whole world.'

"If faith in these articles be a living principle in the church of Hungary, that church is secure. We demand then of that church to hold this belief, to proclaim it from the pulpit, to keep it alive in the heart. We make this demand for the sake of its forefathers, for the sake of its martyrs, for the sake of its own life and prosperity, in the name of the Father, Son, and Holy Ghost, which is pronounced over the heads of all its children. This church has been illustrious in ancient times, and ought at the present period to rise up and again take her place among us. Perhaps she may only be able to raise herself amidst privation and tears, bound like Lazarus 'with grave-clothes, and swathed in a shroud;' but if she lives by faith, that is sufficient: her reward will not fail her."

HUNTINGDON'S (COUNTESS OF) CONNEXION, a denomination of Christians in England, which originated in the first half of the eighteenth century, with Lady Selina Shirley, Countess of Huntingdon. The mind of her Ladyship had been from early childhood impressed with the importance of Divine things, and though her views of the way of salvation were not then satisfactory and clear, yet even after she became involved in the cares and anxieties of a married life, she took a particular delight in the diligent and prayerful perusal of the Word of God. While thus carefully studying her Bible, and scrupulously observant of the outward ordinances of reli-

gion, this amiable lady was as yet a stranger to the power of a living Christianity. About this time, however, her attention was culled to the earnest and energetic labours of the Methodists, who had recently commenced a work of revival and reformation in England. She became deeply interested in the missionary work, which was actively carried on by Whitefield, John and Charles Wesley, and others. Several of Lady Huntingdon's sisters had, through the instrumentality of these truly devoted and apostolic men, been brought to a saving knowledge of the truth as it is in Jesus. Amid the awakening influences of this time of revival, her Ladyship's mind began to be aroused to more serious reflection upon her state before God; and while in this condition of mental anxiety, having been seized with a severe and almost fatal illness, she availed herself of the opportunity which her sickbed afforded for calm meditation and prayer, which, by God's blessing, resulted in inward satisfaction and peace.

No sooner had Lady Huntingdon recovered her wonted health than she set herself to commence a life of active usefulness. She attended steadily, accompanied by her husband, on the ministry of Mr. Whitefield, and so highly did she prize his valuable instructions, that she selected him to be her chaplain. The Methodists now entered upon a system of lay-preaching, which gave great offence to many pious members of the Church of England, but which, nevertheless, appeared to her Ladyship as a plan likely under God to be productive of much good. It was quite plain that the low state of religion at the time called for some extraordinary measures to prevent the light of the gospel from being altogether extinguished in many districts of the country. The zeal and energy, however, which Wesley and his followers displayed, attracted, as might have been expected, keen opposition from many, both in and out of the Established Church, and not only were the Methodists, in this early stage of their history, called to encounter much violent opposition from without, but they were also exposed to bitter dissensions and discouragements from within. Many of the Moravians had found their way into the infant sect, and sought actively to propagate among its members their peculiar opinions. The chief scene of the bitter contentions which ensued was Fetter Lane chapel, London, which was at length abandoned by the Methodists, and given up wholly to the Moravians. Lady Huntingdon retired with the Wesleys and their followers to the Foundry, Upper Moorfields. For a time Charles Wesley favoured the Moravian sentiments, and a rupture between the two brothers seemed to be impending, when, through the judicious intervention of Lady Huntingdon, not only was a separation prevented, but Charles Wesley was led to renounce the errors which he had adopted.

The itinerant labours of the Methodist preachers began to be attended with no small success, and some of the most determined enemies of lay preach-

ing became its warmest friends. Lady Huntingdon was deeply impressed with the peculiar advantages of such a mode of extending the gospel, more especially among the simple peasantry of the rural districts. She resolved, accordingly, to try the plan in the neighbourhood of her own residence, Donnington Park. She despatched one of her servants, David Taylor, to preach the gospel in the surrounding villages and hamlets, and so favourable was the result, that, with her Ladyship's sanction, this plain pious man extended the range of his missionary labours to various parts of Cheshire and Derbyshire, where the fruits of his preaching were soon apparent in the conversion of not a few to the knowledge and experience of the truth.

Donnington Park now became a centre of attraction to pious men of all Christian denominations, but more especially to the adherents of Wesley and Whitefield. The first Methodist Conference was held in London on the 25th June 1744. It was attended by only six ministers and four travelling preachers. Lady Huntingdon, who was then in London, invited them to her house, and treated them with the utmost hospitality and kindness. This devout lady watched with the greatest interest every movement of the rising sect, sympathizing with them in their difficulties, and by her money, her counsel, her influence, and her prayers, she was of invaluable service to the Methodist body. No doubt, her exertions in their behalf exposed her to much reproach and bitter obloquy, but she had counted the cost, and was ready to endure all for Christ. But while she meekly bore the insults heaped upon herself, when the faithful men, who were preaching the gospel under her auspices were assailed, she came boldly forward and claimed the protection of government, and even the interposition of the sovereign in their behalf.

The leaders of the Methodist body were not men who would shrink from discharging their duty to their heavenly Master through fear of their fellow-men; they only waxed more and more bold under the persecution to which they were subjected. And at length the body asserted for itself a high and conspicuous place among the Christian denominations of the land. Their useful and self-denying labours in the diffusion of the gospel, both in town and country, secured for them the warm approval, and, in many cases, the earnest prayers and cordial co-operation of good men. Government itself extended its countenance as well as protection to the once reviled and calumniated Methodists, and Lady Huntingdon had the gratification of seeing the good work carried forward without molestation throughout all parts of England.

After the death of Lord Huntingdon, which happened in 1746, her Ladyship evinced a more active interest than before in the progress of the Methodist cause. Having soon after taken up her residence in London, she employed Mr. Whitefield to preach at her house twice a-week. Numbers, chiefly of the



nobility, both English and Scotch, attended on these occasions, and some of them in consequence underwent a saving change.

Mr. Whitefield and Mr. Wesley laboured together for several years with unbroken harmony and peace. But in 1748 dissensions arose between them on some of the vital doctrines of Christianity; the views of the former being Calvinistic, and of the latter Arminian. Lady Huntingdon favoured the opinions of Mr. Whitefield, and when a separation took place between the two leaders of the Methodist body, she attached herself to the Whitefield or Calvinistic party. She contributed liberally to the erection of Tottenham-court chapel, and it afforded her sincere satisfaction, when, on the 7th November 1756, it was opened for Divine worship according to the forms of the Church of England. About this time Lady Huntingdon established a college at Trevecca in South Wales, for the education and training of young men for the office of the ministry. She erected also a number of churches at various places, such as Worcester, Gloucester, and Bath. In one year (1775) four chapels were erected by her Ladyship at Bristol, Lewes, Petworth, and Guildford. She spent some portion of every year at Trevecca, sending out the students to preach in the destitute districts of the country, and encouraging them to go forward in preparation for the work of the ministry. She sent some of the young men also to itinerate in Ireland, and at her suggestion several of them set out as missionaries to North America.

In the year 1770 a very important controversy arose between the Calvinistic and the Arminian Methodists. From the minutes of the Wesleyan Conference of that year, it appeared that several erroneous tenets were held and avowed by that division of the Methodist body. Lady Huntingdon and the Calvinistic Methodists generally, entered upon the controversy with an earnest desire to uphold what they considered to be the truth of God. A keen and protracted contest ensued, which, though suspended for a time in consequence of the excitement occasioned by the breaking out of the American war, was renewed and carried on for several years with great ardour and ability by Mr. Toplady and Mr. Rowland Hill on the one side, and Mr. Wesley and Mr. Fletcher on the other. The most bitter and caustic remarks were indulged in on both sides; and for several successive years the two sections of Methodists were more hostile to each other than any other differing sects in Christendom.

The unwearied exertions of Lady Huntingdon to promote the progress of evangelical religion throughout England, could scarcely fail to awaken the eager hostility of many. But the most determined of her opponents was the Rev. William Sellon, minister of St. James's, Clerkenwell, London, who raised an action against several devoted ministers belonging to the Establishment for the crime of preaching in her Ladyship's chapels. To avoid all further molestation it was

resolved to take shelter under the Toleration Act; and, accordingly, several of the Established ministers seceded and took the oaths of allegiance as dissenting ministers—retaining such part of the church service as is allowed to the Dissenters by the canons. The processes raised in the Consistorial courts against several of the clergy of the Established Church, led Messrs. Romaine, Venn, Townsend, and others, to withdraw from the service of her Ladyship's connexion, though they continued still to hold the most friendly private intercourse with her and her ministers.

It had from the beginning been the earnest wish of Lady Huntingdon that both she and her connexion should not sever the tie which bound them to the Church of England. They were most reluctant to assume the position of Dissenters, but in consequence of the processes instituted in the Ecclesiastical courts, and the law laid down on the subject, which proclaimed them Dissenters, no alternative was left them, and, accordingly, in 1783, they were compelled to become a separate and independent body, at the same time retaining the Liturgy with a few modifications, the forms, and even the vestments of the Church of England, without its Episcopacy. A Confession of Faith, being in substance the same with the Thirty-Nine Articles, was drawn up in consequence of the altered position of the body, and a declaration was set forth, that "some things in the Liturgy, and many things in the discipline and government of the Established Church, being contrary to Holy Scripture, they have felt it necessary to secede."

One circumstance which forced on the Secession more quickly than it would otherwise have happened, was the refusal on the part of the English bishops to ordain the young men trained at Trevecca. Now therefore that the tie was completely severed, and the "Connexion" was left to its own independent action, the ordination of six students took place at Spa-fields chapel, which her Ladyship had recently purchased. The solemn service was conducted by two presbyters of the Church of England, who had resigned their charges and joined the new denomination. An attempt was now made on the part of the Ecclesiastical Courts to deny the legality of the proceedings of the Connexion, to shut up their chapels, and silence their ministers. But at length the regularity and completeness of the act of Secession having been recognized, the legal position of the chapels was fixed by the Spiritual Courts as Dissenting Chapels, and tolerated accordingly. The body was permitted therefore to prosecute its great work without further molestation or hindrance.

Hitherto the great burden of conducting the affairs of her numerous chapels had mainly devolved upon Lady Huntingdon herself, with the assistance of trustees in the different localities; but now feeling the infirmities of age, she was desirous of adopting some plan for perpetuating the great work which she

had so successfully begun. With this view she took steps for the formation of an Association composed of ministers and laymen; but in consequence of the opposition of Dr. Haweis and Lady Ann Erskine, the scheme was abandoned. Her wishes in this matter being frustrated, she turned her attention to the best mode of settling her chapels on a proper basis. This was a point of some difficulty, in consequence of the existing state of the law of England, which declared all bequests of buildings or lands for religious or even charitable uses to be null and void. Her Ladyship, accordingly, having consulted with several legal friends on the subject, came to the resolution of adopting the only mode of settlement which remained to her, that of leaving the chapels and houses by will to certain persons, with unrestricted power to sell or dispose of the same to such uses as they might think proper. Following up this resolution, she bequeathed them to Dr. Haweis and his wife, Lady Ann Erskine, and Mr. Lloyd. These four trustees accordingly, at the death of Lady Huntingdon, which took place on the 17th June 1791, obtained possession of her chapels, and employed them strictly in accordance with her Ladyship's wishes. The college was also vested in seven trustees, who have the sole power of admitting and rejecting students, as well as of appointing and dismissing tutors. The young men are left at liberty when their studies are completed, "to serve in the ministry of the Gospel, either in the late Countess of Huntingdon's Connexion, or in the Established Church, or in any other of the churches of Christ." This theological seminary is one of the wealthiest of the Dissenting colleges in England. The allotted term of study is four years, the maintenance and education being entirely free. The lease of the college at Trevecca having expired in 1792, about a year after her Ladyship's decease, the institution was removed by the trustees to Cheshunt, where it still exists in a state of efficiency and usefulness.

Lady Huntingdon's Connexion is a trust rather than a separate sect or denomination; and is strongly bound by affinity with the Calvinistic Methodists. The original mode of supplying the churches was by itinerancy, as in the case of the Wesleyan body; but for some time a settled ministry has been deemed preferable. The Liturgy of the Church of England is generally used, while the ministers are also in the habit of offering extemporary prayers. Although the term "Connexion" is applied to the body, they do not exist in the form of a federal ecclesiastical union. The Congregational mode of church government is practically in operation among them; and of late years several of the congregations have joined the Congregationalist communion. The number of chapels formed in the Census of 1851, as belonging to Lady Huntingdon's "Connexion," or described as "English Calvinistic Methodists," was 109, containing accommodation for 38,727 persons. See METHODISTS (CALVINISTIC).

HUNTINGTONIANS, a class of ANTINOMIANS (which see) in England, towards the close of the eighteenth century. They were followers of William Huntington, or rather Hunt, who, though originally a coal-heaver, and the victim of dissipated habits, was rescued by the grace of God from his vicious propensities, and was for many years the popular minister of Providence Chapel, Gray's-Inn-Lane, London. His writings, which obtained a large circulation among his admirers, form twenty octavo volumes. To the crowds who stately waited on his ministry, as well as to multitudes who flocked to hear him, as he travelled on preaching tours throughout the country, he taught the most extravagant Antinomian opinions. He maintained that the elect are justified from all eternity, an act of which their justification in this world by faith is simply the manifestation; that God sees no sin in believers, and is never angry with them; that the imputation of our sins to Christ, and of His righteousness to us, was *actual*, not *judicial*; that faith, repentance, and holy obedience, are covenant conditions on the part of Christ, not on our part; and finally, that sanctification is no evidence of justification, but rather renders it more obscure. The sentiments of the *Huntingtonians*, indeed, were little more than a revival of the sentiments of the CRISPITES (which see) in the seventeenth century. In a number of chapels, particularly in Sussex, these doctrines continue still to be taught.

HURDWAR, a place of unequalled sanctity among the Hindus. To its temples pilgrims resort from all parts of Hindustan; the water of the Ganges being considered as so holy at this particular spot, that even the most notorious criminal will be cleansed by a single ablution; provided only that sufficient gold be given to the gods. The gold must be dropped in the river at the time of prayer, and the Brahmans as the reward of their services have alone the privilege of searching for the treasure. At the *Mela* or annual grand festival of Hurdwar, the pilgrims amount in number to from 300,000 to 1,000,000 souls, who resort to this sacred place in the hope of washing away in the waters of the Ganges all their numberless transgressions.

HUSCANAWER, a ceremony which was anciently practised among the North American Indians of Virginia, when they wished to prepare those who aspired at the dignity of the priesthood, or who sought to be enrolled among the number of their great men. The principal men of the place where the ceremony was to be performed, made choice of the handsomest and sprightliest youths to be their *Huscanawers*. They shut them up for several months together, giving them no other sustenance than the infusion or decoction of certain roots, which strongly affected the nervous system. They continued for some time under the influence of this maddening draught, during which they were enclosed in a strong place, built in a conical form, and provided



The Great Temple, Jerusalem,



with numerous air holes. Here these novices, supplied with quantities from time to time of the stupefying liquor, quite lost their memory; they forgot their possessions, parents, friends, and even their language, becoming at length deaf and dumb. The Indians pretended that their sole motive for resorting to this singular practice, was in order to free their young people from the dangerous impressions of infancy, and from all those prejudices which they contracted before reason was capable of gaining the ascendant. They alleged further, that being then at liberty to follow the dictates of nature, they were no longer liable to be deceived by custom or education, and were thereby the better enabled to administer justice uprightly, without having any regard to the ties of blood or friendship. The ceremony now described cannot fail to remind the classical reader of the ELEUSINIAN MYSTERIES (which see).

HUSSEYITES, the followers of Mr. Joseph Hussey, a learned but eccentric divine, formerly of Cambridge, who, besides other peculiarities of opinion, held the Antinomian views of Dr. Crisp. (See CRISPITES.) He maintained also the pre-existence of Christ's human soul, or rather of a spiritual or glorious body in which he appeared to Adam, Abraham, and others; this body being the image of God in which man was created. On the subject of the divine decrees, he was a supra-lapsarian Calvinist, and he published a treatise, entitled 'Operations of Grace, but no Offers,' in which he objected in the strongest manner to all offers of salvation, or invitations to the unconverted. See ANTI-NOMIANS.

HUSSITES, the followers of John Huss, the celebrated Bohemian reformer and martyr, who lived in the end of the fourteenth and the beginning of the fifteenth century. The kingdom of Bohemia, though small in point of geographical extent, occupies a very prominent and conspicuous place in the religious history of Europe. It is probable that Christianity was first introduced into the country about the time of Charlemagne, who reduced it under his subjection, and compelled it to pay tribute. The successors, however, of that illustrious Emperor, were unable to retain the conquered province, which vindicated its independence of Germany, and placed itself under the protection of Svatopluk, king of Great Moravia, where Christianity had been established by the apostolical labours of Methodius and Cyrillus. Bohemia was thus brought completely within the range of Christian instruction and influence, which operated so effectively that Borivoj, duke of Bohemia, was baptized by Methodius, and the celebration of divine worship in the national language, along with the rites and discipline of the Greek church, was introduced into the country. The kingdom of Moravia was destroyed A. D. 907 by the Pagan Magyars or Hungarians; and when these conquerors were converted to Christianity, the Latin service was introduced, and the national Slavonic liturgy disappeared. Bohemia seems to have enjoyed the privilege for sev-

eral centuries of retaining the liturgy in her own tongue, for L'Enfant relates upon the authority of Spondanus, that Pope Innocent IV. allowed the Bohemians about the middle of the thirteenth century to perform divine service in the national language. Such an arrangement must have had a powerful effect in diffusing a knowledge of Divine truth among the people, and accordingly, though the Bohemian church acknowledged the supremacy of the Pope, and thus formed as yet a branch of the Romish church, we find that numbers of those who were persecuted for their resistance to Roman domination, sought a refuge in Bohemia. This was the case with many of the Waldenses when compelled to flee from France, and it was the case even with the great reformer of Lyons, Peter Waldo himself. Thus the Protestant Bohemian writer Stranski, quoted by Count Krasinski, says: "As the purity of the Greek ritual was insensibly becoming corrupted amongst the people, either through the remains of Paganism, or by the influence of the Latins, there arrived in Bohemia in 1176 several pious individuals, disciples of Peter Waldo, very commendable, not only on account of their piety, but also by their knowledge of the Scriptures, and who had been expelled from France and Germany. They settled in the towns of Zatec and Lani. They joined the adherents of the Greek ritual whom they found there, and modestly corrected by the Word of God the defects which they discovered in their worship. Another Protestant writer, Francovich, better known under his assumed name of Illyricus Flaccius, relates that he had an account of the proceedings made by the Inquisition of Poland and Bohemia about 1330, which positively stated that it had been discovered that subscriptions were collected in these countries, and sent to the Waldensians of Italy, whom the contributors regarded as their brethren and teachers, and that many Bohemians visited these Waldensians, in order to study divinity. The Roman Catholic writer Hagee says,—'In the year 1341, heretics called Grubenheimer, *i. e.*, inhabitants of caverns, again entered Bohemia. We have spoken of them above, under the year 1176. They settled in towns, but particularly at Prague, where they could better conceal themselves. They preached in some houses, but very secretly. Although they were known to many, they were tolerated, because they knew how to conceal their wickedness under a great appearance of piety.'

The fact that Bohemia thus afforded shelter to many from Roman oppression, shows that she herself, though nominally subject to the authority of the Papal see, was disposed to some extent to assert her own independence. And it is not unlikely that the Waldensian pastors and people, who found a home in Bohemia, may have tended to foster that love of religious liberty, which afterwards shone forth as so conspicuous a feature in her bold and undaunted peasantry. It is no wonder, there-

fore, that Æneas Sylvius, afterwards Pope Pius II., should have asserted the Hussites to be a branch of the Waldensians.

Several important circumstances tended to prepare the way for the appearance of the great Bohemian reformer, and the terrible commotions which are commonly known by the name of the Hussite wars. Charles the First of Bohemia, and the Fourth of Germany, had no sooner ascended the throne than he set himself to develop the resources, physical, intellectual, and literary of the Bohemian kingdom. He reformed many abuses ecclesiastical and civil; repressed the exorbitant power and rapacity of the nobles; extended the municipal liberties of the towns; encouraged commerce and industry, and raised agriculture to a flourishing condition. To this enlightened prince, Bohemia owes the foundation of the University of Prague, A. D. 1347; and to him also she owes the first solid development of her national language and literature. Besides, Charles did much to arouse the martial spirit of the Bohemians, by introducing into the country a regular military organization. Such was the state of Bohemia in the end of the fourteenth century. "The country," to use the language of Krasinski, "was rich, enlightened, and warlike; but above all, the national feeling of her inhabitants had acquired an extraordinary degree of intensity, which I believe was the mainspring of the energy which they displayed in the defence of their political and religious liberty, and which I have no hesitation in saying, has no parallel in the pages of modern history."

Before the great Slavonic reformer entered on his mission, the way had been paved for him by several energetic ecclesiastics in the Bohemian church, who sought to reform the corrupted manners of the age, and protested against some of the errors of Rome, particularly the doctrine of communion in one kind only. Conrad Stiekna, John Milicz, and Matthew of Janow, may be mentioned as preparing the way for a reformation in the church of Bohemia. But to John Huss is due the merit of having originated that great revolution which marks an important era in the ecclesiastical history of Europe.

The Bohemian reformer was born in 1369, at a village called Hussinetz. He was of humble parentage, but his talents being of a high order, he was sent to the university of Prague, with the view of studying for the church. Here he distinguished himself by his extensive attainments as a scholar. By means of Wycliffe's works, which at that time had spread as far as Prague, John Huss was won over to the side of Augustin in theology, and to realism in philosophy. His eyes began to be opened to some of the most obvious errors of the church, and he was not ashamed to avow his adherence to most of the doctrinal opinions of the English reformer. The teachers at the university, who were chiefly Germans, were keen nominalists in philosophy, and equally keen opponents of Wycliffe in

theology. The young Reformer, therefore, was exposed to the frowns and the reproaches of both his professors and fellow-students. With one man, however, who warmly sympathized with him in his admiration of Wycliffe, he contracted a close friendship, which afforded him no small comfort and encouragement. This individual was Jerome Faulisch, commonly called Hieronymus Pragensis, or Jerome of Prague.

Meanwhile Huss attracted great notice at the university by the solidity and extent of his learning. In 1393, he was made both Bachelor and Master of Arts, and in 1401, Dean of the Philosophical Faculty, having previously been honoured with the appointment of Confessor to the Queen, on whom he had a great influence. In the course of two years more, he began to preach in the national language, but it was not before the year 1409 that he commenced his public attacks upon the established church. The first abuse to which he called the attention of the synods was the corruption of the clergy. On this subject he spoke with the utmost freedom, and all the more readily as he had entrenched himself in popular favour, not only by preaching in the vernacular tongue, but by introducing, in conjunction with his friend Jerome of Prague, such alterations into the constitution of the university that the Germans were compelled to quit it. The decree which, through the influence of John Huss, Wenceslav, king of Bohemia, was persuaded to issue, was as follows: "Although it is necessary to love all men, yet charity ought to be regulated by the degrees of proximity. Therefore, considering that the German nation, which does not belong to this country, and has, moreover, as we have learnt from the most veritable evidence, appropriated to itself, in all the acts of the university of Prague, three votes, whilst the Bohemian nation, the legitimate heir of this realm, has but one; and considering that it is very unjust that foreigners should enjoy the privileges of the natives of the country, to the prejudice of the latter, we order, by the present act, under the penalty of our displeasure, that the Bohemian nation should, without any delay or contradiction, enjoy henceforward the privilege of three votes in all councils, judgments, elections, and all other academic acts and dispositions, in the same manner as is practised in the university of Paris, and in those of Lombardy and Italy."

The result of this decree, which tended so much to establish the popularity of Huss, was, that besides the professors, most of whom were Germans, no fewer than five thousand students, according to the statement of Æneas Sylvius, emigrated from Bohemia to Germany, where for their accommodation it was found necessary to establish a university at Leipsic, as well as other similar institutions at other places. The popularity which Huss had thus obtained contributed more than anything else to spread his doctrines in Bohemia. He was now elected

rector of the university of Prague, and the high position which he had reached as a theologian and a popular preacher, gave him no common influence over the people. He translated several of the works of Wycliffe, and sent them to the principal noblemen of Bohemia and Moravia. It was not to be expected that such a course could be followed without calling forth the most determined opposition from the clergy. Sbinke, archbishop of Prague, in 1410, caused a number of the writings of Wycliffe to be publicly burnt; and still farther to work the overthrow of Huss, he procured from Pope Alexander V. full powers to forbid preaching in private chapels, or in any other places, except in parochial, conventual, and episcopal churches. This blow was aimed at the Reformer, who at that time preached in the Bethlehem chapel. This bull was no sooner proclaimed accordingly, than Huss was summoned to appear before the court of the archbishop on a charge of heresy. An excommunication was forthwith issued, but the king and queen, the nobility, and university took up and obtained a reconsideration of the matter. Meantime Huss continued to preach, defending the doctrines which he taught by a reference to the Word of God, and besides his sermons, he and his friends held public disputations in support of the writings of Wycliffe. At length, in consequence of the universal sympathy manifested in favour of the persecuted Reformer, the archbishop Sbinke felt himself compelled to revoke his accusation of heresy.

The opposition to the doctrines which Huss preached seemed now to be abandoned, but in a few short months circumstances occurred which kindled anew the flames of religious contention in Bohemia. The Pope, John XXIII., proclaimed a crusade against Ladislaus, king of Naples, promising a plenary indulgence to all who should take part in it, either personally or by pecuniary contributions. On this subject a papal legate was despatched from Rome to Bohemia, where he succeeded in obtaining from many of the people considerable sums of money. Huss and his friend Jerome of Prague, now publicly and solemnly protested against papal indulgences and other ecclesiastical abuses. This bold exposure of Rome's misdeeds called forth immediate fulminations from the Vatican; the writings of Wycliffe were condemned in a synod at Rome; John Huss was excommunicated, and the place of his residence laid under an interdict.

Bohemia was now the scene of the most bitter contentions, and although the king attempted to allay the disturbances by convoking a synod for the discussion of the disputed points, all his efforts were ineffectual. The Reformer was called upon to quit the capital, and accordingly, he retired to his native village of Hussinetz, continuing however to preach in the national language, and to expose the abuses of the church both from the pulpit and the press. In the agitated and convulsed state of the king-

dom, the Emperor Sigismund applied to the Pope for a general council, which was accordingly summoned to meet at Constance on the 1st November 1414. A message was sent to Huss, inviting him to appear and defend himself and his doctrines in person. Provided, therefore, with a letter of safe-conduct from the Emperor, he arrived at the appointed place of meeting. His entry into Constance was no sooner known, than his enemies began to take steps for, if possible, effecting his destruction. False accusations of every kind were drawn up, and witnesses induced to come forward and establish them. In this way a long list of charges was preferred against him, and laid before the council. In the meantime, at the instigation of his enemies, particularly the Bohemian clergy, Huss was seized on the 28th of November, notwithstanding his safe-conduct, and thrown into prison, on a charge of heresy. Denied all opportunity of defending himself, he was called upon to make an unconditional recantation; and on his refusing to do this, he was committed to the flames on the 6th of July 1415. The council of Constance, in order to pacify the Emperor Sigismund for their flagrant breach of honour in disregarding his safe-conduct, passed a decree that no faith ought to be kept with heretics. The associate and friend of Huss, Jerome of Prague, soon after met a similar fate. The ashes of both the martyrs were carefully collected and thrown into the Rhine.

The death of Huss gave impulse and energy to the actings of his friends and followers. No sooner did the tidings of his bloody martyrdom reach Bohemia, than a universal cry of indignation rose against the perpetrators of the murder. The university of Prague came boldly forward to vindicate the memory of the Reformer, and addressed a manifesto on the subject to the whole of Christendom. A medal was struck in honour of the martyr, and a day in the calendar of saints, the 6th of July, was consecrated to him. His followers began now to be called Hussites, and their number was daily on the increase. One of the chief peculiarities for a time was, their demand for communion in both kinds. The council of Constance had sanctioned the ordinary usage of the church on this point, and pronounced all who were opposed to it to be heretics. But this decree, followed by the execution of Huss, roused the most violent ferment in Bohemia. Jacobellus, as he was commonly called, or James of Misa, a priest of Prague, defended the doctrine of communion in both kinds against the decree of the council, and a league was formed among the Bohemian and Moravian nobles for six years in support of purity of doctrine. The council of Constance, which was still sitting, summoned the nobles before them, but in vain. All this only added to the number and the influence of the Hussites. Unfortunately, however, they began to differ among themselves, some of the body going so far as to set aside entirely the authority of the church, and to

admit no other rule than the Holy Scriptures, whilst others were contented with communion in both kinds, the free preaching of the gospel, and some reforms of minor importance. The former party afterwards took the name of TABORITES (which see), and the latter of CALIXTINES (which see).

The adherents of the Roman Catholic Church were a powerful minority at this time in Bohemia, and had the advantage of being backed by the authority of Rome, and also of the Emperor Sigismund, who had declared against the Hussites. Besides, the council of Constance thought it necessary to adopt the most stringent measures in order to quell the heretics of Bohemia. They summoned to their presence, therefore, about four hundred chief men of the Hussites, offering them a safe-conduct. But the example of Huss was too recent to permit his followers to put any confidence in promises of protection coming from such a quarter. The summons accordingly was disregarded; and the council issued a declaration against them extending to twenty-four articles, in the course of which they called upon king Wenceslav to make strenuous efforts to extirpate the heretics from his kingdom. A papal legate was sent to Bohemia to fulfil the wishes of the council, and carrying with him a bull from the new Pope, Martin V., addressed to the clergy of Bohemia, Poland, England, and Germany, which ordered that all the followers of Huss and Wycliffe should be examined, judged, and given over to the secular powers for summary punishment. To this papal bull were appended forty-five articles of Wycliffe, and thirty of Huss, which had been condemned by the council of Constance. On the arrival of the Pope's legate in Bohemia, he endeavoured to strike terror into the minds of the heretics by the execution of two Hussites, in a town called Slan; but such was the indignation which this act aroused against the papal emissary, that he found it necessary to quit the country, addressing a letter to the Emperor Sigismund, declaring that the Bohemians could only be reconciled to the church by fire and sword.

The whole kingdom of Bohemia was now in a state of indescribable ferment, and particularly the capital city, Prague. The Hussites felt that the time had come when they were imperatively called upon to take arms in defence of their religious liberties. All they wanted was a leader capable of regulating and directing their movements, and that leader they found in John Trocznowski, known in Europe by the name of Ziska, or the one-eyed, a Bohemian nobleman of extraordinary talents, and the most indomitable energy. Along with Nicholas of Hussinetz, another Bohemian noble of great wealth, he put himself at the head of the Hussite army, which was equipped for self-defence. They commenced with occupying a strong mountainous position, to which they gave the name of Tabor, and which they fortified in the most skillful manner. There thousands attended

for the celebration of the Lord's Supper in both kinds, and on that eminence they afterwards founded the city of Tabor.

Ziska, in commencing the war, issued a proclamation to the Bohemians, which he caused to be circulated throughout the whole country. It ran as follows:—"Dearest Brethren,—God grant, through his grace, that you should return to your first charity, and that, doing good works, like true children of God, you should abide in his fear. If he has chastised and punished you, I beg you, in his name, that you should not be cast down by affliction. Consider those who work for the faith, and suffer persecution from its adversaries, but particularly from the Germans, whose extreme wickedness you have yourselves experienced, for the sake of Jesus Christ. Imitate your ancestors the ancient Bohemians, who were always able to defend the cause of God and their own. For ourselves, my brethren, having always before our eyes the law of God and the good of the country, we must be very vigilant; and it is requisite that whoever is capable to wield a knife, to throw a stone, or to lift a cudgel, should be ready to march. Therefore, my brethren, I inform you that we are collecting troops from all parts, in order to fight against the enemies of truth and the destroyers of our nation; and I beseech you to inform your preachers, that they should exhort, in their sermons, the people to make war on the Antichrist, and that every one, old and young, should prepare himself for it. I also desire, that when I shall be with you there should be no want of bread, beer, victuals, or provender, and that you should provide yourselves with good arms. It is now time to be armed, not only against foreigners, but also against domestic foes. Remember your first encounter, when you were few against many,—unarmed against well-armed men. The hand of God has not been shortened. Have courage and be ready. May God strengthen you!—Ziska of the Chalice, in the hope of God, chief of the Taborites."

Multitudes of the Bohemian peasantry flocked to the standard of Ziska, and entering Prague he was gladly received by the population generally. His first assault was upon the Roman Catholic churches, and the civil authorities having interfered, a fierce riot ensued, in which several of the magistrates were killed, and many churches and convents pillaged. This turbulent outbreak so affected King Wenceslav, that he died in a fit of apoplexy. The kingdom now devolved upon his brother, the Emperor Sigismund, who, being engaged at the time in a war with the Turks, found it difficult to adopt measures for repressing the Hussites, who committed in consequence the most deplorable excesses, destroying churches and convents, and murdering Romish priests, monks, and nuns. Besides, the Bohemians were most unwilling to submit to the rule of Sigismund, whom they hated, and a complete anarchy ensued. The new sovereign commenced his reign by offering a



complete pardon to the Hussites, on condition that they should return to the church; and this offer being rejected, he prepared to reduce the heretics by force of arms. The city of Prague was in the hands of the Hussites; but the castle of that city was occupied by an imperial garrison. Twice in the course of the year 1420 did the emperor attempt, but in vain, to wrest Prague from the Hussites. They continued to hold the capital against the enemy, fighting with all the enthusiasm which a war on religious grounds is fitted to excite. In the front of the Hussite army, as it marched, were priests bearing chalices in token of their adherence to the doctrine of communion in both kinds, while the warriors followed singing psalms, and the rear was brought up by the women, who wrought at the fortifications and took care of the wounded.

The hatred which the Bohemians bore to the now reigning sovereign tended to combine political with religious motives in their proceedings. A diet was assembled to deliberate on the affairs of the country, when they declared Sigismund unworthy of their crown, and resolved to offer it either to the King of Poland, or to a prince of his dynasty. At this meeting, also, they drew up four articles, to which they resolved to adhere in all their negotiations, both with the government and the church. These celebrated articles, which occupy a conspicuous place in the history of the period, were as follows:

"1. The Word of God is to be freely announced by Christian priests throughout the kingdom of Bohemia and the margraviate of Moravia.

"2. The venerable sacrament of the body and blood of Jesus Christ is to be given in two kinds to adults as well as children, as Jesus Christ has instituted it.

"3. The priests and monks, of whom many meddle with the affairs of the state, are to be deprived of the worldly goods which they possess in great quantity, and which make them neglect their sacred office; and their goods shall be restored to us, in order that, in accordance with the doctrine of the gospels and the practice of the apostles, the clergy should be subject to us, and, living in poverty, serve as a pattern of humility to others.

"4. All the public sins which are called mortal, and all other trespasses contrary to the law of God, are to be punished according to the laws of the country, by those who have the charge of them, without any regard to the persons committing them, in order to wipe from the kingdom of Bohemia, and the margraviate of Moravia, the bad reputation of tolerating disorders."

This diet, at which several Roman Catholics attended, established a regency, consisting of nobles and burglers, at the head of which was Ziska. Sigismund made proposals with a view to conciliate the diet; but all were rejected, and he accordingly entered Bohemia with an army composed chiefly of Hungarians, but in several successive engagements

the imperial forces were repulsed by Ziska and his army. Not contented with repelling the invading army, the Hussites made aggressive incursions into the adjacent German territory. Flushed with success, the Hussites, though by no means united either in their political or religious views, Bohemia being then divided into three parties, nevertheless agreed in their hatred of the emperor, and now that he had taken the field against his own subjects, they disowned his authority, and offered the crown to the King of Poland. Vladislav Jaguillon, who then occupied the Polish throne, was flattered by the offer, and while, from his advanced age as well as other motives, he declined to become the sovereign of the Bohemians, he despatched his nephew Coributt with five thousand cavalry, and a sum of money, to aid them in defending their country against the assaults of Sigismund. The arrival of Coributt was hailed by the Hussites with great satisfaction, and a strong party wished to elect him king; but the project was defeated by Ziska, who declared that he would not submit to a foreigner, and that a free nation had no need of a king. On further reflection, however, he acknowledged Coributt as regent of Bohemia, and marching with him into Moravia, which was partly occupied by the imperialists, he was seized with the plague, which cut him off on the 11th October 1424.

The death of their leader excited great consternation in the Hussite army, which now divided into three parties. "One of them," says Krasinski, "retained the name of Taborites, and chose for their chief Procop *Holy, i. e.*, the Tonsured, whom Ziska had pointed out as his successor. The second declared that they would have no commander, as there was not in the world a man worthy to succeed Ziska; and took, on that account, the name of Orphans. These Orphans elected, however, some chiefs to command them; and they always remained in their camps, fortified by waggons, and never went into towns, except on some unavoidable business, as, for instance, to purchase victuals. The third party were the *Orchites*, who had taken this name from a mountain upon which they had assembled for the first time, and to which they had probably given the biblical appellation of Horeb on that occasion. They always followed the standard of Ziska with the Taborites, but now chose separate leaders. Yet although the Hussites were thus divided into several parties, they always united whenever it was necessary to defend their country, which they called the *Land of Promise*, giving to the adjacent German provinces the names of Edom, Moab, Amalek, and the country of the Philistines."

The war continued, and in almost every encounter the imperialists were defeated. At length the Emperor Sigismund endeavoured to obtain by negotiation what he despaired of accomplishing by force of arms. In this, however, he was as unsuccessful as he had been in the field. The Hussites of all parties

cordially acceded to the proposal of Procopius to invade Germany. He entered that country, laying waste Saxony, Brandenburg, and Lusatia, and returned to Bohemia laden with spoil. Encouraged by success he collected a still larger army, and the following year (1431) he ravaged Saxony and Franconia. These successful invasions spread consternation throughout Germany, and on application the Pope proclaimed a third crusade against the Bohemians, which, however, failed as signally as the two former had done. It was now plain to both the emperor and the Pope, that nothing could be effected against the Hussites by force; and hence the council of Basle, at the suggestion of Julius Cesarini, the papal legate who had accompanied the last crusade, resolved to open negotiations with the heretical Bohemians. After some delay, Hussite ambassadors, to the amount of three hundred, appeared at Basle, and an unsuccessful disputation was held at the council, almost exclusively founded upon the celebrated four articles, the concession of which the delegates declared to be the point on which all negotiations in reference to peace must turn. After residing three months the deputies returned to Bohemia without accomplishing the object of their mission. The council, however, were unwilling to surrender all hope of an amicable settlement, and they despatched, therefore, an embassy to Prague to renew the negotiation. On the arrival of the ambassadors a diet was summoned to meet them, and the result of the conference was, that the Bohemians agreed to receive the four articles of Prague, with certain modifications, which the council confirmed under the name of the *Compactata*; and their acceptance was followed by the acknowledgment of the Emperor Sigismund as legitimate king of Bohemia. This mutual compact was agreed to on the 30th November 1433, and solemnly ratified at Iglau, though the extreme Hussites, including the *Taborites*, the *Orphans*, and the *Orebites*, were much dissatisfied with the arrangement, being still unwilling to recognize Sigismund as their king.

A deadly feud now arose between the Calixtines, who were the main instruments in obtaining the *Compactata*, and the extreme Hussite parties, headed by Procopius. The two armies met in mortal combat on the plains of Lipan, about four miles from Prague, when Procopius was defeated and slain. With this unhappy battle between two divisions of the Hussites themselves may be said to have ended the Hussite war, in which the comparatively small kingdom of Bohemia, for fifteen years, withstood the armies of Germany and Hungary, and even laid waste large provinces of these hostile countries.

The Calixtines and the Roman Catholics now received the Emperor Sigismund as their lawful monarch, and he, on his part, swore to maintain the *Compactata* and the liberties of the country. The *Taborites* silently, though sullenly, acquiesced, and no longer mingling in public affairs, they sought

peacefully to discharge their duties as private citizens. About 1450 they dropped the name of *Taborites*, exchanging it for that of the Bohemian Brethren, and in the course of a few years more they began to form themselves into a separate religious community distinct from that of the rest of the Hussites or Calixtines. They were, for a number of years, exposed to severe persecution, not only at the hands of the Roman Catholics, but of their former associates the Calixtines. In the face of all opposition, however, they established themselves as a regular Christian denomination, being the first Protestant Slavonic church which was ever formed. The organization of the body only brought upon them more determined opposition, and the church was compelled to hold its synods, and to perform Divine worship in dens, and caves, and forests, while its members were loaded with the most opprobrious epithets, being termed *Adamites*, *Picardians*, and *robbers*. Notwithstanding all the sufferings which they were called to endure, so rapidly did the Bohemian Brethren increase in numbers, that, in 1500, they were able to reckon two hundred places of worship. Again and again did the Romish clergy excite severe persecutions against them, but the zeal of the Brethren continued unabated. In 1506 they published a version of the Bible in their own language. The succession of the Austrian dynasty to the Bohemian throne proved fatal to the interests of these Slavonic Protestants. In 1544 the diet of Prague enacted rigorous laws against them; their places of worship were shut up, and their ministers imprisoned; and in 1548 Ferdinand the First issued an edict, enjoining the Brethren to leave the country under the most severe penalties in forty-two days. A great number of them, including their chief ministers, emigrated to Poland, where they became the founders of flourishing churches. See POLAND (PROTESTANT CHURCH OF).

Some remnants of the Brethren were scattered in Moravia, which afterwards gave rise, in the eighteenth century, to the sect of the MORAVIAN BROTHERS (which see). The further history of the moderate Hussites is detailed under the article CALIXTINES (which see).

HUTANGI, an apartment which is generally found in the houses of the wealthy Chinese, and devoted to ANCESTOR-WORSHIP (which see). On entering the *Hutangi* there is seen on a large table set against the wall an image, which is generally that of the most illustrious ancestor of the family, and there are also several small boards on which the names of all the men, women, and children of the family are arranged in order. Twice a-year, generally in spring and autumn, the relations hold a meeting in this room, when rich presents, of various kinds of meats, wines, and perfumes, with wax tapers, are laid upon the table with great ceremony as gifts to their deceased ancestors. Where the circumstances of the family do not admit of a separate

*Hutangi*, lists of their ancestors are hung up in some conspicuous place in the house.

HUTCHINSONIANS, a school of English divines which arose in the early part of the eighteenth century, deriving its origin and name from John Hutchinson, Esq., a learned layman, who published various works containing peculiar philosophical and philological opinions. The fundamental principle of the mode of Scripture interpretation adopted by the Hutchinsonians was, that the Hebrew language contains in its construction and radical terms certain concealed truths; being not only the primitive language of the human race, but expressly revealed to them from heaven. The Hebrew Scriptures, accordingly, were interpreted by this school as by the COCCIANI (which see) of Holland in a typical sense. The Hebrew roots were considered as having each of them an important meaning, which ran through all their various derivative forms. Thus, by a careful and minute study of the original language, discarding, however, its points and accents as of human invention, this school of philological theologians imagined that they had found the true key of the meaning of Scripture. For example, the Hebrew name of God in the Old Testament, *Elohim*, which they pronounced *Aleim*, was not only considered as a plural noun, thereby indicating a plurality of Persons in the Godhead, and in its connection with a singular verb as indicating the unity of the Divine essence under a plurality of Persons; but it was supposed, in its radical meaning, to denote *Covenanters*, in allusion to the covenant entered into by the Three Persons in the Godhead, for the redemption of man. Mr. Hutchinson, in a work which he published in 1724 and 1727, endeavoured to show that the Scriptures contained a complete system of physical science, which, in his view, was wholly at variance with the Newtonian system of the universe. The Hebrew word *shemim*, the heavens, he regarded as, in its radical meaning, denoting "names" or "representatives," and that, therefore, the heavens, in their threefold condition of *fire*, *light*, and *spirit*, were thus framed in order to be an emblematic representation of the Trinity in Unity. Another word of mysterious signification in this system, is that of *Cherubim*. In the cherubic form, the ox, the lion, and the eagle, Mr. Hutchinson saw a typical representation, first, of the trinity of nature, fire, light, and air; and, secondly, of the Trinity of Persons in the Godhead; while the junction of the lion and the man in this emblematic figure, he understood as pointing out the union of the human nature of the Son of God, who is called "the Lion of the tribe of Judah."

On the publication in 1748 of the philosophical and theological writings of Mr. Hutchinson, several English divines openly avowed their partiality for his peculiar mode of Scripture interpretation, and among these were several Oxford heads of houses. A formidable opponent of the system, however, appeared in the person of Archdeacon Sharp, who, in

1750, published a treatise assailing, with great ability and learning, those points which formed the main props of the system. Several Hutchinsonian divines replied to Mr. Sharp, and the controversy was carried on for a few years with considerable talent on both sides. Among the leading defenders of the new system, were Mr. Spearman, Mr. Parkhurst, the lexicographer, Bishop Horne, Lord President Forbes, and Mr. Catcott of Bristol, who wrote a defence of Hutchinsonianism in Latin, which was afterwards translated into English, with a valuable Introduction and Notes by Mr. Maxwell. Various other writers of eminence ranged themselves on the same side; but although not a few Scripture interpreters and expositors have, from time to time, appeared, evincing a decided leaning towards the peculiar scheme of interpretation followed by the Hutchinsonians and Cocceians, the system itself has now given way to hermeneutical principles of a more solid and accurate description.

HUTTERIANS, the followers of Hutter, an Anabaptist leader in Moravia in the sixteenth century. See ANABAPTISTS.

HVERGELMIR, in the ancient Scandinavian cosmogony, a spring of hot water from which issue twelve rivers. It is located in *Niflheim*, a region of ice, and night, and mist.

HYACINTHIA, a great national festival anciently celebrated annually at Amyclæ in Greece. Some writers affirm that it was instituted in honour of *Amyclæus Apollo*, others, of *Hyacinthus*, and others of both together. The festival lasted for three days, on the first and last of which sacrifices were offered to the dead, and lamentations were held for the death of HYACINTHUS (which see), all the people laying aside their garlands and partaking only of simple cakes, with every sign of grief and mourning. The intermediate day, however, between the first and the last was spent in mirth and rejoicing, pæans being sung in honour of Apollo, and the youth spending the day in horse-racing, games, and other amusements. Sacrifices were offered and splendid processions took place. Much importance was attached to this festival by the Amyclæans and Lacedæmonians, who were careful in no circumstances to neglect it.

HYACINTHIDES, the daughters of HYACINTHUS (which see), who suffered themselves to be sacrificed, some say to *Athena*, others to *Persephone*, that Athens might be delivered from famine and the plague, to which it was exposed in the war with Minos. According to some traditions, the *Hyacinthides* were daughters of Erectheus, and derived their name from a village called Hyacinthus, where they were sacrificed. But this confounds them with the HYADES (which see).

HYACINTHUS, a Lacedæmonian, who is said to have been commanded by an oracle to sacrifice his daughters for the deliverance of Athens from the two direful calamities of plague and famine. See preceding article.

**HYADES** (Gr. the rainy), a class of nymphs in the mythology of ancient Greece, daughters of *Atlas* and *Elthra*. Authors differ both as to their number and their names. In return for their kindness in saving the life of the infant Dionysus, Zeus is said to have raised them to the heavens, where they form a constellation of stars, five in number. When the Hyades rose along with the sun, it was considered as betokening rainy weather, and hence their name.

**HY. EN. E.** a name applied by Porphyry to the priestesses of *Mithras* or the sun.

**HYDRA**, a fabulous serpent in the lake Lerna, which, according to ancient heathen mythology, had a hundred heads; and when any one of these heads was cut off, another presently sprang up in its place, unless the blood which issued from the wound was stopped by fire. Hercules destroyed the monster by staunching the blood of each head as he cut it off.

**HYDRAPHORIA** (Gr. *hudor*, water, and *phero*, to carry), a ceremony in which the married alien women carried a vessel with water for the married females of Athens as they walked to the temple of *Athena* in the great procession at the **PANATHENÆA** (which see).

**HYDROMANCY** (Gr. *hudor*, water, and *manteia*, divination), a species of divination practised by the ancient heathens, in which, with the employment of certain incantations, they imagined that they beheld the images of the gods in the water. "Numa," says Augustin, "unto whom neither prophet nor angel was sent, was obliged to have recourse to Hydromancy to get sight in the water of the images of those gods, or rather illusions of demons, to be instructed by them what ceremonies and what sort of religious worship he was to introduce among the Romans." This kind of divination, according to Varro, was brought from Persia, and practised by Numa and Pythagoras, who, after having offered certain sacrifices, used to inquire of the infernal demons. See **DIVINATION**.

**HYDROPARASTATÆ.** See **AQUARIANS**.

**HYEMANTES**, a name given by the Latin Fathers of the Christian church to *demoniacs*, as being tossed about as in a winter storm or tempest. The council of Ancyra, in one of its canons, orders certain notorious sinners to pray in the place allotted to the *Hyemantes*; in other words, in that part of the church where the demoniacs stood, which was a place separate from all the rest. See **ENERGUMENS**.

**HYETIUS**, a surname of *Zeus* as sending rain, and thereby softening the earth, and rendering it fruitful. Under this name Zeus was worshipped at Argos, and had a statue in the grove of Trophonius near Labadeia.

**HYGIEIA**, the ancient Grecian goddess of health. She was the daughter of *Asclepius*, and was worshipped along with him in various cities of Greece. She had a statue also at Rome in the temple of *Concordia*. Hygieia was, besides, a surname of *Athena*.

**HYLATUS**, a surname of *Apollo*, derived from

the town of Hyle in Crete, which was sacred to this god.

**HYLE**, matter, or the material principle of the universe, which, in the philosophy of Plato, was self-existent, and, therefore, from all eternity out of God. In thus explaining the existence and continuation of evil by the introduction of a Dualistic system which recognized God and *Hyle* or matter, as equally eternal and self-existent, Plato wished to avoid the necessary consequence of referring the principle of evil, as matter was considered to be, to God, viz. that it destroyed the purity of the divine essence. The notion of Plato was, that evil exists necessarily in the *Hyle*, or the material principle, only so far as it is not informed by the divine ideas. In acting upon it, God tends to destroy evil by bringing the *Hyle* into subjection to the proper laws of idea, and the creation, throughout its whole duration, is nothing but the development of this divine conflict. This Platonic notion of the *Hyle* was adopted into the Gnostic system of the second century, and the predominance of this notion formed, in fact, the characteristic of the Alexandrian, as distinguished from the Syrian, Gnosis. "This *Hyle*," says Neander, "is represented under various images—as the darkness that exists along with the light; as the void in opposition to the fulness of the divine life; as the shadow that accompanies the light; as the chaos, the stagnant, dark water. This matter, dead in itself, possesses by its own nature no active power, no *nisus*. As life of every sort is foreign to it, itself makes no encroachment on the divine. But since the divine evolutions of life (the essences developing themselves out of the progressive emanation) become feebler the further they are removed from the first link in the series; since their connection with the first becomes more loose at each successive step, hence, out of the last step of the evolution proceeds an imperfect, defective product, which cannot retain its connection with the divine chain of life, and sinks from the world of *Æons* down into the chaos;—or—which is the same notion somewhat differently expressed—a drop from the fulness of the divine life spills over into the bordering void. Now first, the dead matter, by commixture with the living, which it wanted, receives animation. But at the same time also, the divine living particle becomes corrupted by mingling with the chaotic mass. Existence becomes multiform; there springs up a subordinate, defective life. The foundation is laid for a new world; a creation starts into being beyond the confines of the world of emanation. But since now, on the other hand, the chaotic principle of matter has acquired a sort of life, hence there arises a pure active opposition to the godlike—a barely negative, blind, ungodly nature-power, which obstinately resists all plastic influence of the divine element: hence, as products of the spirit of the Hyle, Satan, malignant spirits, wicked men, in all of whom no reasonable, no moral principle, no principle of a ra-

fional will, but blind passions only have the ascendancy. There is the same conflict here as in the scheme of Platonism, between the soul under the guidance of divine reason, and the soul blindly resisting reason—between the divine principle and the natural."

From this view arose the Gnostic notion that a class of men represented by the Pagans, suffered themselves to be so captivated by the inferior world as to live only a *hylic*, or material life of which the *Hyle* or matter is the principle. The *hylic* principle was viewed as subject to death, and according to many Gnostics those who remain under its control throughout their lives will then be completely annihilated. According to the Valentinian Gnostics, from the mixture of the mundane soul with the *Hyle*, springs all living existence in numberless gradations, higher or lower, in proportion to the extent of their freedom from contact with the *Hyle*. This sect regarded Satan as the representative of the *Hyle*. Tatian and the *Encratites* derived the evil or *hylic* spirits, as he called them, from the hypothesis of an ungodlike spirit of life wedded to its kindred matter. They regarded the human soul as a *hylic* spirit, and, therefore, by its own nature mortal; but they held that the first man living in communion with God had within him a principle of divine life, which enabled him to rise above the influence of the *hylic* spirit, and that this constitutes the divine image by which man is rendered immortal. The fall made him subject to matter and mortality. See DUALISM, GNOSTICS.

HYLOBIANS. See GYMNOSOPHISTS.

HYMENÆUS, the god of marriage in the ancient Greek poets, and thought by many to be a personification of the Hymeneal or marriage song. (See EPITHALAMUM.) This deity was said to be the son of *Apollo*, and one of the *Muses*; others considered him to be the son of *Dionysus* and *Aphrodite*. He was worshipped by newly married women, and it was customary, during nuptial ceremonies, to sing a hymn to *Hymeneus*.

HYMNIA, a surname of *Artemis*, under which she was worshipped in Arcadia. The priestess of this goddess was at first a virgin, but afterwards a married woman.

HYMIR, a giant referred to in the records of the ancient Scandinavian mythology, in connection with the *Midgard serpent*. The Prose Edda thus speaks of him: "Thor went out of Midgard under the semblance of a young man, and came at dusk to the dwelling of a giant called Hymir. Here Thor passed the night, but at break of day, when he perceived that Hymir was making his boat ready for fishing, he arose and dressed himself, and begged the giant would let him row out to sea with him. Hymir answered, that a puny stripling as he was could be of no great use to him. 'Besides,' he added, 'thou wilt catch thy death of cold if I go so far out and remain so long as I am accustomed to do.' Thor said,

that for all that, he would row as far from the land as Hymir had a mind, and was not sure which of them would be the first who might wish to row back again. At the same time he was so enraged that he felt sorely inclined to let his mallet ring on the giant's skull without further delay, but intending to try his strength elsewhere, he stilled his wrath, and asked Hymir what he meant to bait with. Hymir told him to look out for a bait himself. Thor instantly went up to a herd of oxen that belonged to the giant, and seizing the largest bull, that bore the name of *Him-inbrjót*, wrung off his head, and returning with it to the boat, put out to sea with Hymir. Thor rowed aft with two oars, and with such force, that Hymir, who rowed at the prow, saw, with surprise, how swiftly the boat was driven forward. He then observed that they were come to the place where he was wont to angle for flat fish, but Thor assured him that they had better go on a good way further. They accordingly continued to ply their oars, until Hymir cried out that if they did not stop they would be in danger from the great Midgard serpent. Notwithstanding this, Thor persisted in rowing further, and in spite of Hymir's remonstrances was a great while before he would lay down his oars. He then took out a fishing-line, extremely strong, furnished with an equally strong hook, on which he fixed the bull's head, and cast his line into the sea. The bait soon reached the bottom, and it may be truly said that Thor then deceived the Midgard serpent not a whit less than Utgard-Loki had deceived Thor when he obliged him to lift up the serpent in his hand: for the monster greedily caught at the bait, and the hook stuck fast in his palate. Stung with the pain, the serpent tugged at the hook so violently, that Thor was obliged to hold fast with both hands by the pegs that bear against the oars. But his wrath now waxed high, and assuming all his divine power, he pulled so hard at the line that his feet forced their way through the boat and went down to the bottom of the sea, whilst with his hands he drew up the serpent to the side of the vessel. It is impossible to express by words the dreadful scene that now took place. Thor, on one hand, darting looks of ire on the serpent, whilst the monster, rearing his head, spouted out floods of venom upon him. It is said that when the giant Hymir beheld the serpent, he turned pale and trembled with fright, and seeing, moreover, that the water was entering his boat on all sides, he took out his knife, just as Thor raised his mallet aloft, and cut the line, on which the serpent sunk again under water. Thor, however, launched his mallet at him, and there are some who say that it struck off the monster's head at the bottom of the sea, but one may assert with more certainty that he still lives and lies in the ocean. Thor then struck Hymir such a blow with his fist, nigh the ear, that the giant fell headlong into the water, and Thor, wading with rapid strides, soon came to the land again."

**HYMNS.** See **MUSIC (SACRED)**.

**HYPAPANTE.** See **CANDLEMAS-DAY**.

**HYPATUS** (Gr. the Most High), an epithet sometimes applied by the Greek poets to Zeus, and under this surname he was worshipped at various places throughout Greece, more especially at Sparta and Athens, in the latter of which places he had an altar on which only cakes were allowed to be offered.

**HYPERCHEIRIA** (Gr. *hyper*, over, and *cheir*, a hand), a surname given to Hera at Sparta, where, at the command of an oracle, a sanctuary was built to her, when the country was laid waste by the overflow of the river Eurotas.

**HYPERDULIA** (Gr. *hyper*, over or beyond, and *doulia*, service), one of the three species of ADORATION (which see), maintained by Romish divines. This degree of worship was first devised by Thomas Aquinas, and ascribed by him to none but the Virgin Mary. To her alone, accordingly, Romanists still consider this degree of worship as due.

**HYPERENOR**, a hero-god worshipped at Thebes, as having been one of the men who sprung from the dragon's teeth sown by Cadmus.

**HYPERION**, one of the TITANS or Giants, a son of *Uranus* and *Ge*, and according to Hesiod, the father of *Helios*, *Selene*, and *Eos* by his sister *Theia*.

**HYPEROCHE**, one of two maidens, who, according to Herodotus, were honoured with certain religious rites at Delos, in consequence of having been commissioned by the Hyperboreans to carry to that place sacred offerings enclosed in stalks of wheat.

**HYPOPSALMA.** See **ABECEDARIAN HYMNS**.

**HYPORCHEMA**, the sacred dance around the altar, which, especially among the Dorians, was wont to accompany the songs used in the worship of *Apollo*. Both men and women were engaged in it. The *Hyporchema* was practised in Delos, apparently down to the time of Lucian, who refers to this species of religious dance.

**HYPORCHEMATA**, the songs which were sung in the worship of *Apollo* in Delos, and were accompanied by the sacred dance called *Hyporchema* (see preceding article).

**HYPOSTASIS**, a theological term, brought into use more especially in the controversies on the Trinity, which took place in the fourth century. This word was for a time rather doubtful in its meaning, and contending theologians used it in two different senses indiscriminately, first, as denoting an individual particular substance, and secondly, a common nature or essence. Two different significations being thus attached to the word *Hypostasis*, some confusion was liable to be introduced into theological disputes, in which *Hypostasis* and *Ousia* were not sufficiently distinguished from each other. At length, chiefly through the influence of Augustin, it was agreed that the term *Ousia* should be used to denote what is common to the Father, the Son, and the Holy Spirit, or the abstract; and the term *Hyposta-*

*sis* should be used to denote the individual, the concrete. Before a distinct understanding was come to on the subject, some theologians asserted that there were three *Hypostases* in the Godhead, while others refused to make such an assertion. The former meant simply to declare that there were three Persons in the Godhead, while the latter understanding the word *Hypostasis* to mean the essence of the Godhead, were afraid of being charged with the belief of Three Gods.

**HYPOSTATICAL UNION**, an expression used in speaking of the constitution of the person of Christ, to denote the union of his human and divine natures, so as to form two Natures in one Person, and not, as the *Nestorians* assert, two Persons in one Nature.

**HYPOTHETICAL BAPTISM**, an expression sometimes employed to denote baptism administered to a child of whom it is uncertain whether he has been previously baptized or not. The rubric of the Church of England states, that "if they who bring the infant to the church, give such uncertain answers to the priest's questions as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," the priest in baptizing the child is to use this form, "If thou art not already baptized, N—, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

**HYPOTHETICAL UNIVERSALISTS**, a name sometimes applied to the AMYRALDISTS (which see).

**HYPSISTARIANS** (Gr. *hypsistos*, the Highest), a small heretical sect which arose in the fourth century, who, like the EUPHEMITES (which see), with whom Neander thinks, they may have been identical, worshipped only the Supreme, the Almighty God. Gregory of Nazianzum, whose father at first belonged to the sect, charges them with combining Jewish with Pagan elements, worshipping fire with the Pagans, and observing the Sabbath and abstinence from meats with the Jews. Ullmann, in a monograph upon this sect, explains their origin, from a blending together of Judaism and Parsism; Böhmner, who has also devoted a separate treatise to the subject, regards them as identical with the *Messalians*, and perceives in them the remnant of a monotheism, derived from primitive revelation, but afterwards disfigured by *Tsabalism*. Gesenius classes them with the *Abelians*, a sect of the same century.

**HYSSOP**, a plant much used in the ancient Hebrew ritual for ceremonial sprinklings. Thus when the Israelites came out of Egypt, they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and to sprinkle with it the lintel and the two door-posts of their houses. The same plant was used also in the solemn ceremony followed for the purification of lepers, when the Jewish priests dipped a bunch of vegetable and animal matter, composed of hyssop, the branches of cedar,

and red wool, in water, and mingling with it the blood of a bird, sprinkled the leper. David, in Ps. li. 7. speaking of spiritual purification, says, "Purge me with hyssop, and I shall be clean." Great difficulty has been experienced by commentators in fixing upon the precise plant to which reference is made in Scripture. In 1 Kings iv. 33, the sacred historian, in speaking of the wisdom and extensive learning of Solomon, says, "he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." This passage would seem to indicate that it was one of the smallest of plants, and moreover, grew out of a wall. Hasselquist, followed by Linnæus and Sir James Smith, declared the *hyssop* of Solomon to be the *Gynnostomum fasciculare*, because he found that minute moss growing in profusion on the walls of the modern Jerusalem. A passage, however, occurs in the New Testament, which seems completely to upset this idea. The Apostle John, in describing the details of the crucifixion of Christ, says, xix. 29, "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." This

statement would seem to imply, that the hyssop here spoken of could not be a small and feeble plant of the *musc* tribe, such as is referred to in the passage already quoted in reference to the wisdom of Solomon. Bochart, in his erudite 'Hierozoicon,' discusses the claims of no fewer than eighteen different plants. Dr. Kitto, in the Pictorial Bible, states his preference for the *Phytolacca decandra*, and certainly the length and straightness of the stem which form a characteristic of the various species of *phytolacca*, seem to explain why the Roman soldier at the crucifixion placed a sponge filled with vinegar upon hyssop in order to raise it to the lips of the Saviour upon the cross. And another circumstance which makes it not unlikely that some plant of the *Phytolacca* genus, corresponds to the *hyssop* of Scripture, is the fact that all the species of this genus have peculiar detergent qualities, containing as they do a considerable quantity of potash, so that a hundred pounds of its ashes afford forty-two pounds of pure caustic alkali. Thus such plants are obviously suitable for purification or cleansing. The *Phytolacca* usually grows to about a foot and a half in height, but in Palestine it sometimes exceeds two feet.

HYSTEROPOTMI. See DEUTEROPOTMI

## I

IACCHAGOGI, those whose office it was to carry the statue of IACCHUS (which see), in solemn procession at the celebration of the *Eleusinian Mysteries*. When thus engaged their heads were crowned with myrtle, and they beat drums and brazen instruments, dancing and singing as they marched along.

IACCHUS, the name applied to the mystic *Bacchus* in the ELEUSINIAN MYSTERIES (which see). He was regarded as a child, the son of *Demeter* and *Zeus*, and is by no means to be confounded with *Dionysus* the son of *Zeus* and *Semele*. The name of *Iacchus* was evidently given to the Phrygian god, because of the festive song of that name, which was sung in honour of him. The sixth day of the Eleusinia was specially dedicated to him, and on that day which bore his name, the statue of the god of vintage carrying a torch, and crowned with a myrtle wreath, was carried triumphantly from the Ceramicos to Eleusis. Then it was that the famous torch procession was held, the people who took part in it being decorated with vine leaves, and marching to the melody of instrumental music, while a numerous procession of the initiated carrying mystic baskets, chaunted in a most tumultuous manner the festive

song of *Iacchus*. Then, moreover, the votaries paused on the bridge of the Cephissus, to ridicule those who passed underneath, and on re-entering the sacred precincts by a gateway, called the mystical entrance, were admitted during the night to the most solemn of all the rites, being themselves thereupon designated the *epoptæ* or the fully initiated.

IALDABAOTH, the name given by the *Ophite* sect of Gnostics in the second century to the DEMIURGE (which see), or world-former. In opposing the Judaizing sects of Gnostics, the Ophites evidently inclined to the side of Paganism. The distinction in regard to the Demiurge, between the classes of Gnostic sects, is well pointed out by Neander: "The Ophitic system," says he, "represented the origin of the Demiurge, who is here named Ialdabaoth, in altogether the same way as the Valentinian; moreover, in the doctrine of his relation to the higher system of the world, it is easy to mark the transition-point between the two systems. The Valentinian Demiurge is a limited being, who in his limitation imagines he acts with independence. The higher system of the world is at first unknown to him; he serves as its unconscious instrument. In the phenomena, or appearances coming from that

higher world, he is at first bewildered and thrown into amazement; not, however, on account of his malignity, but his ignorance. Finally, he is attracted, however, by the godlike, rises from his unconsciousness and ignorance to consciousness, and thereafter serves the higher order of the world with joy. According to the Ophitic system, on the other hand, he is not only a limited being, but altogether hostile to the higher order of world, and so remains. The higher light he is possessed of in virtue of his derivation from the Sophia, he only turns to the bad purpose of strengthening his position against the higher order of the universe, and rendering himself an independent sovereign. Hence the purpose of 'Wisdom' is to deprive him of the spiritual natures that have flowed over into his kingdom, and to draw them back into itself, that so Ialdabaoth with his entire creation, stripped of every rational nature, may be given up to destruction. According to the Valentinian system, on the contrary, the Demiurge constitutes through eternity a grade of rational, moral existence, of subordinate rank indeed, but still belonging to the harmonious evolution of the great whole. Yet here again we can trace a *relationship* of ideas in the two systems; inasmuch as the Ophites represent the Demiurge as unconsciously and involuntarily subservient to Wisdom, working towards the accomplishment of its plans, and ultimately bringing about his own downfall and annihilation. But if Ialdabaoth is, without willing or knowing it, an instrument to the purposes of divine wisdom, yet this gives him no distinction, as in the Valentinian system, but in this he is even put on a level with absolute evil:—it does not proceed from the excellence of his nature, but from the almighty power of the higher order of world. Even the evil spirit—the serpent form that sprang into existence when Ialdabaoth, full of hatred and jealousy towards man, looked down into the Hyle, and imaged himself on its surface, must against his will serve only as an instrument to bring about the purposes of wisdom."

According to the system of the Ophites, the empire over which Ialdabaoth rules is the starry world, and through the influence of the stars he holds the spirit of man in bondage and servitude. Ialdabaoth, and the spirits begotten by him, are the spirits of the seven great planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn; and to assert his authority as the self-subsistent Lord and Creator, he gives orders to the six angels under his command to create man after their own common image. The order is obeyed, and man is created a huge corporeal mass, but without a soul, until Ialdabaoth animates it with a living soul, a portion of himself. Thus, to the amazement and indignation of Ialdabaoth, in man was concentrated the light, the soul, the reason of the whole creation. Jealous of the newly formed man, he endeavours to reduce him to a state of blind unconsciousness, and thus of abject submission; but the mundane soul employed the

serpent to tempt man to disobedience. Thus the eyes of the first man were opened, and he passed from a state of unconscious limitation to a state of conscious freedom. Man now renounced allegiance to Ialdabaoth, who, to punish him, thrust him down from the region of the upper air, where until now he had dwelt in an ethereal body, into the dark earth, and banished him into a dark body. Man is now in a perilous situation, exposed to the evil influences not only of the seven planetary spirits, but of the purely wicked and material spirits. Wisdom, however, never ceases to support man's kindred nature by fresh supplies of the higher spiritual influence, and thus there is preserved in every age a race in which the seeds of the spiritual nature are saved from destruction.

*Ialdabaoth*, the god of the Jews, was said by the Ophites to have brought about the crucifixion of Jesus, because by the revelation of the unknown Father he sought to subvert Judaism. After his resurrection, they alleged Jesus remained eighteen months upon the earth, during which time he acquired a clearer knowledge of the higher truth which he communicated to a few of his disciples. Upon this he is raised by the celestial Christ to heaven, and sits at the right hand of *Ialdabaoth*, unobserved by him, for the purpose of receiving to himself every spiritual nature that has been emancipated and purified by the redemption, and in proportion as Jesus becomes enriched by the attraction to himself of kindred natures, Ialdabaoth is deprived of all his higher virtues. The end is by means of Jesus to procure the enlargement of the spiritual life, confined in nature, and bring it back to its original fountain, the mundane soul, from which all has flowed.

IAPETUS, a Titan, a son of *Uranus* and *Ge*, and the father of Prometheus. Hence he was regarded by the ancient Greeks as the ancestor of the human race.

IASO, a daughter of *Asclepius*, and sister of *Hygieia*, and worshipped among the ancient Greeks as the goddess of recovery from sickness.

IASONIA, a surname of *Athena* at Cyzicus.

IBERIAN CHURCH. See GEORGIAN CHURCH.

IBIS, a bird held in the highest veneration among the ancient Egyptians, being consecrated to Thoth, who is generally represented with the head of an Ibis. This bird is known in natural history as the *Ardea Ibis*, and belongs to the order of birds called the *Grallatores* or Waders. Its colour is entirely black; its beak remarkably crooked; its neck long and flexible. In general appearance it considerably resembles the stork. By destroying the serpents, frogs and toads which bred in the miry ground and slimy pools after the ebbing of the Nile, it became noted for its usefulness; and so highly were its services valued, that to kill one of these birds was a capital crime. Hasselquist, Savigny, and others, consider the Ibis as identical with the *Numenius albus* of Cuvier. They



admit that it devoured the worms and insects which lay scattered over the muddy nitrous precipitations of the overflowed fields of the Egyptians; and affirm that it was held sacred, not on account of its usefulness in this respect, but simply as being a hieroglyphical symbol of the Nile. It was regarded as presiding over all sacred and mystical learning of the Egyptian hierarchy, and accordingly it was often embalmed; hence many skeletons and mummies of this bird are found in the British Museum. The *Namenius albus* was considered by Cuvier as identical with the Abouhannes, a species of curlew which was frequently seen by Bruce on the banks of the Nile.

IBUM, the marriage of a Jew with the widow of his deceased brother, according to the arrangement of the Law of Moses. Thus in Deut. xxv. 5, it is expressly commanded, "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." See LEVIRATE.

ICELANDERS (RELIGION OF). See SCANDINAVIANS (RELIGION OF ANCIENT).

ICELUS, the son of Somnus, and the brother of Morpheus, a god believed by the ancient Romans to preside over dreams. Ovid says that this deity was called *Icelus* by the gods, but *Phobctor* by men.

ICHNÆA, a surname of the ancient Greek goddess *Themis*, derived probably from *Ichnæ*, where she was worshipped. *Ichnæa* was also a surname of Nemesis.

ICHTHUS (Gr. a fish), a technical word sometimes used among the early Christians to denote Christ, because the initial letters of his names and titles in Greek, Jesus Christ, the Son of God, our Saviour, technically put together make up the name *Ichthus*. This is alluded to by Tertullian and Optatus, the latter of whom alleges that from this circumstance the font in Christian churches was termed *Piscina* or fish-pool. A curious allusion to this subject occurs in the work of Tertullian on Baptism, where he says, "We fishes are born in water, conformable to the name of our Lord Jesus Christ, *Ichthus*, a fish;" and Optatus, when speaking of this technical name, says, "This is the Fish," meaning Christ, "which is brought down upon the waters of the font in baptism by invocation and prayer."

ICHTHYOCENTAURI, fish-centaurs, fabulous beings in the ancient heathen mythology, having the upper part of their bodies of human shape and the lower in the form of a fish; besides a peculiarity which distinguished them from *Tritons*, was that the place of the hands was supplied with horses' feet.

ICONOCLASTS (Gr. *eikon*, an image, and *klazo*, to break), image-breakers, a name which was given to those who rejected the use of images in churches, on account of the zeal which they occasionally displayed in destroying them. It was particularly ap-

plied in the eighth century to Leo the Isaurian and his followers, who sought in many cases by deeds of violence to show their abhorrence of IMAGE-WORSHIP (which see).

ICONODULI AND ICONOLATRI (Gr. *eikon*, an image, and *dulia* and *latria*, worship), terms applied to those in the eighth century who favoured the worship of images.

ICONOSTASIS, the screen in Greek churches which separates the holy table, prothesis, and vestry from the nave or body of the church. Within this screen the clergy alone are permitted to enter; there are even express canons to prohibit women going within it. This screen is called *Iconostasis*, because several *ikons* or pictures of a sacred character are usually painted upon it. The idea of this screen or veil seems to have been taken from the veil which separated the holy place from the holy of holies in the Jewish temple.

ICOXUS, a sect of religionists in Japan, originating from an individual so esteemed for his sanctity, that his devotees celebrate his festival every year. On that occasion multitudes assemble from all parts of the empire of Japan, imagining that he who first sets foot in the temple is entitled to peculiar blessings. The excessive anxiety of every one to obtain this privilege sometimes leads to fatal consequences from the pressure of the crowd.

IDA, a sacred mountain in Crete, celebrated among the ancient Romans as being the nursing-place of Jupiter. There was a mountain also, or rather a chain of mountains, in Troas, famed as having, according to Homer, been frequented by the gods during the Trojan war.

IDÆA MATER, a name sometimes applied to the goddess CYBELE (which see).

IDÆI DACTYLI. See DACTYLI IDÆI.

IDALIA, a surname of *Aphrodite*, derived from the town of Idalion in Cyprus.

IDE, one of the Idæan nymphs, to whose care Rhea intrusted the infant Zeus. This was also the name of one of the Idæan nymphs by whom Zeus became the father of one of the *Idæan Dactyls*.

IDEALISTS, a class of philosophic thinkers, which has chiefly arisen in modern times. They may conveniently be divided into two classes, the subjective idealists, who absorb every thing in the subject, the *me*; and the objective idealists, who reduce everything to the one infinite, unchangeable, objective substance or being, of which, and in which all things consist. The first in modern times who laid the foundation of idealism in philosophy was Des Cartes, who derived some of our most important notions from the inward activity of the mind, without any reference whatever to sensation, or to the material world around us. By thus removing the notion of matter to a distance, and concentrating the whole attention of the mind upon its own innate ideas, he brought out into peculiar prominence the notion of the infinite and all-perfect Being. Male-

branche, pushing to its legitimate conclusions the idealism of Des Cartes, taught that the human mind sees everything in the Divine, and that God himself is our intelligible world. All secondary causes were thus merged in the one infinite cause, and human liberty was lost in a continued succession of Divine impulses. It was Spinoza, however, who developed the ultimate results of the Cartesian principles. He absorbed both man and nature in God, our whole individuality being absorbed in the Divine substance, human freedom giving place to the most absolute fatalism, and God being deprived of all personality, becoming synonymous with the universe, embracing in himself alone all its endless phenomena.

In England, Herbert, Cumberland, and Cudworth came forward as advocates of the idealist system, declaring certain connate principles or laws of nature as being at the foundation of the whole social nature of man, as well as the framework of society. The "connate principles" of Cumberland are the "pure conceptions" of Cudworth, and are no other than the eternal truths of Plato, which existed from all eternity in the mind of God, and towards which the mind may ever strive to attain. With Locke commenced a reaction against idealism, and the introduction of a system of sensationalism which struck at the root of those fundamental principles which are so important to the interests of morality and religion. Lord Shaftesbury was the first to point out the dangerous influence of the sensational system of Locke. Clarke and Butler followed with powerful arguments in favour of God and revealed religion drawn from the mental and moral constitution of man. So far all was moderate and useful. But Bishop Berkeley appeared, setting forth a system of extreme idealism, which went far to ignore the existence of an external world, and to make man live only in a world of objectless ideas. The idealistic system of Berkeley, combined with the idealistic scepticism of Hume, threw the utmost discredit upon the whole speculative philosophy of the idealists, and led to the formation of a school of Scotch philosophy, which, by a combination of all that was good in both the sensationalist and idealist systems, tended to reconcile the two conflicting philosophies on the ground of common sense.

It is Germany, however, that may properly be considered as the native soil of Idealism. The German mind is naturally prone to idealistic views, which, accordingly, form the staple of their most profound philosophical systems. Previous to the days of Leibnitz it had been a recognized axiom, that "all that exists in the understanding, previously existed in sensation," and to that illustrious philosopher belongs the high merit of having first made the important remark, "except the understanding itself." Hence he drew the inference that there are necessary truths, the certainty of which is founded not on experience, but on intuition. He saw plainly that the

idealism of Des Cartes, Malebranche, and Spinoza went to deprive the universe of a cause, and to render all created things nothing more than modes of the one infinite and unalterable existence. To obviate this difficulty he supposed material objects to be all of them of a compound character, consisting of monads or ultimate atoms, each of them containing an inward energy, by virtue of which they develop themselves spontaneously. The absolute, the original monad, is God, from which all other monads have their origin, both the conscious atoms of soul, and the unconscious atoms of matter. The atoms are all of them independent of one another, and, therefore, can have no mutual action and reaction. To explain this, Leibnitz devised the doctrine of a pre-existent harmony whereby all the monads, though acting separately and independently, act nevertheless in complete unison and harmony, so as to accomplish the great purpose of their creation. Thus, in the view of Leibnitz, God has brought into actual operation the best possible order of things. "Hence again," says Mr. Morell, "his theory of metaphysical evil, as consisting simply in limitation; of physical evil, as the result of this limitation; and of moral evil, as being permitted for the sake of a greater ultimate good. Hence, lastly, his support of the doctrine of philosophical necessity, as being the only kind of liberty which is consistent with the pre-established order of the universe. In the view, therefore, which Leibnitz took of the innate faculties of the human mind, as opposed to the empiricism of Locke; in his dynamical theory of matter, making it ultimately homogeneous with spirit; in his denial of the mutual influence of the soul and the body, thus destroying, to say the least, the necessity of the latter in accounting for our mental phenomena; in all this we see the fruitful seeds of idealism, which only needed to be cast into a congenial soil, to expand into a complete and imposing system."

But the eminent German thinker, who gave a decided form and shape to the Idealist philosophy, was Immanuel Kant. He set himself to discover the primary elements of consciousness, and to lay down with simplicity and clearness the possibility, value, and extent of *à priori* notions or intuitions. The true tests of such *à priori* conceptions were, according to Kant, universality and necessity, and by applying these tests we discover two universal and necessary ideas attached to every perception, namely *time* and *space*. Our knowledge, then, is strictly phenomenal under the two fixed forms of time and space; and all investigations into the essence of things must necessarily be fruitless. We are furnished, according to the philosophy of Kant, with another faculty, that of *understanding*, which gives form and figure to the material furnished by sensation. He discovered, also, certain necessary forms of our understanding, which he called categories, or fixed relations. Thus by a close analytical investigation, he was able to unfold the quantity, quality, relation, and mode of ex

istence of all objects whatever. The sensitive faculty affords the matter of a notion, and the understanding the form. That which connects the two, and which forms the schema of our notions, is *Time*. The highest faculty in the Kantian philosophy is pure reason, which aims at the final, the absolute, the unconditioned in human knowledge. "But now the best," to quote the language of Morell, "the most satisfactory, and by far the most useful part of the Kantian philosophy is to come, that, namely, in which he sets aside the results of speculative reason by those of the *practical* reason. The immortality of the soul, the freedom of the will, the existence of God, and all such supersensual ideas cannot, it is true, be demonstrated; but, says Kant, our reason has not only a speculative movement, it has also a practical movement, by which it regulates the *conduct* of man, and does this with such a lofty bearing and such an irresistible authority that it is impossible for any rational being to deny its dictates. (Categorical imperative.) Ideas, therefore, which in theory cannot hold good in practice are seen to have a reality, because they become the cause of human actions, an effect which could never take place if there were not some real existence to produce it.

"That man has indisputably a moral nature, and that he is imperatively commanded to act according to it, no good man will deny. But what does this moral nature and this command to action imply? Manifestly it implies the freedom of the will, for otherwise action on moral principles is impossible; it implies also the existence of God, otherwise there were a law without a lawgiver; and it implies, lastly, a future state as the goal to which all human actions tend. In this part of his philosophy, therefore, Kant rendered good service to the true interests of morality; neither can we too much admire the force with which he repels all the low, selfish, and utilitarian grounds of morality, basing it all upon the categorical imperative, the authoritative voice of the great Lawgiver of the universe, as its everlasting foundation. It is true that all these matters lie beyond the region of actual science, but nevertheless they are within the bounds of a rational faith (*vernunft-glaube*), the dictates of which every good, virtuous, and religious mind will readily admit."

Thus Kant laid a new foundation for philosophy upon the twofold ground of the *pure* and the *practical* reason, making scientific knowledge almost entirely subjective.

The modern German school of philosophy is in its true character essentially idealistic. It concerns itself little with the ever-changing phenomena, whether of the internal or the external world, but directs its whole energies to the solution of the great problems which relate to the existence and the nature of God, of the universe, and of human freedom. It passes from the finite and the conditioned to find a solid foundation for all its inquiries in the infinite and unconditioned. "The philosophy of the abso-

lute," says one of the most recent historians of modern philosophy, "that which seeks to penetrate into the *principles* of things,—although it may seem strange to our modes and habits of thought, yet has played a great part in the scientific history of the world. It formed the basis of the early speculations of the Asiatic world. It characterized some of the most remarkable phases of the early Greek philosophy, particularly that of the Eleatic school. Plato, with all the lofty grandeur of his sublime spirit, sought for the absolute, in the archetypes existing in the Divine mind. The Alexandrine philosophers aimed at the solution of the same problem; mingling their theories with the mysticism of the East, and calling, even, to their aid, the lights of the Christian revelation. In more recent times Spinoza originated similar investigations, which were soon moulded into a system of stern and unflinching pantheism; and in him we see the model, upon which the modern idealists of Germany have renewed their search into the absolute ground of all phenomena. It is, in fact, in the various methods, by which it is supposed, that we are conducted to the absolute, whether by faith, intuition, or reason, that the different phases of the German metaphysics have originated; and, consequently, it is by keeping our eye upon this point, that we shall possess the most ready key to their interpretation."

Kant led the way in Germany towards subjective idealism, but Fichte went far beyond his master in the same direction, making self or the Ego the absolute principle of all philosophy both intellectual and moral. The outward universe was, in his view, nothing more than the reflex of our own activity. All reasoning being thus necessarily limited within the narrow circle of our own conscious existence, it was plainly impossible to arrive at any satisfactory conclusion in reference to the existence of God. Nature and God alike disappeared in the system of Fichte; and self, or the Ego became the sole existence in the universe. At this point the idealism of Germany reached its climax and consummation. In his later years, Fichte felt the difficulty, if not the impossibility, of maintaining the position in which he had at first entrenched himself. If self is the sole absolute existence by which the whole universe is constructed, the question naturally arises, What is the foundation of this activity of the Ego, which we term mind? Is there not something real at the foundation of these subjective phenomena? Questions of this kind led to a modification by Fichte of his philosophical system, by introducing another absolute principle besides the Ego or self. Hence the philosophy of Identity, which, though originating with Fichte, was afterwards matured and systematized by Schelling. Self was no longer viewed as the one absolute existence, but the one absolute existence was now ascertained to belong both to the subject and the object, the *me* and the *not-me*, self and the universe, both of which are identical, being alike manifestations of one

and the same absolute Divine mind, or actual modifications of the Divine essence. God and the universe, as well as God and self are pronounced to be identical: "This infinite *Being*, containing everything in itself potentially which it can afterwards become actually, strives by the law which we have above indicated after self-development. By the first movement (the potency of reflection) it embodies its own infinite attributes in the finite. In doing this, it produces finite objects, *i. e.* finite reflections of itself, and thus sees itself objectified in the forms and productions of the material world. This first movement then gives rise to the philosophy of nature. The second movement (potence of subsumption) is the regress of the finite into the infinite; it is nature, as above constituted, again making itself absolute, and reassuming the form of the Eternal. The result of this movement is *mind*, as existing in man, which is nothing else than nature gradually raised to a state of consciousness, and attempting in that way to return to its infinite form. The combination of these two movements (the potency of reason) is the reunion of the subject and object in divine reason; it is God, not in his original or potential, but in his unfolded and realized existence, forming the whole universe of mind and being."

According to this extreme idealistic system, there is no difference between God and the Universe. The system was as completely as that of Spinoza, a system of absolute pantheism, and the whole universe, both of mind and matter, was made one necessarily acting machine. Schelling felt that his philosophy was liable to this serious and even fatal objection, and after revolving the whole subject more maturely, he gave to the world his *Positive Philosophy*, as he called his new system, in opposition to his former views, which he termed his *Negative Philosophy*. The one system was not intended to contradict, but to complete and perfect the other.

The following admirable resumé of Schelling's new or positive philosophy is given by Morell: "In order to rise above the pantheistic point of view, we must distinguish between the *Absolute*, as ground of all things, and *Godhead*, as one particular manifestation of it. The primary form of the Absolute is *will* or *self-action*. It is an absolute power of becoming in reality what it is in the germ. The second form in which it appears is that of *being*; *i. e.* the realization of what its will or power indicated to be possible. But as yet there is no personality, no Deity properly so called. For this we must add the further idea of freedom, which is the power that the Absolute possesses of remaining either in its first or its second potency, as above stated. *In this unity, which contains the three ideas of action, of existence, and of freedom, consists the proper idea of God.* God, before the existence of the world, is the undeveloped, impersonal, absolute essence, from which all things proceed; it is only *after* this essence is developed, and has passed successively into the three states of

action, of objective existence, and of freedom, that he attains personality, and answers to the proper notion of Deity.

"With regard to creation, we can now explain the existence of the world without identifying it with Deity, as is done in the ordinary pantheistic hypothesis. The absolute is the real ground of all things that exist, but the absolute is not yet Deity. That element in it, which passes into the creation and constitutes its essence, is not the whole essence of Deity; it is not that part of it which, peculiarly speaking, makes it divine. The material world then, is simply one form or potency in which the absolute chooses to exist; in which it freely determines to objectify itself, and consequently is only one step towards the realization of the full conception of Deity, as a Divine Person.

"Man is the summit of the creation—he is that part of it in which the absolute sees himself most fully portrayed as the perfect image or type of the infinite reason. In him, objective creation has taken the form of subjectivity; and hence he is said, in contradistinction to everything else, to have been formed *in the image of God*.

"To solve the problem of moral evil, we must keep in mind, that man, though grounded in the absolute, still is not identified with Deity; since the divine element, namely, the unity of the three potencies of the original essence, is wanting to him. Still, man bears a perfect resemblance to God, and therefore must be *free*, and fully capable of acting, if he choose, against his own destiny. This actually took place, inasmuch as he attempted, like God, *to create*, separating the three potencies, which were shadowed forth in him as the image of Deity, and not being able in doing so to retain their unity. Hence the will of man was removed from the centre of the divine will, attempted to act independently, and brought confusion and moral obliquity into his nature. Man would become like a God, and by attempting to do so, he lost the very image of God which he did possess."

The idealist views of Fichte and Schelling, though agreeing in some respects, start from two different and even opposite points; the former setting out from the subjective, and the latter from the objective, the one regarding self as the absolute, the other, the infinite and eternal mind. Hegel, however, has carried to its extreme limit the idealism of Germany. He denies the existence alike of the subject and the object, self and the universe, and considers the only real existence to be the relation between the two, and the universe therefore to be a universe of relations. God, instead of being an absolute and self-existent reality, is a constantly developing process, manifesting itself in the progress of the human consciousness. He is an eternally advancing process of thinking, going onward in a threefold movement, the first, being thought simply considered in itself, the second, thought in its objective aspect, which is nature, and the third, thought returning to itself, which

is mind. Thus with Hegel, God is not a person, but a series of thoughts of an eternal mind.

Germany, during the last quarter of a century, has been the scene of an almost uninterrupted struggle between Bible theologians and Atheistic or rather Pantheistic Idealists. Nowhere else has the pernicious influence of Idealism upon the religion of a country been felt so sensibly as in Germany. There we find a class of writers terming themselves Rationalists, and carrying with them a large body of intelligent and thoughtful men, who have reasoned themselves into a rejection of the whole objective element of Christianity, leaving nothing but the *à priori* religious conceptions of the human mind. And even these original conceptions are not left intact by this baneful philosophy. The belief in the existence of a God, for example, what does it become in the hands of a German idealist, who has arrived at the conviction that God is one with the universe itself? Such a natural theology is nothing less than pure unblushing infidelity in a different form from that which it was wont to assume. The infidel has often declared that God is the universe, and the modern German Idealist affirms that the universe is God. In both cases alike, the one personal God is lost in a vague abstraction which can neither attract our love nor awaken our fears.

For a time, in consequence of the extreme views put forward by Strauss and the Tübingen school, a reaction took place, and idealism began to lose its prestige and influence, but between 1844 and 1848, in Northern Germany more especially, the system was revived in its worst forms by the *Friends of Light*, headed by Uhlich of Magdeburg, and the *German Catholics*, headed by Ronge. This movement, though it excited a great sensation while it lasted, was fortunately only temporary in its duration; and for some years past Idealistic Infidelity has been giving place throughout almost every part of Germany to a practical Christianity, which, by means of Young Men's Associations, Inner Missions, and other religious and philanthropic movements, is rapidly diffusing a love of evangelical truth among all classes of the people. See HEGELIANS, INFIDELS, INTUITIONISTS.

IDENTITY (PHILOSOPHY OF), that system of philosophical belief which originated in Germany in the present century with Fichte, and was carried out to its full extent by Schelling, whereby an entire identity was maintained to exist between God and the Universe. See IDEALISTS.

IDINI, the term used to denote sacrifice among the *Kafirs*. This rite is performed to their ancestors, not to the Supreme Being. They seem to think that by burning fat or rather bones to them, they can appease their anger. The *Idini* was rarely practised, and only in cases where they wished to avert some apprehended evil.

IDIOTE (Gr. private men), a name applied by some of the early Christian writers to the private

members of the church as distinguished from the clergy and those who held public office in the church. The same term was applied by the Jews to private judges or arbiters, chosen by private parties to settle disputes, and they received the name of *Idiota*, because they were the lowest rank of judges, and not settled as a standing court by the Sanhedrim.

IDMON, a son of *Apollo* and *Asteria*, worshipped by the Megarians and Bœotians at Heraclia as the protector of the place.

IDOL, a fancied representation of a heathen god. According to the popular traditions of ancient Greece, there never was a time when the gods had not a visible representation of one form or another. It is probable indeed, that for a long period there existed in Greece no other statues than those of the gods. According to Eusebius, the Greeks were not worshippers of images before the time of Cecrops, who first of all erected statues to Minerva. Plutarch informs us, that Numa forbade the Romans to represent the deity under the form of a man or an animal. Lucian says that the ancient Egyptians had no statues in their temples, and Herodotus affirms that the ancient Persians had no images of their gods, while Cæsar alleges that the Germans had few. Tacitus, speaking of the last-mentioned people, says, "Their deities were not immured in temples, nor represented under any kind of resemblance to the human form. To do either, were in their opinion to derogate from the majesty of superior beings."

Idols were probably at first of the rudest form, being nothing more than shapeless blocks of wood or stone. The Phœnicians indeed in very remote times worshipped the BÆTYLIA (which see), or large meteoric stones which had fallen from the atmosphere, and which were believed to be sent down by the gods themselves as their images. Hence these stones were sometimes called heaven-stones. The worship of the Bætylia, however, was not limited to the Phœnicians; a holy stone was held as sacred to *Cybele* in Galatia; another to the sun-god *Heliogabalus* in Syria; and another still to *Apollo* at the temple of Delphi. Jablonski also declares that the principal idol among the ancient Arabians was a square black stone, four feet high, and two feet broad, to which they gave the name of Dysares. In the same category may be classed the Kaaba of the modern Mohammedans.

From the barbarous and uncouth appearance of the idols of many heathen tribes, it may be inferred that the earliest efforts of the *theopoioi* or god-makers must have been sufficiently unartistic. And yet from several passages in the Iliad of Homer, we learn, that both temples and statues of the gods existed in the early ages of Grecian history. The Ionians of Asia Minor were more especially remarkable for their sculptured representations of the gods. The first efforts at statuary, both in the colonies and in the mother country of Greece, were undoubtedly

statues of their divinities. For private and domestic devotion, rather than public worship, idols were constructed of baked clay. Those which were designed to be placed in temples were composed more generally of wood, but afterwards of marble and bronze, executed in what is called the archaic or hieratic style, which was so scrupulously followed for a long period that Greek art in this department was stationary. The ancient forms of the gods were strictly preserved, even when improvement had taken place in the material of which they were composed, wood being exchanged for marble, bronze, ivory, and even gold. In one class of statues of the gods, those namely which were dedicated in the temples as *anathemata*, no such rigid adherence to traditional custom was demanded, and here, accordingly, artists gradually rose to a higher style of art. When Athens, however, in the end of the fifth and beginning of the fourth century before Christ, became the centre of the fine arts in Greece, statuary became emancipated from its ancient restrictions, and the representations of the gods were executed in a style of surpassing beauty approaching even to the sublime. The statue of Pallas by Phidias, and much more that of the Olympian Zeus by the same artist, were universally admired. After the Peloponnesian war, the school of Scopas and Praxiteles arose, which was for a time considered as superior even to that of Phidias; but though their female statues were probably unrivalled, the productions of this school, generally speaking, failed to affect the mind of the spectator with those pure and ennobling feelings which were excited by the contemplation of the statues which came from the hand of Phidias. In the various kingdoms which arose out of the conquests of Alexander the Great, statues of the gods were seldom made, and the arts both of painting and statuary finding ample scope in secular objects, ceased to direct their exclusive or even their happiest efforts to representations of pagan deities. Nay, the vanity of kings tended to introduce a new kind of statues, the bust of a king being sometimes placed upon the body of a statue of a god. Etruscan art combined the Grecian style of statuary with the old Asiatic or Babylonian, which, while it constructed idols of a colossal size, formed them of a composite character of beasts and men, being intended rather as typical and emblematic figures than statues of gods.

The Romans are believed to have had no images of the gods before the time of the first Tarquin; and for a long time after that period they were indebted to Etruscan artists for their statues of wood or clay. The earliest metal statue of a deity is asserted by Pliny to have been a statue of Ceres, about B. C. 485. Livy, however, mentions a metal colossal statue of Jupiter Capitolinus, as having been made about B. C. 490. During the Empire, artists sometimes flattered the Emperors by representing them in statues under a deified character, and the ladies of the imperial family as goddesses.

The introduction of Christianity, and more especially its establishment in the Roman Empire in the fourth century of our era, proved the destruction of pagan idols, however skilfully and elegantly formed. This crusade against the statues of the gods commenced in the latter part of the reign of Constantine, and continued gradually to advance, until under Theodosius the Younger it pervaded all parts of the Empire. Not that the Christians despised the arts, or were incapable of appreciating æsthetic excellence whether in painting or in sculpture, but their hostility to pagan idols was wholly of a religious nature. They detested idolatry, even though decorated with the most attractive charms of artistic beauty. It is enough to point to the remarkable progress of art in the middle ages, in order to vindicate Christianity from the charge which has sometimes been ignorantly brought against it, that the spirituality of its character has rendered it the enemy of the fine arts.

Idols, in the early ages, were usually coloured not so much from a love of ornament as to convey emblematic truths. On this subject Mr. Gross makes the following judicious remarks: "The colours of the images of the gods were usually of symbolical import, and they seem to require a brief notice in this place, as they are a constituent element of iconology. According to Winckelmann, 'On Allegory,' Bacchus was clad in a red or scarlet robe, the emblem of wine, or as some suppose, of the victory which the jolly god achieved over mankind when he introduced among them many of the arts and comforts of life. Pan, Priapus, the Satyrs, etc., were likewise painted red, and Plutarch assures us that red was originally the prevailing colour of the idols. Osiris—the personification of the solar year of the Egyptians—was represented in a painting of vast dimensions, with a blue face and blue arms and feet, and resting on a black ground; symbolical of the sun in its subterrestrial orbit. Black and blue also distinguished the portrait of the planetary god Saturn, and were typical of the sun in Capricorn, or its southern declension to the zone of sable Ethiopia. As the king of the lower regions, Serapis was painted black among the Egyptians, while the image of Jupiter among the same people, was ash-grey or scarlet; that of Mars a red stone, and Venus's dyed with the same colour; that of Apollo shone in the lustrous hue of gold, and Mercury's was covered with the modest blue. The natural colours of the stones of which the images of the gods were formed, were often selected on account of their allegorical significance. Thus that indefatigable traveller, Pausanias, informs us that the river-gods of the ancients were made altogether of white marble, and that only for the statue of the Nile, a black stone was chosen to denote the Ethiopic origin of the fluvial divinity: a Nilic bust in the Napoleon-museum confirms this statement. Agreeably to their cosmogony, the Hindoos selected the dark-blue colour to typify water as the primordial

element of creation. Hence this colour also designated Narajan, the mover of the primitive waters. According to Jones' *Dissertations relating to Asia*, a handsome image of this god wrought in blue marble, might be seen at Catmandu, the principal city of Nepal, in a reclining attitude, and in the act of swimming. On the first of January, the Roman consul, clothed in a white toga, and mounted upon a white horse, rode up to the Capitol: it was in honour of Jupiter, who—as we learn from Pherecydes, was adored there as the sun-god of the Romans, as also in commemoration of the victory of that deity over the giants, when the many-eyed and many-handed Briareus—winter, as the mischievous leader of the rebellious host, was himself most signally defeated. This consular ceremony presented the living image of the solar deity, imbued with the hue of light. Finally, Ceres was the black or the refulgent goddess, accordingly as she spent her time in the hebean or supernal regions; and Vesta, as the earth, was green, while in her capacity of fire-goddess, the colour of flame defined and illustrated her divinity."

The idea which heathens generally have formed of idols is, that after they are consecrated with certain ceremonies the gods come down and take up their abode in them, so that the images are honoured as the mansions of the gods. And Augustin, giving an account of the opinions of the Egyptian Hermes Trismegistus, says, "He maintained images to be, as it were, the bodies of the gods; certain spirits had their residence in them, having been invited thither by their worshippers, and had great power in granting the prayers and bringing about such things as were requested of them. This uniting of invisible spirits with images, and forming them into one animated body, he termed the making of gods; and held that there were people who were masters of that great and wonderful art." This was the common opinion among the heathens. Dr. Pococke asserts, that the adoration which the ancient Arabs paid their gods was founded on this indwelling principle; and he informs us from their writers that when Mohammed and his followers destroyed their idols at Mecca, they believed the spirits which dwelt in them were to be seen in tears bewailing and lamenting their condition as being deprived of their earthly abodes.

**IDOLATERS**, worshippers of idols, or persons who ascribe to created objects qualities and attributes peculiar to the Creator. It is difficult to ascertain at what precise period mankind began to swerve from the worship of the only true God into idolatry. There is some reason to believe that the Antediluvian world was not altogether free from this heinous sin. In Gen. vi. 11, we are told that "the earth also was corrupt before God," which is interpreted by the Jewish doctors as referring to the prevalence of impurity or idolatry. And when it is said, in reference to the days of Enos, the son of Seth, "Then began men to call upon the name of the Lord,"

Maimonides and the Rabbis generally translate the passage thus: "Then was there profanation by invoking the name of the Lord," implying in their view that the name of God was given to creatures. But whether such a rendering of this passage be allowable or not, a comparison of Gen. vi. 5, with Rom. i. 23, seems to favour the notion that idolatry was practised before the Flood. And Sauchoniatho, one of the oldest of profane writers, states, that the sin came to be worshipped in the second generation from Adam, and pillars or rude stones in the fifth generation, and statues and eminent persons in the ninth.

Soon after the Deluge we find idolatry prevailing in the world. The family of Abraham worshipped idols beyond the river Euphrates in Ur of the Chaldees, and Laban of Mesopotamia had teraphim or idols, which Rachel secretly carried with her when she left her father's house. The Egyptians were given to idolatry before Jacob and his sons went down thither; and from Josh. xxiv. 14, it appears plain that the Israelites served idols in the land of Egypt. On their departure from the land of bondage, we find them worshipping idols, and when they had settled in the land of Canaan, they adopted various deities, which were worshipped by the Canaanites and other neighbouring nations.

The first of the Jewish kings who introduced idolatry as a national worship was Solomon, who not only himself served strange gods, but caused temples to be erected throughout the country in their honour, and burnt incense to them. Jeroboam, who headed the rebellion of the ten tribes, set up the worship of two golden calves, one at Bethel, and the other at Dan. Nor was the king of Judah guiltless of this gross sin; on the contrary, his people excelled their fathers in the homage which they paid to false gods, for we are told 1 Kings xiv. 23, that "they also built them high places, and images, and groves, on every high hill, and under every green tree." Many of the kings of Judah were idolaters, but Ahaz surpassed them all. He walked in the ways of the kings of Israel, made molten images of Baalim, and it is related of him in 2 Kings xvi. 3, "But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel." The brazen serpent which Moses had made at the command of God had been converted into an idol, and incense was burned to it, but Hezekiah, in his zeal for the worship of the true God, broke it in pieces, and called it Nehushtan, a mere piece of brass. The succeeding princes vied with each other in their attachment to idols with the honourable exception of good king Josiah. After the return of the Jews, however, from their seventy years' captivity in Babylon, they wholly renounced idolatry by the advice of Ezra and Nehemiah.

The earliest form of idolatry was that which is

known by the name of *Tsabitism*, or the worship of the heavenly bodies, namely, the sun, moon, and stars. This seems to have prevailed among the Babylonians, Chaldeans, and Assyrians. To that may have succeeded the worship of the elements, particularly of fire, which was practised at an early period in Chaldea and Persia. "Each element," says Mallet in his Northern Antiquities, "was, according to the faith of primeval man, under the guidance of some being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars, had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder, and tempests, had the same; and merited on that score a religious worship, which at first could not be directed to the visible object, but to the intelligence with which it was animated."

An idea has prevailed among almost all heathen nations, that the authority and influence of the gods were limited to particular localities. Hence in 2 Kings xvii. 26, the colonists sent by the king of Assyria to Samaria, attributed a severe calamity with which they were visited to their ignorance of the manner of the local deities. "Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land." And again, 1 Kings xx. 23, we find the servants of the king of Syria endeavouring to persuade their master that the gods of the Israelites were gods of the hills only, and not of the plain. The same notion seems to have pervaded the whole mythology of Greece and Rome; for while the higher deities were regarded as having a more extensive range of authority in every separate department of nature, every city or single locality had its own special authority who presided over it. The greater deities also were imagined sometimes to clothe themselves in the bodies of men, and quitting Olympus for a time, to hold converse with the inhabitants of earth. Hence the exclamation in Acts xiv. 11, "The gods are come down to us in the likeness of men." In any great emergency it has been the custom of all heathen nations to seek to propitiate the favour of one or other of the gods; and any sudden deliverance or special event, whether wearing a good or evil aspect, has been generally ascribed to the interposition of their deities.

In the early Christian church, idolatry was accounted one of the great crimes which were punished with excommunication. There were several degrees of the sin. Some went openly to the heathen temples, and there offered incense to the idols, and were partakers of the sacrifices. Cyprian often styles such persons *sacrificati* and *thurificati*; and he draws a distinction between those who not only themselves sacrificed, but compelled their wives and children and servants to go and sacrifice along with

them; and those who, to deliver their families and friends from persecution, went to sacrifice themselves alone. The latter he considered as less aggravated transgressors. In the same view of the case, the council of Ancyra, in its fourth canon, orders, "that they who were compelled to go to an idol temple, if they went with a cheerful air, and in a festival habit, and took share of the feast with unconcernedness, should do six years' penance, one as hearers only, three as prostrators, and two as co-standers to hear the prayers, before they were admitted to full communion again. But if they went in a mourning habit to the temple, and wept all the time they eat of the sacrifice, then four years' penance should be sufficient to restore them to perfection." The eighth canon of the same council orders, "Those who repeated their crime by sacrificing twice or thrice, to do a longer penance; for seven years is appointed to be their term of discipline." And by the ninth canon, "If any not only sacrificed themselves, but also compelled their brethren, or were the occasion of compelling them, then they were to do ten years' penance, as guilty of a more heinous wickedness." The seventh canon, however, assigns only two years' penance to those who neither sacrificed nor eat things offered to idols, but only their own meat at a heathen festival in an idol temple. In extreme cases, where a professing Christian lapsed into idolatry voluntarily, and without compulsion, severe punishment was inflicted. By one of the Nicene canons, they were appointed to undergo twelve years' penance before they were perfectly restored again to full communion. The council of Valence in France goes farther, and obliges them to do penance all their lives, and only to receive absolution in the hour of death. The council of Eliberis goes beyond even this, and denies such deliberate apostates communion in the very last extremity; declaring, "That if any Christian took upon him the office of *flamen* or Roman priest, and therein offered sacrifice, doubling and trebling his crime by murder and adultery, he should not be received to communion at the hour of death."

Another class of professing Christians who lapsed into idolatry, and were in consequence charged with renouncing the faith, received the name of *Libellatici*, from certain libels or writings, which they either gave to the heathen magistrates or received from them, in order to be excused from doing sacrifice in public. Some of this order of idolaters gave a written statement subscribed with their own hands, declaring themselves not to be Christians, and professing their readiness to sacrifice when called by the magistrate to do so. Others, in order to screen themselves from an open avowal of apostasy, sent a heathen friend or servant to sacrifice in their names, and thus to procure a written testimonial, which might make them pass for heathens. Others, still, confessed openly to the heathen magistrates that they were Christians, and could not sacrifice to idols, but at the same time they offered a bribe to obtain



a libel of security. Cases actually occurred of Christians who feigned madness to avoid being called upon to offer sacrifice, and it sometimes happened that individuals would go forward to the heathen altar as if to offer sacrifice, and would fall down suddenly, as if in an epileptic fit, in order to excite the compassion of the magistrate, and lead him to exempt them from the performance of the heathen rite. This was of course looked upon by the church as an act of dissimulation, and by the penitential rules of Peter, bishop of Alexandria, the persons who were guilty of it were subjected to penance for six months. And not only those who were directly chargeable with sacrificing to idols, but all who in any way promoted or encouraged or even connived at idolatrous practices, were visited more or less severely with ecclesiastical censures. Thus the trade of making idols for the heathen was accounted by the early Christians a scandalous profession, and no man who lived by such a calling could be admitted to baptism, unless he promised to renounce it. Tertullian charges it as a great crime upon Hermogenes, that he followed the trade of painting images for idolatrous worship. From the remarks of Tertullian in his book on Idolatry, it would appear that in his time the discipline of the church in regard to idol-makers was so lax, that such offenders were permitted not only to communicate, but to take orders in the church. The same Father considers those involved in the charge of idolatry, who contributed toward the worship of idols, either by erecting altars, or building temples, or making shrines, or beautifying and adorning idols. He denounces also those whom he terms purveyors for idolatry, among whom he includes all merchants selling frankincense to the idol-temples, and all who made a trade of buying and selling the public victims.

At a very early period in the history of the Christian church, a dispute arose as to the lawfulness or unlawfulness of eating meats offered in sacrifice to idols. The apostle Paul, in 1 Cor. viii., places the question in a clear and convincing light. He admits that an idol is nothing, and that which is offered in sacrifice to idols is nothing, or of no importance, abstractly considered. But much depends upon the circumstances in which the action is performed. If a Christian man enters an idol temple, and there sits down with idolaters, partaking of their feast upon that which has been sacrificed to idols, he is plainly guilty of an abuse of his Christian liberty, a direct encouragement of idolatry, and an offence against the conscientious scruples of his Christian brethren. In the Acts of Lucian the martyr, he is said to have chosen rather to die with hunger than to eat things offered to idols, when his persecutors would allow him no other sustenance in prison. In doing so Lucian acted on clear Christian principle, well knowing that his heathen enemies wished to involve him in what they considered a connivance at idolatry. And Baronius, in his Annals, gives a simi-

lar instance in the case of the Christians of Constantinople, who, when Julian the Apostate had ordered all the meat in the shambles to be polluted with idolatrous lustrations, firmly and resolutely abstained from purchasing the polluted food, and used boiled corn instead of bread, thus defeating the intention of the Emperor. It was regarded even as a breach of Christian duty to be present at an idol-sacrifice through mere curiosity, although no active part was taken in it.—an indirect encouragement of idolatry which was forbidden by the council of Eliberis, under the penalty of ten years' penance. And the council of Ancyra made a decree, that such as feasted with the heathen upon any idol festival, in any place set apart for that service, though they carried their own meat and eat it there, should do two years' penance for it. Among the Apostolical canons there is one which forbids Christians to carry oil to any heathen temple or Jewish synagogue, or to set up lights on their festivals, under the penalty of excommunication. Every kind of idolatry was visited in the primitive ages with the censures of the church. Thus the *Angelici* were accounted heretics for worshipping angels; the *Simonians* and *Carpocratians* for worshipping images; and the *Collyridians* for worshipping the Virgin Mary. Nay, so far does Tertullian carry his views of this subject that he determines it to be a species of idolatry for a schoolmaster to teach the names of the heathen gods to his scholars, or for a Christian to bear arms or fly in times of persecution. But while such extreme opinions are nowhere found in the writings of the earlier Christian fathers, one great principle pervades the whole, that no creature, of whatsoever excellence, was to be worshipped with religious worship except the Living and the True God. Idolatry of every kind was viewed with the utmost abhorrence, and called down the heaviest spiritual censures which the Church could inflict.

IDRIS. See EDNIS.

IDUNA, the wife of BRAGI, (which see) in the Scandinavian mythology. She is alleged to keep in a box the apples which the gods, when they feel old age approaching, have only to taste to become young again. Thus they are kept in renovated youth.

IDYA, the knowing goddess among the ancient Greeks, the daughter of *Oceanus* and *Tethys*, and the wife of *Æetes* the king of Colchis.

IFAYS, wooden tablets among the Japanese of a peculiar shape, containing inscriptions commemorative of the dead, mentioning the date of his decease, and the name given to him since that event. The *ifays* are carried in the funeral procession along with the body to the grave, and one of them is placed over it, remaining there for seven weeks, when it is removed to make way for the grave-stone. Another of the *ifays* is set up during the period of mourning in the best apartment of the house of the deceased. Sweetmeats, fruits, and tea are placed before it, and morning, noon, and night, food is of

ferred to it, served up as to a living person. Two candles, fixed in candlesticks, burn before it, night and day, and a lighted lantern is hung up on either side. The whole household of both sexes, including the servants, pray before it morning and evening. This is kept up for seven weeks, and during each week a priest attends each day and reads hymns for an hour before the *ifay*. He is each time supplied with ornaments and paid a fee of from five to six mas.

IGLAU (TREATY OF), a celebrated compact ratified at Iglau in Bohemia, which closed the long protracted war between the *Hussites* and the *Roman Catholics*. The date of this treaty is the 30th November 1433. See *HUSSITES*.

IGNATIUS (ST.) FESTIVAL OF, a festival observed by the Greek church on the 20th December annually, in honour of Ignatius, the Christian martyr, who perished in the reign of Trajan, in the beginning of the second century.

IGNISPICIUM, a species of divination practised by the ancient Romans, consisting of observations made on the flames ascending from the sacrificial altar. See *DIVINATION*.

IKONOBORTSI, a small sect of dissenters from the *Russo-Greek Church* (which see), who are so violently opposed to images, that they will not suffer even pictures in their places of worship; and renounce all superstitious reverence for the buildings themselves, declaring their steadfast adherence to the scriptural statement, that the Almighty dwelleth not in temples made with hands. They rest their rejection of pictures and images on the second commandment.

IKO SIU, the sect of the worshippers of *AMIDAS*, (which see), the most numerous and powerful ecclesiastical body in Japan. See *JAPAN (RELIGION OF)*.

ILAHÍ (Arab. the divine) OF AKBAR, a system of philosophic *Deism* introduced by Akbar, the emperor of Delhi, who ascended the throne in 1556, and reigned for the long period of fifty-one years. His desire was to found a new creed on the basis of universal toleration, so as to combine in one religious body the Hindus, Mohammedans, and Christians, along with the followers of Zoroaster. His object, in establishing a new creed, was both political and religious; he was the only one of the Delhi emperors who regarded India as his country, and who sought to efface from the memory of the Hindus that they were a conquered people. He hoped that the adoption of a new and common creed would efface the distinction between the conquerors and the conquered; but the task was too mighty for even imperial resources, and his project perished with him, the Mohammedan system being revived under the auspices of Jehanghír, Akbar's son and successor.

By means of the commercial establishments of the Saracens in the Indian Ocean, a knowledge of the Mohammedan faith had, even in the ninth century, been diffused among some minor tribes

on the coasts of the Indian peninsula. The creed of Islám, however, though extensively prevalent in the northern provinces, has never penetrated to the southern parts. About A. D. 1000, the Sultan Mahmúd, the first great monarch of the Ghizni dynasty, entered India, and effected a permanent establishment in the north-west, destroying the Hindu temples and idols, and erecting mosques in all the chief towns of the district. At first the usual warlike measures were adopted to compel the people to renounce the Brahmanical creed, and adopt that of Islám. Soon, however, a system of mutual toleration was adopted, which continued to be maintained after the Mongolian conquest, the effect of which was, that a mixture to some extent of the two creeds took place, the Mohammedans, on the one hand, adopting some Brahmanical practices, and many of the prejudices of caste, and the Hindus, on the other, learning to speak with respect of Mohammed and the prophets of Islám.

When Akbar mounted the throne of the Mogul emperors, in the sixteenth century, he was only fourteen years of age; but being of an active inquiring mind, he was early led to forsake Mohammedanism, and although ignorant of the pure Christian faith, he was still disposed to favour the Gospels rather than the Koran. It did not escape his observant eye that the adherents of two religions so essentially different as Brahmanism and Islamism lived, nevertheless, in harmony and peace, as they had done for nearly six hundred years before, tolerating, and even apparently respecting, one another's faith. In these circumstances, with a mind naturally inclined to liberality, or rather latitudinarianism, he bethought himself of framing a new religion, which might combine his whole subjects in one religious community. The materials thus proposed to be amalgamated were by no means of a promising kind, including, as they did, Mohammedans, Hindus, the followers of Zoroaster, and even Jews and Christians. Nevertheless, the difficulty of the task, and the discouragements which he was sure to encounter in seeking to accomplish it, did not prevent Akbar from making the attempt.

*Ilahi*, or the divine system, as its founder proposed to call it, was essentially eclectic in its character, its elements being drawn from different religions. In accordance with the Mohammedan views in which he had been educated, the fundamental point on which Akbar insisted was the great doctrine of the Divine Unity, which he declared was but obscurely revealed to the prophets. But while he thus adopted a Mohammedan basis for his creed, he took care at the same time to declare his entire disbelief of the divinity of the Koran. And the circumstances of the times peculiarly favoured him in doing so. It so happened that in 1575, a dispute arose among Mohammedan doctors as to the number of wives that a Moslem might legally marry. The Koran says, "two, or three, or four," but the conjunction (*ruwá*)

which is translated "or," admits also of being translated "and," in which case the followers of Mohammed would be authorized in taking "two, and three, and four," or, in all, nine wives. The difficulty as to the real meaning of the passage was felt to be great, and, besides, it involved various other questions connected with marriage, which it seemed impossible satisfactorily to explain. Much both of learning and ingenuity was expended in the discussion of these disputed points, and the opinions of those versed in the Mohammedan law were so various, that the whole subject was thrown into inextricable confusion. Akbar availed himself of this opportunity to avow his scepticism, declaring that no religious system could assert a valid claim to be divine which involved such plain and palpable contradictions. From this time the emperor professed himself to be an impartial inquirer after truth, and, accordingly, he openly conversed with the teachers of every religion. The spirit by which he was actuated may be discerned in the following extract from a letter addressed in 1582 to the king of Portugal: "Your majesty knows that the learned and divines of all nations and times, in their opinions concerning the world of appearance and the intellectual, agree in this, that the former ought to be of no consideration in respect to the latter; yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves, as to this perishable and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most High God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him; and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment I endeavour to manage and govern, so as that all my subjects are contented and happy; yet, praise be to God, his will and my duty to him is the end I propose in all my actions and desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations, and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion in which they have been brought up, and remain deprived of the excellency of the truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions, and profit by the discourses of each."

Akbar being earnestly desirous to arrive at some settled conviction on matters of religion, passed much of his time, and particularly the evening of Friday, the Mohammedan Sabbath, in conversing with learned men in reference to the nature and distinctive tenets of different religions. It fortunately happens that the substance, if not the exact words,

of these discussions have been handed down to us in the *Dabistân* or School of Manners, an extraordinary work, containing much valuable information in reference to the principal religions of Central and Western Asia. An extract from the translation of that work published by the Oriental Translation Committee, probably affords as accurate a view as can be found anywhere of *Ilahi* of Akbar. A philosopher is introduced thus developing "the divine" creed: "Know for certain, that the accomplished apostle and perfect messenger from God is the illustrious Akbar; that is the imperial wisdom, on whom be the blessings of God! Nor can you require a stronger proof than this, his being from his own essence skilled in all knowledge, and that his precepts are such as are intelligible to the understandings of all men. And since reason proves that a wise and almighty Creator has formed this world, and has showered many blessings on the inhabitants of this temporary abode, which are deserving of praise and thanksgiving, let us, as far as the light of our understandings will enable us, meditate on the mysteries of his creation, and render praises unto him according to the extent of our knowledge of his sublime perfections. Then when we have obtained such knowledge, and have been led into the right path, should we deny his unity and become unmindful of his benefits, shall we not deservedly incur punishment? Since such is the case, why should we pay obedience to any man, who was a mortal like ourselves, and was subject to anger, and lust, and covetousness, and pain, and joy, and love of rank and power, even more than ourselves. For if this mortal should teach knowledge and thanksgiving, we have been already made acquainted with these by the assistance of our own understandings; and if he should teach what is contrary to reason, this would alone be a sufficient proof of his falsehood. For reason assures us, that the Creator of this world is wise, and a wise being would not prescribe to the created any worship which would appear to their reasons to be evil, since what appears evil cannot remain permanent. Now, all religions are founded on circumstances which must be considered as evil, such as believing in the conversations of God, the incarnation of the incorporeal essence in a human body; the ascension of men into heaven; the pilgrimage to particular edifices, and the ceremonies attending it; the throwing of stones, and running between two hills, and kissing the black stone. For if it be said, that it is impossible to adore God without some visible medium, and that it is therefore necessary to have some fixed point to which the mind can attach itself, it is evident that, for remembering and praising God, no medium nor particular place is at all requisite. But if they should be admitted to be necessary, the sun and the planets deserve the preference. Yet neither can be considered as exempt from a resemblance to

Paganism, though the devout respect paid to particular edifices is most objectionable, as their being called the house of God may induce the ignorant to ascribe a corporeal form to God; and as also different prophets have conferred a sanctity on different places, such as the Kaaba and Jerusalem. Since therefore a resemblance to Paganism exists in all worship of stone, earth, and corporeal forms, the most proper objects on which to fix the mind are fire, water, and the planets. If then any object be necessary, let it be the sun and the planets."

From the view of his system thus given in the *Dabistan*, which was written by Mohsan Fani, a Persian, who arrived in Northern India while the attempts of Akbar to found a new religion were still fresh in the minds of the people, it appears that the design of this Mohammedan reformer was to revive the religion of Zoroaster in a modified form; he was a firm believer in astrology, and according to Mohsan Fani, he borrowed this portion of his creed from Jenghiz Khan, whom he claimed as his ancestor. Having acquired sufficient influence over the theologians, doctors of the law, and learned men, to secure their public recognition of him as the sole protector of the faith, Akbar propounded his creed, which was accepted by several Hindus and Mohammedans. Encouraged by his success, he now ordered the abolition of the old confession of Islam, "There is no God but God, and Mohammed is his prophet," and the substitution of the following formula in its stead, "There is no God but God, and Akbar is the vicar of God." Thus did this ambitious Mogul Emperor boldly claim the place of the great Prophet of Arabia.

Having succeeded so far in abolishing the creed of Islám, he found little difficulty in ordering the discontinuance of its outward forms and ceremonies. He abrogated the five daily prayers, the ablutions, fasts, alms, and pilgrimages enjoined upon the faithful. He abolished the religious services observed on Fridays, and dismissed the Mnezzins or oriers of the mosques. He ordered that that should be considered as clean which was declared by the Koran to be unclean. He permitted the sale of wine, and the practice of games of chance. He forbade the marriage of more than one wife, and enjoined the postponement of the circumcision of boys until twelve years of age, when even then the ceremony was to be entirely optional. The more effectually to abolish the memory of the ancient religion, he ordered the era of his own accession to the throne to be used instead of the Hegira. In these innovations, Akbar was at first supported by the *Shiites*, who thought thereby to gain a triumph over the *Sunnites*, but on perceiving the tendency of the new creed wholly to destroy Islamism, they withdrew the partial encouragement they had given, and contended earnestly for the old Mussulman faith. To gain over the Hindus to his system Akbar proceeded with the utmost caution, knowing well the obstinacy with which they adhered

to ancient institutions. He issued no edict against idolatry, but contented himself with ordering trials by ordeal to be discontinued, and also the burning of widows on the funeral pile of their husbands. The abolition of *Suttee*, however, was violently opposed by the Hindu community, so that in a short time he was compelled to revoke his edict on that point.

Akbar had directed much of his attention to the establishment of the doctrines of his new system of religion, but he began soon to perceive that a ritual was necessary as well as a creed, and after much careful consideration, he decided upon adopting the forms and ceremonies of the religion of Zoroaster; insisting much upon due reverence being paid to the sun and planets as the most glorious symbols of Deity. Among the innovations which the Emperor introduced there was one which, simple though at first sight it may appear, and even unimportant, proved the death-blow of *Ilahi*. This was the edict which he issued,—forbidding his subjects to wear beards. On this point the reforming monarch met with determined resistance; for several years he contended with his subjects on this trifling matter; the progress of his religion was now arrested, and when the son of Akbar succeeded to the throne in 1605, *Ilahi* disappeared, and *Islamism* regained its wonted ascendancy. But though the Deistic system of Akbar never obtained root in Hindustan, but perished with its founder, it has not been altogether barren and unproductive of results, for to this source is to be traced in a great measure the success which afterwards attended the labours of *Nanak*, the Sikh reformer, as well as the rise and subsequent growth of the principles of the Persian Sufis, and of the Vedanti school of Hindu philosophy.

**ILICET** (Lat. *ire licet*, you may go), a solemn word pronounced at the conclusion of the funeral rites among the ancient Romans. It was uttered by the *præficus* or some other person at the close of the ceremony, after the bones and ashes of the deceased had been committed to the urn, and the persons present had been thrice sprinkled with pure water from a branch of olive or laurel for the purpose of purification. From the occasion on which the word *Ilicet* was employed, it is sometimes used proverbially among Roman authors to signify, "all is over." See **FUNERAL RITES**.

**ILLUMINATED**, a title given sometimes in the early Christian church to those who had been baptized. Some commentators suppose that the Apostle Paul refers to this use of the word in Heb. x. 32, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Justin Martyr says, that this name was given because of the knowledge which the baptized were understood to possess; all the mysteries being revealed to them which were concealed from the catechumens. Others allege that the name arose from a lighted taper being put in the hands of the baptized.

ILLUMINATI, a Christian sect which appeared in Spain in 1575, under the Spanish name *Alumbra-dos* or enlightened. They are charged with maintaining a kind of perfection in religion; and many of them were banished or executed by the Inquisition at Cordova. Though thus apparently suppressed for a time, the sect appeared in 1623 in the diocese of Seville. The Bishop Don Andreas Pacheco, Inquisitor-General of Spain, having apprehended seven of the ringleaders, caused them to be burnt, and gave their followers the alternative either of abjuring their errors or quitting the kingdom. The doctrines imputed to them were,—that by means of mental prayer and union with God they had reached such a state of perfection as to stand in no need of good works or the sacraments of the church, and that whatever they might do, they could not possibly commit sin.

After the suppression of the *Illuminati* in Spain, another sect of the same description, and bearing the same name, appeared in France. It sprung up in the reign of Louis XIII., by whose orders its members were so incessantly harassed and persecuted that the sect totally disappeared in 1635. Among other extravagant notions they are said to have held that one Anthony Buquet, a friar, had received from heaven a revelation of a certain system of faith and practice, so complete that by means of it any one might arrive at a state of perfection equal to that of the Saints and the Virgin Mary; and that by going forward in the same course their actions would become divine, and their minds wholly under the constraining influence of the Almighty.

ILLUMINATEN, a secret society in Germany professing philosophical Atheism, which was founded in 1777 by Dr. Adam Weishaupt, professor of canon law in the university of Ingolstadt. The ostensible object of the association was of a strictly philanthropic character, embracing "the plan of diffusing light, union, charity, and tolerance; of abolishing the slavery of the peasantry, the feudal rights and all those privileges which, in elevating one portion of the community, degraded the other; of disseminating instruction among the people, of causing merit to triumph, of establishing individual and political liberty; and gradually and without a shock, of meliorating the social order." But while these were the open and avowed objects which the *Illuminaten* had in view, they had also a secret or esoteric doctrine, and their whole proceedings were conducted on a plan of mysterious signs. Each individual, on joining the society, assumed a new name, drawn generally from Grecian or Roman history, Weishaupt, the founder, taking to himself the name of Spartacus. The names of places also were changed, ancient names being given to them; thus Munich was called Athens, and Vienna Rome. They adopted the Persian calendar and gave new names to the months, commencing their era in A.D. 630. They had a secret alphabet of cyphers, in which the numbers

were reversed. They had also a mock priesthood, and went through various ceremonies designed obviously to ridicule Christianity. The real intention of the association indeed was to abolish Christianity and establish a propaganda for the diffusion of *Illuminism* (which see). After a few years Weishaupt's plan was combined by Knigge with *Free-Masonry*, and in this form the institution received a large accession to its numbers. "In the many grades which it contained," says Dr. Kalnis, "it afforded scope to the various stand-points; by a true Jesuitical system of observance and guidance it secured the single individuals, and put into the hands of the heads, reins which could be easily employed for the management of the whole." Pertles, quoted by Kalnis, gives the following detailed account of the construction of the order: "At the head of it stood, as *Primus* or *National*, the founder. Under him, the order was organically divided into a number of inspections, which is differently stated; the inspection was divided into provinces; and in the provinces were the *Illuminati* meetings of the individual towns. At the head of each division was a director, assisted by a chapter. In order to secure the existence of the order, and the employment for one object of all the powers of the order, manifold trials and solemnities preceded the reception. The action of the consecration—so it was called—takes place either by day in a solitary, retired, and somewhat dark place, *c. g.*, in a forest; or by night, in a silent, retired room, at a time when the moon stands on the sky. He who was to be received, confirmed by an oath the declaration that with all the rank, honours, and titles which he might claim in civil society, he, at bottom, was nothing else than a man. He vowed eternal silence, inviolable fidelity, and obedience to all the superiors and ordinances of the order; he solemnly renounced his private opinions, and every free use of his power and faculties. In order afterwards, also, to keep every member of the order in the most complete dependence upon the order, every superior, not only kept the most minute records of the conduct of all his inferiors, but every inferior also was obliged, by filling up certain prescribed schedules, to give information about the state of the soul, the correspondence, the literary employment, not only of himself, but also of his relatives, friends, and patrons. Of those to be received, they preferred 'persons of from eighteen to thirty years of age, who were wealthy, eager to acquire knowledge, manageable, steady, and persevering.'

The Abbé Barruel in France and Professor Robison in Scotland sounded a loud note of warning against this secret society, as being a conspiracy against all the religions and governments of Europe. Great was the alarm excited in many minds by the startling revelations of these two authors, derived as they were from the most undoubted evidence, and collected from the most authentic sources. But however formidable were the desigus

of the "Illuminaten," the society was of short duration, for, in 1785, it came to an end, partly through the machinations of the ex-Jesuits in Bavaria, and partly in consequence of the accession of Frederick William II. to the throne of Prussia.

ILLUMINISM, the name given to that system of Deism and Infidelity which prevailed so extensively in Germany during the latter half of the eighteenth century. It rejected all that is positive in religion, and professed a philosophic Deism, which confines its belief to natural religion, or the religion of common sense. Whatever in Christianity, or any other positive religion, cannot be reduced to natural religion, was, in the view of Illuminism, either frivolous or false. This system of infidelity was simply a combination of French and English Deism; the latter represented by Herbert, Hobbes, Toland, Tindal, Chubb, Shaftesbury, Bolingbroke, and others; the former by Rousseau, Voltaire, Diderot, and Helvetius. The head quarters of Illuminism was Prussia, under Frederick II., a monarch who contributed much to the spread of deistic tendencies, especially among the higher classes. One of the ablest and most powerful agents, however, in diffusing the principles of Illuminism, was Nicolai, the Editor of the 'Allgemeine Deutsch Bibliothek,' or the Universal German Library. His periodical was commenced in 1765, and during the first period of its existence, it enjoyed unlimited authority in the literary world, of which it most effectually took advantage to sap the foundations of the faith of the country, promulgating Deism and Infidelity in a covert and insidious manner. While the most pernicious principles were thus being instilled into the minds of the literati, Basedow and Campe were busily spreading them in families and schools by means of their imposing and plausible *Philanthropinism*. (See HUMANISTS.) The German people had before this time lost their relish for systematic theology; religion was reduced to a mere code of morals, bearing only upon the present comfort and well-being of man. The works of Wieland, besides, had no small influence in scattering among the people deistic, and even immoral, principles. And to crown the whole, the association of the ILLUMINATEN (which see), formed by Weishaupt in 1777, and joined by great multitudes from all classes of society, including the most eminent men of the time, gave to *Illuminism* an importance and an influence which it would never otherwise have enjoyed.

When Frederick William II. succeeded to the throne of Prussia, he had sagacity enough to perceive that if *Illuminism* should gain the ascendancy in the country, both church and state would be ruined. He, therefore, issued an edict on the 9th July 1788, commonly called Wollner's Religious Edict, the preamble of which ran as follows: "With grief it has been remarked that so many clergymen have the boldness to disseminate the doctrines of the Socinians, Deists, and Naturalists under the name of

*Illuminism*. As sovereign and sole lawgiver in our state, we command and enjoin, under the penalty of immediate deposition and still severer punishment and visitation, according to circumstances, that henceforth no clergyman, preacher, or teacher of the Protestant religion, shall make himself guilty of the indicated and other errors, by venturing to spread such errors, in the discharge of his duty, or in any other way, publicly or secretly." The king was too late, however, in issuing his edict; the poison had already diffused itself throughout all classes too extensively to be arrested forcibly by a royal edict. Illuminism had become, to a great extent, the religion of Germany, just as Deism had become the avowed religion of France. And the wide-spread influence of such principles soon produced its natural results. The French Revolution broke forth with a frenzied violence which burst all barriers, and covered the country with anarchy and bloodshed.

At the time when Wollner's religious edict was issued, Bahrdt conceived a plan whereby to propagate *Illuminism* secretly, and thus defeat the object of the king. In conjunction, accordingly, with a Leipzig bookseller, named Dagenhard Pott, he formed a society called the German Union, the aim of which was declared to be "to carry out the great object of the sublime Founder of Christianity, viz. the enlightenment of mankind, and the dethroning of superstition and fanaticism." Though numbers were ensnared by the plausible representations of Bahrdt, the dangerous tendencies of the German Union soon began to be suspected, and the Prussian authorities, having apprehended the author of the scheme, he was sentenced to two years' imprisonment in a fortress, which was mitigated by the king to one year's imprisonment.

The publication of the *Wolfenbüttel Fragments*, from 1774 to 1778, edited by Lessing, gave great impulse to the progress of *Illuminism*. The principle uniformly insisted on by all who held this species of Deism was, that clearness was the test and standard of truth. It was not likely that, in a speculative age and country, this could form a resting-place. Men pushed their inquiries farther, and having thrown aside all belief in a positive written revelation, they rushed onward in the path of error, until from *Illuminists* many of the most able theologians of Germany became RATIONALISTS (which see).

IMAGES, representations or similitudes in sculpture or painting of persons or things used as objects of religious homage or adoration. A distinction is drawn by ecclesiastical writers between *idols* and *images*; the former being the representations of fictitious objects, the latter of real and actually existing objects. But most commonly the words are used indifferently to signify one and the same thing.

Among the early Christians religious images were first introduced for private ornament rather than in their churches. The Pagans, with whom they min-

gled in the ordinary intercourse of every day life, were accustomed to have images of their gods in their houses and shops, and even to wear them about their persons. The sight of such objects, therefore, became familiar to the Christians, and they naturally thought of supplanting these tokens of a false and idolatrous worship, by emblems more in accordance with their own pure religion. The dove as a representation of the Holy Spirit, the fish as a sign of the ICHTHUS (which see), or anagram of Christ's name, a ship as a symbol of the church, or an anchor as a symbol of hope, were sometimes engraven on their rings, or otherwise used as personal or domestic ornaments. It was not, however, till the end of the third century that images of this kind were found in Christian churches. In the year 303 the council of Elvira passed a decree forbidding "the objects of worship and adoration to be painted on the walls." Before this time probably visible figures of the cross came to be used both in houses and churches, this being regarded as the most significant emblem of that faith in Christ crucified which they gloried in as their peculiar distinctive doctrine. But even in the fourth century we have a striking evidence of the hostility manifested to the use of images in churches, by a remarkable letter from Epiphanius to John of Jerusalem, in which he says, "Having entered into a church in a village of Palestine, named Anablatha, I found there a veil, which was suspended at the door, and painted with a representation, whether of Jesus Christ, or of some saint, for I do not recollect whose image it was, but seeing that, in opposition to the authority of Scripture, there was a human image in the church of Jesus Christ, I tore it in pieces, and gave orders to those who had care of that church, to bury the corpse with the veil." From this letter, it is plain, that in the end of the fourth century, when it was written, the use of images in churches, even for ornament alone, was regarded as unscriptural, and therefore unlawful.

Some of the Christian Fathers, for example Tertullian, Clemens Alexandrinus, and Origen, carried their opposition to all sorts of images to such an extent, as to teach that Scripture forbids the practice of both statuary and painting. "It is an injury to God," says Justin Martyr, "to make an image of him in base wood or stone." Augustine says, that "God ought to be worshipped without an image; images serving only to bring the Deity into contempt." The same Father says, that "it would be impious in a Christian to set up a corporeal image of God in a church; and that he would be thereby guilty of the sacrilege condemned by St. Paul, of turning the glory of the incorruptible God into an image made like to corruptible man." "The primitive Christians," says Mr. Gibbon in his *Decline and Fall of the Roman Empire*, "were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks.

The Mosaic law had severely proscribed all representations of the Deity, and that precept was firmly established in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who had bowed before the workmanship of their own hands:—the images of brass and marble, which, had they been endowed with sense and motion, should have started rather from the pedestal to adore the creative powers of the artist. The public religion of the Christians was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude, and, after the ruin of Paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious, and often supernatural favours, which, in the popular belief, were showered round their tombs, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the skull or the sandals of a departed worthy, is a faithful copy of his person and features, delineated by the arts of painting or sculpture. At first the experiment was made with caution and scruple, and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow, though inevitable progression, the honours of the original were transferred to the copy, the devout Christian prayed before the image of a saint, and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic church."

The intense love of art which prevailed among the Pagan Romans, and which led them to construct the statues and images of their gods with æsthetic refinement and skill, took an entirely different direction on the introduction of Christianity as the established religion of the Empire. Art no longer exhausted its resources on a false, but sought to embellish and adorn the true religion. In place of the remains of old pagan art, Constantine substituted on the monuments with which he embellished the imperial city, figures and scenes taken from the Old and New Testaments. Abraham offering up Isaac, Daniel in the lions' den, the good Shepherd, and similar scenes, were at this time favourite subjects of Christian art. Constantia, the sister of Constantine the Great, applied to Eusebius, bishop of Caesarea, for an image of Christ. Images of martyrs, monks, and bishops, were often engraven on the seals of Christians, and painted on their cups and goblets, and the walls of

their apartments. Their very garments were in many cases embroidered with Scripture scenes, which they considered as an evidence of remarkable piety in the wearer. No better instance could be selected from the writers of the fourth century, of determined opposition to images, than is afforded by the letter of Eusebius, in a reply to the application of Constantia for an image of Christ. "What do you understand, may I ask, by an image of Christ?" says he. "You can surely mean nothing else but a representation of the earthly form of a servant, which, for man's sake, he for a short time assumed. Even when, *in this*, his divine majesty beamed forth at the transfiguration, his disciples were unable to bear the sight of such glory; but now the figure of Christ is become wholly deified and spiritualized,—transfigured into a form analogous to his divine nature. Who, then, has power to draw the image of such a glory, exalted above every earthly form? Who, to represent in lifeless colours the splendour which radiates from such transcendent majesty? Or could you be satisfied with such an image as the Pagans made of their gods and heroes, which bore no resemblance to the thing represented? But if you are not seeking for an image of the transfigured godlike form; but for one of the earthly, mortal body, so as it was constituted before this change, you must have forgotten those passages in the Old Testament, which forbid us to make any image of that which is in heaven above or on the earth beneath. Where have you ever seen any such in the church, or heard of their being there from others? Have not such things (images, therefore, of religious objects) been banished far from the churches over the world?" And in the close of the letter he beautifully remarks: "But we, who confess that our Lord is God, we must let the whole longing of our hearts be directed to the intuition of him in his divine character; we must therefore cleanse our hearts with all earnestness, since none but the pure in heart can see God. Still, should any one be anxious to see an image of the Saviour, instead of beholding him face to face, what better could he have, than that which he himself has drawn in the sacred writings?"

Asterius, in the same century, objected as strongly as Eusebius to all images designed to represent Christ, but at the same time he expressed his approval of the pictures of suffering martyrs. In the sermons of Chrysostom, not the slightest allusion is made to images in the churches. In the fourth century, however, the custom seems to have gradually crept in, of adorning the churches with images, but it did not become general till towards the close of the century. Those churches, more especially, which were built in memory of particular martyrs, were frequently adorned with pictures representing their sufferings, and with striking scenes drawn from the Bible. To this practice, both at its first introduction, and for some time after it, many pious Christians objected in the strongest manner; but in spite

of all remonstrances, the use of images in churches became more and more common, and thus an inlet was afforded to that flood of idolatry which in the course of a few centuries swept away every vestige of true spiritual Christian worship. See next article.

**IMAGE-WORSHIP.** On the first introduction of images and pictures into Christian churches, which took place in the course of the fourth century, the only design of such a manifest deviation from the simplicity of primitive Christianity appears to have been in order to decorate and thus do honour to buildings erected specially for divine worship. Churches were sometimes built at the sole expense of wealthy men, who sought not only to rear substantial and even elegant fabrics, but to embellish them with the rich and attractive adornments of images and pictures. And besides, it was alleged, that these artistic ornaments served a most important purpose, inasmuch as they both entertained and instructed the ignorant and uncultivated among the Christians, who had no opportunity of receiving information through the medium of books. Pictures of saints and martyrs, and even of the Redeemer himself, under the emblem of a kind and careful shepherd, naturally attracted the illiterate masses, who learned to gaze upon them with delight and admiration as works of art, and with veneration for the sacred persons and objects thus presented vividly before the eye. The slightest knowledge of human nature will moderate our surprise, that the reverence paid to saints should be transferred to their pictures. As early, accordingly, as the end of the fourth century, we find Augustin complaining that many worshippers of images were to be found among the rude Christian multitude; and so far had this practice gone, that the Montanists charged it upon the whole church.

In the Eastern church, as might have been expected from the warm imaginations of the Orientals, and their love of pictorial representations, image-worship spread with great rapidity, and was even defended by the clergy with much acuteness and plausibility. In the course of the sixth century, it had already become a universal custom in the Greek church for persons to prostrate themselves before images as a token of reverence to those represented by them. This formed a plausible ground of accusation on the part of the Jews against the Christians as being guilty of idolatry, and a palpable breach of the Divine commandments. It was argued in defence of the Christians, that the images were not their gods, but simply representations of Christ and his saints, which are venerated for their sakes, and in honour of them, but not adored with Divine homage. There were not wanting many, however, who endeavoured at the outset to resist, even in the East, the introduction of the dangerous innovation of prostration before images; some of the clergy, indeed, to prevent the evil, causing the images to be removed from the churches.



Not in the East alone, but in the West also, images were in general use in the churches in the sixth century, not however for purposes of worship, but as helps to the memory, and books to instruct the ignorant. With this view, Gregory the Great, in the beginning of the seventh century, allowed the barbarian Franks, on their conversion to Christianity, to continue the use of images in their churches, that they might not be suddenly and without due preparation withdrawn from their idolatrous practices. The Western churches took advantage of this incautions proceeding on the part of the Pope, and before the commencement of the eighth century image-worship had become general throughout the whole of Christendom. In A. D. 713, the Pope Constantine issued an edict pronouncing an anathema upon all who "deny that veneration to the holy images which is appointed by the church." Both in the Latin and the Greek churches, the practice of thus adoring images was now fully established; but more especially among the members of the Greek church it had come to be mixed up, not only with their public worship, but with their social and domestic customs. "Not only," says Neander, "were the churches and church-books ornamented with images of Christ, of Mary, and the saints, but the same images were employed to decorate the palaces of the emperor, the walls of private houses, furniture, and even clothes. The artists, many of whom were monks, emulated each other in framing these images, sometimes of the most costly materials, and at other times of wax. The reverence for images was closely connected with the excessive veneration entertained for Mary and the saints. That which relies were in the Western church, images were in the Eastern. On various occasions of necessity, people threw themselves prostrate before the figures of saints, and many images were celebrated for effecting miraculous cures. It being believed that the saints were themselves present in their images, these latter were often employed as witnesses to baptisms, and children were called after their names. In that uninquiring age, many popular sayings were allowed, without further proof, to be taken as sufficient evidence of the honour due to images. There were some to which epithets were applied signifying that they were not made with hands, and which were regarded as especially deserving of respect, and most valuable as amulets. Of these, some derived their supposed worth from the belief that they had been miraculously made by Christ himself; others were treasured because their origin was utterly unknown."

The evil had now come to a height. Jews, Mohammedans, and heretics of every kind, were loud in their reproaches against the Christian church, as violating the Divine law, by bowing down before graven images. The extensive prevalence of this idolatry attracted the notice, and impressed the mind of the Greek Emperor Leo, the Isaurian. He resolved, therefore, to check if possible this growing

superstition, and to restore the primitive simplicity of Christian worship. In A. D. 726, accordingly, he issued an edict forbidding any worship to be paid to images, but without ordering them to be demolished or removed from the churches. This edict was no sooner issued than a commotion arose of the most serious and alarming description. Leo was denounced by his subjects as a tyrant and a persecutor. Germanus, bishop of Constantinople, declared his determination to oppose the emperor, and without delay he made application for aid to Gregory II., the then reigning Pope. From this time commenced a controversy between the Greek emperors and the Popes of Rome on the subject of image-worship, which lasted for more than half a century. The proceedings of Leo, in the commencement of the struggle, were marked by the utmost prudence and moderation. He set out with summoning a council of senators and bishops, and with their approval issued an order that all the images in the churches should be removed to such a height on the walls, that though they might be seen, the people could not fall prostrate before them. This attempted compromise of the matter was productive of no good, but only excited greater hostility against the emperor; and even his friends urged him to adopt the decided conduct of Hezekiah, who broke in pieces the brazen serpent which had become an object of idolatrous worship to the Jews.

The emperor, wishing to act with mildness and moderation, endeavoured to win over Germanus, the bishop of Constantinople, to his views; but finding all his attempts ineffectual, he deposed him from his see, putting in his place Anastasius, who was opposed to the worship of images. In A. D. 730, an imperial edict was issued, authorizing and enjoining the destruction of images, or their removal from the churches. On news of this edict reaching Rome, the statues of the emperor were pulled down and trodden under foot. All Italy was in a state of ferment, and the Pope issued an injunction to his people not to pay tribute any longer to Leo. In the midst of this excitement and turmoil, the life of Gregory came to a close A. D. 731, and he was succeeded in his office by Gregory III., who was an ecclesiastic of a kindred spirit, and of similar sentiments. On his elevation to the chair of St. Peter, the new Pope addressed an insolent letter to the emperor, calling upon him to cease to persecute images. All hope of conciliation was now entirely excluded. Gregory, in a council held in A. D. 732, formally excommunicated all who should remove or speak contemptuously of images. And to show his utter disregard of the imperial edict, he expended immense sums on pictures and statues to adorn the churches at Rome. Keen was the hostility, and bitter the contention between Gregory and Leo; but their dissensions were arrested by the death of both, which happened about the same time, in A. D. 741. The Emperor Leo was succeeded by his son Constantine V., surnamed Co-

pronymus, and Pope Gregory, by Zachary, a native of Greece.

The new emperor followed in the steps of his father, using all the means at his command for the extirpation of image-worship. His exertions, however, to rid the land of idolatry were for a time interrupted by the usurpation of his brother-in-law, Artabasdas, who, taking advantage of the absence of Constantine on an expedition against the Saracens, stirred up the people to insurrection, and took possession of the throne, restoring the worship of images, and forbidding any one to question its lawfulness upon pain of exile or of death. The usurpation of Artabasdas, however, was of short duration. In a few months Constantine recovered his throne, and renewed his former edicts against image-worship, at the same time promising to the people that as soon as possible he would refer the whole matter to a general council. In fulfilment of this promise, the emperor, in A. D. 754, during the pontificate of Stephen II., summoned a council at Constantinople. This council, the largest that had ever yet been known in the history of the church, consisted of 388 bishops. It met on the 10th of February, and continued in session till the 17th of August, when with one voice the assembly condemned the use and the worship of images, declaring "that to worship them or any other creature is robbing God of the honour that is due to him alone, and relapsing into idolatry." This council is reckoned by the Greek church the seventh general council, but its title to this name is disputed by the Romish church on account of its prohibition of image-worship. The Emperor finding his views supported by so numerous a council, proceeded to burn the images, and to demolish the walls of churches on which were painted figures of Christ, of the Virgin and Saints.

On the death of Constantine, in A.D. 775, the throne of the Greek empire passed to his son, Leo IV., who, like his father and grandfather, was a determined iconoclast; while his wife, Irene, was an equally determined favourer of image-worship. The reign of Leo was brief and his end sudden, caused, as some writers believe, and Mosheim plainly asserts, by poison administered by his wife in revenge for his opposition to her proposal to introduce the worship of images into the palace. The natural successor to the throne was Constantine VI., the son of the deceased Emperor; but to obtain the government for herself, Irene, with a barbarity and cruelty almost unparalleled, caused the young man to be seized and his eyes to be put out. "In the mind of Irene," says Gibbon, "ambition had stifled every sentiment of humanity and nature, and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne, her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. The most bigoted orthodoxy has justly execrated the unnatural

mother, who may not easily be paralleled in the history of crimes. On earth, the crime of Irene was left five years unpunished, and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind."

Irene had now established herself on the throne by the murder, if not of her husband, at all events of her son, and her great anxiety now was to undo all that for several reigns past had been done in the matter of image-worship. In conjunction with Pope Adrian she summoned a council to be held at Nice in support of the worship of images. This famous council, which Romanists call the seventh general council, while the Greek church disowns it, met at Nice A.D. 787. The number of bishops who attended on this occasion was 350, and the result of their deliberations was, as might have been expected from the combined influence of Irene and the Pope, favourable to the complete establishment of image-worship. The decree of the council was to the following effect: "That holy images of the cross should be consecrated, and put on the sacred vessels and vestments, and upon walls and boards, in private houses and in public ways. And especially that there should be erected images of the Lord God, our Saviour Jesus Christ, of our blessed Lady, the mother of God, of the venerable angels, and of all the saints. And that whosoever should presume to think or teach otherwise, or to throw away any painted books, or the figure of the cross, or any image or picture, or any genuine relics of the martyrs, they should, if bishops or clergymen, be deposed, or if monks or laymen, be excommunicated. They then pronounced anathemas upon all who should not receive images, or who should apply what the Scriptures say against idols to the holy images, or call them idols, or wilfully communicate with those who rejected and despised them, adding, according to custom, 'Long live Constantine, and Irene, his mother—damnation to all heretics—damnation on the council that roared against venerable images—the holy Trinity hath deposed them.'" Thus was image-worship at length established by law and sanctioned by the second council of Nice, which reversed the decree of the council of Constantinople, pronouncing it to be an illegitimate council. This decree, however, decided and explicit though it was, did not long remain undisputed either in the west or in the east. In A.D. 794 Charlemagne assembled a council at Frankfort, consisting of 300 bishops, who reversed the decision of the second Nicene Council, and unanimously condemned the worship of images. And in A.D. 814 the Greek Emperor, Leo, imitating Charlemagne, summoned another council at Constantinople, which declared the reversal of the decree of the second council of Nice and the abolition of image-worship in the Eastern churches. Still another council, however, was called at Constantinople, in A.D. 812, by the Empress Theodora, who held the reins of government during the minority of her son;

and this assembly, in conformity with the imperial wishes, restored the decrees of the second Nicene council, and re-established image-worship in the East. To confirm this decision an additional synod was held at Constantinople, in A.D. 879, which ratified and renewed the decrees of the second Nicene council. So much delighted were the Greeks with the decision of this synod that a festival was instituted in commemoration of it, which received the appropriate name of the feast of Orthodoxy.

In the West also, the decision of the council of Frankfort, in opposition to image-worship, though confirmed by a synod assembled at Paris A.D. 824, by Louis the Meek, has been entirely thrown aside by the church of Rome and her firm adherence given to the decrees of the second council of Nice. Thus the council of Trent, by whose decisions she acknowledges herself to be implicitly bound, decreed in its twenty-fifth session: "Images are not only to be placed in temples but also to be worshipped; as if the persons represented thereby were present." The creed of Pope Pius IV. which, among Romanists, is equally authoritative with the decrees of the Holy Synod of Trent, declares in its ninth article: "I most firmly assert that the images of Christ and of the Mother of God, ever Virgin, and also of other Saints, are to be had and retained; and that due honour and veneration are to be given to them." Romish divines are by no means agreed as to the nature of the worship which ought to be rendered to images. Some think, and the idea is borne out by the Tridentine decree, that they ought to be worshipped with the same degree of worship which the parties whom they represent would have received had they been present; others would yield to all of them the *Latria* or the highest degree of worship; while others would assign them only the *Dulia* or lowest degree of worship, that namely which is paid to saints and angels.

In the Greek church not images but pictures of saints are used in the churches, and the worship paid to them is alleged to be merely a secondary or relative, not a primary and absolute worship. The following definition on this subject given by the second Nicene or seventh general council, to whose decisions they profess to adhere, shows what was the nature of the worship which that important synod considered to be warrantably due to the images of the saints. "We define, with all accuracy and distinctness, that the venerable and holy images, fitly prepared with colours and inlaying, or any other matter, according to the fashion and form of the venerable and life-giving Cross, are to be dedicated and placed and kept in the sacred temples of God; on sacred vessels and garments also, on walls and tables, in private houses and in public ways: but, chiefly, the image of the Lord and God our Saviour Jesus Christ; next, that of our unspotted Lady, the Mother of God, those of the venerable angels, and all holy and pure men. For, as often as these

painted images are looked at, they who contemplate them are excited to the memory and recollection and love of the prototypes, and may offer to them salutation and an honorary adoration: not that which, according to our faith, is true worship, *latria*, and which pertains to the Divine Nature alone; but in like manner as we reverently approach the type of the venerable and life-giving cross, and the Holy Gospels, and the other sacred things, with oblations of censers and lighted tapers, according as this custom was piously established by the ancients. For the honour done to the image redounds to the prototype; and he who does obeisance to the image, does obeisance through it likewise to the subject represented."

Although only pictures are allowed to be used in Greek churches, this rule is sometimes transgressed, and in Russia particularly, carved images are sometimes found. The same degrees of worship which are recognized in the Romish church, are also maintained among the Greeks. Thus they consider that the Virgin Mary ought to be worshipped with *hyperdulia*; saints and angels by *direct dulia*, referring both to their relation to God and their own sanctity; and the pictures and relics of the saints, and holy places, and articles such as crosses and sacramental vases, by *indirect dulia*; while *latria* is to be exclusively reserved for the Divine Being. The writer, whose sentiments on the subject of image-worship are most in accordance with those of the Greek church, is John of Damascus, one of the most acute and able champions of what they term orthodoxy on this point. "The Lord called his disciples happy," says this acute controversialist, "because their eyes had seen and their ears heard such things. The apostles saw with bodily eyes Christ, his sufferings, his miracles; and they heard his words. We also long to see and hear such things, and so to be accounted happy. But as he is not now bodily present, and we hear his word by books, and venerate those books, so we also, by means of images, behold the representation of his bodily form, of his miracles and sufferings; and we are thereby sanctified, and filled with confidence and delight. But while we behold the bodily form, we reflect as much as possible on the glory of his Godhead. Since, moreover, our nature is twofold,—not spirit merely, but body and spirit,—we cannot attain to the spiritual without sensible aids; and thus as we now hear with the ears, and by means of sensible words learn to think of what is spiritual, so by sensible representations we attain to the view of what is spiritual. Thus, too, Christ assumed a body and a soul, because man consists of both; and baptism, and the Lord's Supper, and prayer, song, lights, incense, all, in short, are twofold, and are, at the same time, corporeal and spiritual."

IMAM, or IMAUM, a minister among the Mohammedans, who conducts the services of a mosque or place of worship. They correspond to our parish

ministers, and are generally chosen from the *Muazzins* or criers, who call the people to prayers. The only qualifications required for an Imam are a good moral character and ability to read the Koran. The Moslems of the vacant mosque recommend to the Vizier the person whom they consider as best fitted to undertake the office of Imam; on which the Vizier orders him to read some verses of the Koran, and he is forthwith admitted to the position of a Mohammedan priest without any farther ceremony. The Imams do not pretend to any indelible sacredness of character, and may become laymen, and lay aside their priestly character without any formality. They say the prayers aloud at the appointed time. Every Friday they read some verses of the Koran in the mosque. They sometimes preach, but on great festivals this duty is performed by the Hadjis, who are at once doctors, preachers, and lawyers. The people when in the mosque are bound to repeat all that the Imam says, as well as to imitate all his movements. To pass by the Imam during his prostrations renders their prayers ineffectual.

IMAM, a name applied by way of excellence to each of the chiefs or founders of the four principal sects of the Mohammedan religion.

IMAMATE, the office of an IMAM (which see), or Mohammedan priest.

IMAMS (THE TWELVE), the twelve chiefs of the faith of Islám, according to the Persian Mohammedans, who belong to the Shiíte sects. They reckon ALI (which see) the first Imam, and the immediate successor in spiritual dignity, of the Prophet, and in this view they take no account of the usurpations of Abubeker, Omar, and Othman. So high is the estimation, indeed, in which Ali is held by the Shiítes, that a number of them consider him as superior to the Prophet himself, alleging that he was chosen by God to propagate Islámism, but that the angel Gabriel by mistake delivered the letter to Mohammed. Others again pretend that Mohammed was commanded to deliver his revelations in the name of Ali, but that from motives of pride and ambition he falsely proclaimed himself to be the chosen apostle of God. HASSAN (which see), the eldest son of Ali, was the second Imam, a pious but feeble-minded prince, who was persuaded to surrender his caliphate or civil dignity into the hands of his rival Moáwiyah, but of course retained his Imámate, which was considered inalienable. At his death, which happened from poison, administered by his wife Jaadah, he was succeeded in his spiritual office by his brother HOSSEIN (which see), who is accordingly reckoned the third Imam, and held in such estimation by the Shiítes, that the anniversary of his martyrdom in the month Mohurram is celebrated with great pomp and ceremony both in Persia and India. The fourth Imam was Ali, the son of Hossein, who, from his constancy in prayer, has been named "the Imam of the Carpet," because Mussulmans, when they pray, usually kneel on a square piece of carpet. He is also

termed "the glory of pious men," and his body having become deformed through his frequent devotional prostrations, he has sometimes received the name of "the possessor of callosities." At his death, which happened A. D. 712, he was succeeded by his son Mohammed, the fifth Imam, who is called by the Shiítes the "possessor of the secret," because he spent much of his time in the study of magic. He is also termed "the director," because in an age which peculiarly abounded in heresy, he directed the Mohammedans in the right way. During the period that Mohammed held the Imámate, the Buddhist notion was introduced among the Persian Mohammedans, that the soul of one Imam passed into that of his successor. This idea gave additional strength of course to the house of Ali, and in jealousy the Caliph Hesham caused Mohammed to be poisoned. Some of the Shiítes however believe that he is not yet dead, but that he wanders secretly over the earth.

The sixth Imam was Jaafar, the son of Mohammed, who was believed to be scarcely if at all inferior in learning to Solomon. It is alleged that he wrote a supplement to the "Book of Fate," originally composed by Ali. So highly is the memory of this Imam esteemed, that an entire sect received the name of Jaafarites, from the respect which they entertain for him. When Nadir Shah wished to combine into one religion the Mohammedanism of Turkey and that of Persia, and to render the Shiíte system a fifth orthodox sect, he proposed that the Imam Jaafar should be regarded as the head of the national faith. His efforts, however, to combine the rival systems of the Sunnites and the Shiítes were utterly ineffectual. To this day they continue in determined hostility to each other.

Jaafar nominated his son Ismail his successor, but the heir-apparent having prematurely died, he named his second son Moussa his heir. Ismail, however, had left children, and as a number of the Shiítes regarded the office of Imam as hereditary, they denied the right of Moussa to the Imámate. Hence arose a new sect called the ISMAELIANS or ISMAILIYAH (which see), and ASSASSINS (which see), or followers of the Old Man of the Mountain, whose name was once an object of so much dread both in Europe and Asia. The Sufávean monarchs of Persia, claiming to be descended from Moussa, have strenuously advocated his claim to be the seventh Imam, and this claim is now universally admitted throughout Persia. Ali, the son of Moussa, was the eighth Imam. He is called by the Shiítes "the beloved," and his tomb, termed Mesched Ali, is a favourite object of pilgrimage. The ninth Imam was Mohammed, the son of Ali, who lived in retirement at Bagdad, where he died at an early age, leaving behind him so high a character for charity and benevolence, that he has received the name of "the Generous." His son, Ali, the tenth Imam, was but a child when his father died, and having been seized by the Caliph Motawakkel, who was a determined enemy of the

Schiites, he was confined for life in the city of Asker; hence deriving the name of "the Askerite." He was poisoned by order of the Caliph A. D. 868. His son and successor, Hassan, also perished by poison, leaving the sacred office to his son, Mohammed, the twelfth and last Imám, who, at his father's death, was a child of only six months old. He was kept in close confinement by the Caliph, but at the age of about twelve years he suddenly disappeared. The Sunnites allege that he was drowned in the Tigris, but the Schiites deny the fact of his death, and assert that he is wandering over the earth, and will continue so to wander until the appointed period shall arrive when he shall claim and receive universal empire. "The belief in the eternal existence of the last Imám," says Dr. Taylor, "is common to several Schiite sects; the Nosairians stop at Ali the first Imám, the Ismaelians at the seventh, the Druses give the title to Haanza, whose descent from Ali, however, is equivocal, but the great majority acknowledge twelve Imáms. They all say, that the earth will not have a legitimate sovereign until the re-appearance of the last Imám. The Persian kings of the Saffavean dynasty, or the Sophis, as they were anciently called in England, styled themselves 'slaves of the lord of the country,' that is of the invisible Imám; they always kept two horses bridled and saddled in the royal stables at Ispahan, one for the twelfth Imám, whenever he should appear, the other for Jesus Christ, by whom they believed that he would be accompanied. Impostors have frequently appeared, who called themselves the last Imám or Imám Mahdí, that is 'the directed,' or 'the director;' the Fatimite Khaliphs of Egypt asserted that the soul of the last of the Imáms animated them in succession, and made this pretext the foundation of their authority. Some of the Oriental Christians have adopted this curious superstition; they say, that the last Imám became converted to the faith of the Gospel, and that he and the prophet Elijah are the two witnesses spoken of in the Book of Revelations."

IMBRAMUS, a surname of *Hermes*.

IMBRASIA, a surname of *Artemis* and also of *Hera*.

IMMACULATE CONCEPTION. See CONCEPTION (IMMACULATE).

IMMANUEL (Heb. God with us), a name applied to Jesus Christ both in the Old and New Testaments. It was first communicated to the prophet Isaiah, when the people of Israel were in great distress, being beset by two powerful enemies. In these circumstances it was revealed to them as a sign of perfect security, and an earnest of their deliverance, that the Messiah was their omnipotent *Immanuel*, or God with us, which is equivalent to God in our nature, engaged in our behalf, and manifested for our salvation. This name is also applied to Christ in Matt. i. 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall

call his name Emmanuel, which, being interpreted, is, God with us,"—a passage which clearly shows that the prophecy of Isaiah on this subject was fulfilled in Jesus Christ, who was possessed both of a divine and a human nature.

IMMARCALIN, officers among the ancient Jews whose precise duties have not been distinctly ascertained. They were seven in number; they carried the keys of the seven gates of the court of the Temple, and one could not open them without the rest. It has been also alleged, that there were seven rooms at the seven gates, where the holy vessels and vestments were laid up, these seven men keeping the keys, and having the charge of them. The office of the Immarcalin was perpetual, like that of the high-priest.

IMMATERIALISTS, a name applied to those who believe the soul to be a spiritual substance distinct from the body—an opinion which forms a part not of the Christian religion alone, but of all other religions, Jewish, Mohammedan, and Pagan, with the single exception, perhaps, of the Buddhist faith. The immateriality of the human soul is denied, indeed, by a class of infidels, who, from this article of their creed, receive the name of MATERIALISTS (which see).

IMMATERIALITY OF THE SOUL. That the soul of man is not material, or composed of matter like his body, has been the general, nay, almost universal, belief of the human race in all ages, with the exception of a few atheists who, led astray by the phantoms of a vain philosophy, have attempted to account for every thing by matter and motion. But the question meets us at the very outset, What reason have we to believe that matter thinks? All that we know of matter is, that it is inert, senseless, and lifeless. It is an entirely gratuitous assumption, therefore, to maintain, that, in addition to those qualities which we see it to possess, it is invested with the quality of thinking. "It was never supposed," says Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of material existence all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit, are equally unconnected with cogitative power." Thought is, in its nature, simple and indivisible; but if each atom were a thinking being, then millions of these thinking beings would go to constitute man. And matter being divisible, if thought be an essential quality of matter, thought must be divisible also. But that

this is not the case is plain from the fact, that each particle of any one of the organs of sense does not possess the same qualities which are possessed by the entire organ. Neither does each particle of the brain, which is believed to be the organ of the mind, possess the same qualities which belong to the entire brain.

Further, if the soul be material, then is it like the body liable to decay, so that man, without a single principle of identity being left him, changes all that constitutes himself, soul and body, some ten or twelve times during his life. Thus the moral responsibility of man is entirely destroyed, and he ceases individually to be chargeable with sins, which must necessarily have been performed by a plurality of beings under the fiction of one name. Reason, in short, in a thousand forms, proclaims the utter folly and absurdity of that philosophy which would explain all the actings of the human soul by matter and motion. "All that is pure in love," as Mr. Godwin eloquently describes it in his Lectures on the Atheistic controversy, "all that is exalted in friendship, that is tender in maternal regard, is only the result of some mechanical action or chemical affinity. All the bright visions of glory that stood before the mind of a Milton, were but the dance of certain atoms in his brain.—the enlarged conceptions and the profound reasonings of Newton, by which he generalized innumerable insulated facts, and discovered the great law of nature, was only a lucky congregation of certain medullary particles, that meeting together most appropriately, and in a most fortunate position in his brain, kindled a light that diffused itself through the whole world of mind, and commenced a new era in science. Every virtue that adorns, every grace that beautifies, and every sublime trait of magnanimity that ennobles the human character;—the daring of the hero, the devotion of the patriot, the benevolence of the philanthropist, and the piety of the martyr, are nothing but the properties of that food which, after having existed in a vegetable form, entered into the composition of the animals on which man has fed; which having been taken into the stomach and digested, and received into the general mass of blood, after having passed through all these parts and processes, became all that was brilliant, and powerful, and lovely in mind!"

But while reason shuts us up to a belief in the immateriality of the human soul, the Scripture determines the point beyond debate. "Then," says Solomon, referring to the period immediately after death, "shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In this passage a clear distinction is established between the mortal body and the immortal soul. The one returns to the earth; the other returns to God. In Ps. xxxi. 5, David says, "Into thine hand I commit my spirit," and Stephen immediately before death, prayed to Christ in these words, "Lord Jesus,

receive my spirit." In Isa. xxxi. 3, the distinction between the material body and the immaterial soul is thus expressed: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Paul again, in 2 Cor. v. 6, says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

Thus both reason and revelation alike declare, that the soul of man is in its nature and constitution immaterial, and therefore, as we are authorized in concluding, immortal.

IMMENSITY. See INFINITY.

IMMERSION. See BAPTISM.

IMMERSIONISTS. See BAPTISTS.

IMMOLATION, a ceremony performed in offering sacrifices among the ancient Romans; the head of the victim before it was killed being generally strewed with roasted barley meal mixed with salt. This composition was called *mola salsa*, a salted cake, and hence an entire sacrifice was often called an immolation. See SACRIFICE.

IMMORTALITY OF THE SOUL. The doctrine of the soul's immortality is clearly taught in the Word of God, and it is, besides, a prominent article in the religious creed of every nation on the face of the earth. So nearly universal, indeed, has been the belief in this tenet, that it seems as if it were a natural deduction of human reason. Frequent allusions to a state of existence allotted to man beyond the grave, are found in the most approved writers of heathen antiquity, but withal so obscure and indistinct as scarcely to convey to the mind of the candid reader the impression that by any individual in these remote ages the doctrine was steadily and undoubtedly believed. Even Socrates, though a martyr to the comparative purity of his doctrines, and held forth by Bishop Warburton as of all the ancient philosophers the only believer in a future state, must needs in his last moments, when his view of immortality might have been expected to have been at the strongest, remind his friend that he owed a cock to Æsculapius; and Cicero himself, with all his high notions of moral truth, could reach no further in his belief of a future state, than the ardent longing after immortality. "If I err," says he, "I willingly err." That the doctrine of the immortality of the soul is to some extent taught by human reason, is capable of being proved by the whole analogy of natural objects, by innumerable facts in the past history of the human mind and by some of the noblest aspirations of our intellectual and moral nature.

The immortality of the human soul may be proved not only from the fact of the universal belief of the doctrine prevailing in all ages and countries, but from the equally extensive prevalence of a dread of annihilation. The mind of man revolts at the very idea of ceasing for ever to exist. The only approach to a belief in such a dread negation of existence is to be found in the NERWANA (which see) of the Buddhists, which they are said to regard as the highest

object of human desire. With this strange unaccountable exception, existence even in the very depths of misery is less dreadful to the human mind than the thought of eternal non-existence.

Another argument in favour of the soul's immortality is sometimes drawn from the capability of the human mind progressively to advance in knowledge, without reaching perfection in this world. The brute creation soon arrives at certain limits, beyond which generation after generation cannot pass; but no such limits are imposed upon the human being. He goes indefinitely onward from one degree of attainment to another, investigating with ever-increasing anxiety every department of inquiry in the realms both of mind and matter. Can we suppose that the soul thus endowed with an insatiable thirst for knowledge, which it incessantly seeks to gratify, without ever being sated, will after the lapse of a few years be arrested in its onward course and plunged into eternal non-existence? How much more rational is it to suppose that when the body has mouldered in the dust, the soul will still exist and advance progressively in the attainment of higher and higher degrees of knowledge throughout the ceaseless ages of eternity? The same remark applies to the amiable affections and desires of the human heart; which both in their exercise and enjoyment are evidently fitted to last for ever.

Another argument in behalf of the immortality of the soul, may be derived from a contemplation of the attributes of God, as the Creator and Moral Governor of the world. He has endowed man with earnest longings after immortality, and it cannot be that he designs to mock us by rendering these desires utterly fruitless. And what is the moral aspect which this world presents? Vice often flourishes and triumphs, while virtue is doomed to linger out a weary life of affliction and disappointment and painful suffering. Whence this apparent anomaly? Should we not regard it as far more consistent with our conceptions of the Moral Governor of the universe, that if there is to be no hereafter, the righteous should be rewarded, and the wicked punished on this side the grave. To account, therefore, for the obvious discrepancies which meet us everywhere in the survey of God's providential dealings with men, we are forced to the conclusion that the soul of man will exist in a future world, where the righteous will be duly rewarded, and the wicked justly punished.

But while powerful presumptive arguments for the immortality of the soul are discoverable by the light of natural reason, it is in the Gospel of Christ that life and immortality have been clearly brought to light. We cannot for a moment believe, however, as Dr. Warburton, followed by Dr. Whately, has taught, that the Jews under the law were entirely unacquainted with this important doctrine. That obscure intimations of a future state may be afforded even by unassisted reason, is sufficiently obvious, we think, from the fact that it has been in all ages a

matter of speculation and anxious discussion; and if so, can we believe that a system of policy so complete as that of the Mosaic economy would have contained not the remotest allusion to a matter of paramount interest to the whole human family? This it may be said is the language which has been currently adopted by the sceptic and the infidel, when objecting to the Divine authority of the Jewish law; and yet it is language in which we would cordially join. With all deference to the distinguished author of 'The Divine Legation,' we would be far from thinking it necessary to change our position, and endeavour to show his omission of the doctrine of a future state, to have been any proof that Moses was divinely inspired. It is giving no undue advantage, as Dr. Whately would seem to imagine, to the adversaries of our holy faith, should we admit the doctrine to be set forth in the law not prominently and directly but by implication. This is precisely the mode in which *a priori* we should have expected the revelation of a future state to have been made to the Jews. As the motives of human actions, founded on eternal rewards and punishments, could not have been fairly urged without a clear and explicit proclamation of all the *peculiar* doctrines of the gospel which are necessarily connected with it, and it did not seem consistent with the purposes of God to give such a clear and simple and spiritual explanation of his will as was afterwards given; was it not more accordant with the obscurity which pervaded the other parts of the Jewish system, that "life and immortality" should be also covered with an almost impenetrable veil of mystery and darkness? If the infidel presses his objection from the difficulty of finding in the law any allusion to a future state, we would remind him that it is equally difficult to discover in the law any of those peculiar doctrines which are unfolded to us with such simplicity and clearness in the Christian Scriptures. It is not enough to affect surprise, that a truth discoverable by human reason should have so rarely, if it all, been mentioned by the Jewish legislator. We admit the doctrine, absolutely speaking, to form a part of the religion of nature, but we unhesitatingly deny, that in the *form and connexion* in which it is set forth in revelation, it either has been, or even could be discovered, by the most persevering efforts of human reason. It is this, then, which we allege to constitute it a *peculiarity* of the Christian system; and in the same view we are warranted in expecting *a priori*, that it should share in the obscurity which covers all the other peculiar doctrines of Christianity, in so far as they are mentioned in the law of Moses. The hour of full and unclouded revelation was not yet come. To imagine, therefore, that any other than the darkest reference would be made to eternal rewards and punishments, is to indulge the idea, that Moses, as a divinely inspired writer, would have imparted to the Jews a distorted view of the divine arrangements. He must either have simply

stated the fact, that such rewards and punishments would hereafter exist, without developing the principles of the Divine government on which they would be bestowed, and in this case he would have conveyed a false impression to the minds of the people in reference to a subject of infinite moment; or, he must have stated the fact in connexion with the full details of the Christian scheme, which would have been entirely subversive of the end and design of the ancient dispensation. Either the one mode of acting or the other would, if adopted, have been alike unworthy of a divinely-commissioned legislator. Moses, however, on this as well as on other points, has been completely consistent. He has referred to a future state of retribution just as frequently, and with as much clearness, as to the other peculiarities of the later and more spiritual dispensation.

**IMMOVEABLE FEASTS**, those feasts kept in various Christian churches which fall always on the same day in the calendar in each year. Thus the saints' days are immoveable feasts. See **FESTIVALS**.

**IMMUTABILITY**, an essential attribute of the Divine nature. God is necessarily unchangeable, there being no power external to himself which can produce any change on him. Nor could any change in his own nature originate from himself, any change, whether to a higher or a lower, a better or a worse condition, being equally an impossibility. If God be necessarily what he is, then he cannot change, since it would imply what God is to be necessary and not necessary at the same time, which is impossible. See **God**.

**IMPANATION** (Lat. *in pane*, in the bread), the doctrine that Christ's presence is in or with the bread in the Lord's Supper. It is synonymous with **CONSUBSTANTIATION** (which see), a doctrine adopted by Luther and his followers.

**IMPECCABLES** (Lat. *in*, not, and *peccabilis*, capable of sinning), those heretics who believed that they were incapable of sinning. This notion was entertained by the Priscillianists and some of the Gnostic sects.

**IMPLICIT FAITH**, an undoubting assent yielded to all that is taught by the church, as being the oracle of religious truth. This is required by the Romish church from all within her communion. On this great duty of Romanists, Dr. Newman thus expresses himself in his Discourses to Mixed Congregations: "And so, again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith,—he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined to pursue his doubt. No one can determine to doubt what he is sure of; but, if he is not sure that the church is from God, he does not believe it. It is not I who forbid him to

doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; his wish, his purpose, is his sin. I do not make it so; it is such from the very state of the case. You sometimes hear, for example, of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,'—so they speak of the church of the living God. No. Scripture did not make them disbelieve; (impossible!) They disbelieved when they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose. They would not have opened it had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching. They begin in pride and disobedience, and they end in apostasy. This, then, is the direct and obvious reason why the church cannot allow her children the liberty of doubting the truth of her word. He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the church to forbid any children of hers to doubt about her teaching, only shows they do not know what faith is; which is the case; it is a strange idea to them. Let a man cease to examine, or cease to call himself her child." Cardinal Tolletus, in his instructions for priests, says, that "if a rustic believes his bishop, proposing an heretical tenet for an article of faith, such belief is meritorious." Cardinal Cusanus affirms, that "irrational obedience is the most consummate and perfect obedience, when we obey without attending to reason, as a beast obeys his driver."

**IMPLUVIUM**. See **ATRIUM**.

**IMPOSITION OF HANDS**. See **HANDS** (IMPOSITION OF).

**IMPRECATIONS**, prayers invoking the wrath of God either upon the suppliant himself, or upon others. These were sometimes so terrible, that among the ancient Hebrews, a person, in taking an oath, omitted the imprecation, although it was sufficiently well understood from his performing the action by which it was usually accompanied. We find a form of imprecation mentioned in 1 Kings xx. 10, "And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Among the heathen nations of antiquity, imprecations were sometimes regarded as so powerful that they occasioned the destruction, not only of single persons, but even entire families and cities. Thus the calamities which came upon the family of the *Atridae* were supposed to arise from the imprecations pronounced by Myrtilus upon their ancestor Pelops, by whom he was thrown into the sea; or from the imprecations of Thyestes, the brother of Atreus. The most terrible imprecations were those uttered by parents, priests, kings, or other sacred



persons. It was customary for men condemned for any notorious crime among the Greeks, to be cursed by the priests. This punishment was inflicted upon Alcibiades, in addition to banishment and the confiscation of his property.

**IMPROPRIATION**, a term used in *Canon Law* to denote the possession of an ecclesiastical benefice by a layman who draws the secular fruits or profits of it. The word is to be carefully distinguished from **APPROPRIATION** (which see).

**IMPUTATION**, a term used in theological language to signify the legally or judicially putting down to the account of another that which is not actually his. Thus the first sin of Adam is said to be imputed, or legally charged, to all his posterity; and the righteousness of Christ is imputed judicially to all believers. Had Adam, as the Pelagians affirm was the case, not been the representative of all his posterity, none would have been affected by his sin but himself. But Adam being the federal head of his natural descendants, his sin became, in a sense, theirs, and all its consequences also became theirs. In virtue of the covenant made with their first father, all men are viewed by God as in Adam, and involved in his guilt. And on the same principle, in virtue of the new covenant, or covenant of grace, all believers are viewed by God as in Christ, and partakers of his perfect righteousness, which was wrought out in their name. Hence the principle of imputation, in its twofold aspect, is thus set forth in Scripture, "As in Adam all died, even so in Christ shall all be made alive." "As by one man's disobedience the many were made," or accounted, "sinners; even so by the obedience of one shall the many be made," or accounted, "righteous."

The doctrine of imputation, however, though plainly laid down in the Bible, has given rise to occasional controversy in the course of the history of the church. In the fifth century, the Pelagians denied the whole doctrine of original sin, without, however, making any special objections to the doctrine of imputation. Placcus or La Place, a French divine of Saumur in the seventeenth century, the colleague and friend of Amyraut, (see **AMYRALDISTS**) was the first who made a formal denial of the imputation of Adam's first sin to his posterity, declaring that original sin is imputed to men not immediately but mediately; that is, not immediately by the sovereign decree of God, but mediately, or by inward depravity transmitted from Adam to all his natural descendants. La Place was accused of heresy in 1645, before the national synod of Charenton, by Antony Garissol, a divine of Montauban, and by his influence the opinions of La Place were condemned in his absence. For a time he bore patiently this injurious treatment, but at length, in 1655, he published a new disputation on the subject of imputation, in which he showed that his opinions had been entirely misunderstood by the synod. This explanation, however, did not satisfy his opponents, who continued

to assail him; and at the instance of Francis Turretin in particular, the church of Geneva was persuaded in 1675 to adopt the doctrine of immediate imputation as a settled article of their faith. This was done in a work drawn up by John Henry Heidegger, a divine of Zurich, under the title of the **FORMULA CONSENSUS** (which see). This document gave rise to considerable discontent in the Helvetic churches, but, nevertheless, continued in force for many years, until it gradually fell into disuse.

Another controversy on the doctrine of imputation was originated in North America, by Dr. Samuel Hopkins, towards the end of the eighteenth century. (See **HOPKINSIANS**.) This learned divine denied imputation both in the case of Adam's sin and of Christ's righteousness, chiefly on the ground that sin and righteousness being strictly personal, cannot be transferred from one person to another. The question was freely discussed by several American divines, and the controversy passed to Great Britain, but has never attracted much attention. One of the ablest works on the subject is a 'Contrast between Calvinism and Hopkinsianism,' by Ezra Styles Ely, published at New York in 1811.

**INABILITY**, want of power sufficient for the performance of any work or the accomplishment of any design. It is generally regarded as of two kinds *natural* and *moral* inability. These are very clearly explained by President Edwards, in his 'Inquiry into the Freedom of the Will.' Thus we are said to be *naturally* unable to do a thing when we cannot do it if we will, because of some impeding defect or obstacle that is extrinsic to the will; either in the faculty of understanding, constitution of body, or external objects. *Moral* inability consists either in the want of inclination, or the strength of a contrary inclination; or the want of sufficient motives to induce and excite the act of the will or the strength of apparent motives to the contrary. When Jesus Christ said to the Jews, "Ye will not come unto me that ye may have life," he refers not to a natural but to a moral inability. President Edwards also points out an important distinction between two kinds of *moral inability*;—that which is *general* and *habitual*, and that which is *particular* and *occasional*. "By a general, habitual, moral inability," says he, "I mean an inability in the heart to all exercises or acts of will of that nature or kind, through a fixed and habitual inclination, or an habitual and stated defect, or want of a certain kind of inclination. Thus a very ill-natured man may be unable to exert such acts of benevolence, as another, who is full of good nature, commonly exerts; and a man, whose heart is habitually void of gratitude, may be unable to exert such and such grateful acts, through that stated defect of a grateful inclination. By particular and occasional moral inability, I mean an inability of the will or heart to a particular act, through the strength or defect of present motives, or of inducements presented to the view of the understanding, on this occasion.—

If it be so, that the will is always determined by the strongest motive, then it must always have an inability, in this latter sense, to act otherwise than it does: it not being possible, in any case, that the will should at present, go against the motive which has now, all things considered, the greatest strength and advantage to excite and induce it."

INACHIA, a surname of *Io*, the daughter of *Inachus*. (See next article.)

INACHUS, the most ancient deity of Argos, a river-god, and son of Oceanus and Tethys.

INAUGURATIO, the ceremony by which among the ancient Romans a person or a thing was consecrated to the gods. It was performed by the AUGURS (which see), who offered prayer to the gods, asking them to show by signs whether the intended consecration met with their sanction. If the signs appeared favourable, the inauguration was regarded as completed. Though this ceremony properly belonged to the augurs, the inauguration of the *flamens* devolved upon the college of pontiffs. The kings of Rome were inaugurated by the augurs as the high-priests of the people. Magistrates, tribes, and even the comitium came to be inaugurated, though no priestly dignity was conferred by means of it.

INCANTATIONS. See ENCHANTMENTS, WITCHCRAFT.

INCARNATION (Lat. *in carne*, in flesh), a word used to describe that solemn mystery by which the Son of God became man to accomplish our redemption. It is thus described in Luke i. 35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Now the Divine Word in becoming incarnate took to himself a true body and a reasonable soul. The reality of his body may be proved of course by the same arguments by which we are accustomed to prove the reality of our own bodies. He hungered and thirsted, he was weary and slept, he was born and grew, he died and was buried; thus showing that his body was no phantasm as the *Docete* taught, but truly flesh and blood. That he possessed a reasonable soul admits of equally easy and satisfactory proof. He grew in wisdom as well as in stature, he was sorrowful and deeply grieved, and moreover he died, his soul thus being separated from his body. But was he truly the son of Mary, did he take his flesh of her substance? That this question must be answered in the affirmative is ably and conclusively proved by Mr. Dods, in his work 'On the Incarnation of the Eternal Word.' "If he took not a body," says he, "of the substance of his mother, then was his whole life one continued scene of deception. Not only did Mary call him her son, but he called her his mother,—he was subject unto her, and on the cross he manifested his filial duty to her by providing for her a home in the house of the beloved disciple. Now if Mary was not as truly his

mother, as any other woman is the mother of her child, his recognizing her as his mother, from the beginning to the end of his life, was in reality a deception. And, as Tertullian most justly remarks, if the Marcionites considered it as a degradation of the eternal Word, to suppose that he would submit to be born of woman, it is surely a much greater degradation of him to suppose that he would profess to be her son, while in reality he was not. He would much rather be the son of Mary in reality, than falsely pretend to be so. Again, if he took not flesh of Mary, then is he no brother, no kinsman of ours, and his right of redemption altogether fails. In this case, he not only is not David's son, but he is not the son of man at all, as he almost uniformly calls himself,—deceptively it must be admitted, unless Mary was truly his mother. Neither in this case could we with any truth be said to be 'members of his body, of his flesh, and of his bones,' if in reality his body was a different substance, and derived from a different source from ours. Moreover he could not call us 'brethren,' any more than we can apply that appellation to the angels that surround the throne of God, or to the worm that creepeth in the dust. Fellow-creatures they are, but, without an entire community of nature, our 'brethren' they are not. And when we are required to 'put on the Lord Jesus Christ,' we are required to do what is not merely a moral, but a physical impossibility, if there lie between us and him, the utterly impassable barrier of a different nature. If he took not his fleshly substance of the flesh of his mother, then not being as truly man as we are, he could not fairly meet and conquer our oppressor, or at least his victory can give no assurance of victory to us. For, to express a very common sentiment in the language of Irenaeus, 'Had he not been man who conquered our enemy, he would not have been fairly conquered; and on the other hand, had he not been God who gave us the victory, we could hold it upon no secure tenure.' And finally, if he took not flesh of the substance of Mary, then was he not truly the 'woman's seed,' and the great original promise, upon which all subsequent promises are built, remains as yet unfulfilled. But it is not more essential that the serpent's head should be bruised at all, than it is that it should be bruised by the 'woman's seed.' Hence if Christ was not truly and really the 'woman's seed,' then the whole foundation of our hopes fails. Upon these grounds we not only hold it most important to believe, but consider it to be most irrefragably proved, that Christ was as truly 'made of a woman' as we are,—that his body was truly a body composed of flesh and blood, as ours is."

From this view of our Lord's humanity it seems naturally to follow, as the late Mr. Edward Irving taught, that the nature which our Lord took upon him was a fallen, sinful nature, it being acknowledged by all Protestant churches at least, that the Virgin Mary was a fallen, sinful woman. The sinfulness of

Christ's human nature, however, does not necessarily follow from his being born of a sinful woman; for neither is the body of man, viewed singly, a fallen body, nor the soul of man, viewed singly, a fallen soul, but the whole man consisting of both soul and body. The body of Christ, therefore, might partake of the substance of his mother without involving any necessity that he should be a fallen man. Again, the guilt of Adam's first sin and the depravity of his nature consequent upon the fall, could be propagated only, as far as we know, by ordinary generation. But as Jesus Christ descended from Adam in a singular and extraordinary way, it is plain that he was not at all involved in the guilt of Adam's sin, nor tainted by the contagion of the fall. Hence he is described as "holy, harmless, undefiled, separate from sinners;" "tempted in all things like as we are, yet without sin." It must be observed, besides, that the humanity of our Lord is termed "a thing," not a person,—"that *holy* thing which shall be born of thee;" and no wonder it is termed holy, when we find that it was generated by the Holy Ghost, as the angel declared to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

**INCENSE**, a compound of sweet spices, which was commanded in the Law of Moses to be offered upon the golden altar. (See **ALTAR OF INCENSE**.) The spices are mentioned in Exod. xxx. 34, to have been stacte, onycha, and galbanum, with pure frankincense, equal weights of each. This incense was offered twice every day, morning and evening, by the officiating priest, the people remaining without in solemn silence. On the great day of atonement, the high-priest himself took fire from the great altar in a golden censer; and having received incense from one of the priests, he offered it on the golden altar. (See **ATONEMENT, DAY OF**.) Incense is the symbol of prayer in Scripture. In the daily service of the temple, the priest, whose lot it was to burn incense, offered the incense of the morning sacrifice, between the sprinkling of the blood and the laying of the pieces upon the altar; and that of the evening sacrifice, between the laying of the pieces upon the altar and the drink-offering.

Incense is said to have been offered among the ancient Egyptians. Plutarch alleges that they offered incense to the sun, resin in the morning, myrrh at noon, and about sunset an aromatic compound, which they called *Kypri*. Accordingly, on the Egyptian monuments are to be found representations of incense-altars. The use of incense in connection with the eucharist in the Christian church was unknown until the time of Gregory the Great, in the latter part of the sixth century. After this period it became prevalent in the churches. Cardinal Bona, and other Romish writers, attempt to trace the use of incense as far back as the days of the Apostles. No mention of it, however, occurs in the writings of the first three centuries, with the exception of the

*Apostolical Canons*, which speak of incense in the time of the oblation. These canons cannot, however, be proved to have existed before the third century, and indeed, the first reference to them as an entire collection is by the council of Nice A. D. 325. We find no allusion to the use of incense in the *Apostolical Constitutions*, which contain express arrangements for conducting the worship of the church. The use of incense has been discontinued in the Church of England since the Reformation, but is still preserved in the Church of Rome.

**INCHANTMENTS**. See **ENCHANTMENTS**.

**INCIPIENTES** (Lat. beginners), a name some times applied to **CATECHUMENS** (which see) in the early Christian church.

**INCOMPREHENSIBILITY**, an attribute of the Divine Being, having a reference to the limited understanding of the creature, which must necessarily be utterly unable to comprehend God. To understand God, as has been well said, we must needs be Gods. "Who can by searching find out God? Who can find out the Almighty unto perfection?"

**INCORRUPTIOLE**. See **APHTHARTODOTITES**.

**INCUMBENT**, the present possessor of a benefice.

**INDELIBLE CHARACTER**, a spiritual sign alleged by the Romish church to be impressed upon the soul by certain sacraments, which cannot therefore be repeated. The sacraments which convey this indelible character are baptism, confirmation, and orders. Romish divines differ considerably in opinion as to the precise nature of this indelible character; some placing it in an external denomination, others in a real relationship; some in an absolute entity, and others in the initerability of the sacrament itself. All of them agree, however, in classing it among their articles of faith. The passages of Scripture by which they allege it to be proved, are 2 Cor. i. 21, 22, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," and Eph. i. 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." The councils of Florence and of Trent lay down distinct definitions of sacramental character; the one terming it a certain spiritual indelible mark, the other a certain spiritual indelible sign; while both declare that the three sacraments which impress this character cannot be repeated. See **SACRAMENTS**.

**INDEPENDENCE**, an essential attribute of the Supreme Being. It implies his existence in and of himself, without depending on any other being whatever. This indeed necessarily follows from the perfection of his nature as underived and uncommunicated, and from his infinite superiority to all other

beings, which could not be asserted of him if he were in the slightest degree dependent on them.

**INDEPENDENTS.** See CONGREGATIONALISTS.

**INDEX EXPURGATORIUS,** a class of catalogues of authors and works censured and corrected chiefly by expurgation or erasure of passages. They are issued from time to time by the Church of Rome, and published by authority of her ruling members or societies so empowered. During the pontificate of Sixtus IV., regulations were laid down for preventing the printing of any work except such as was previously licensed by an officer appointed for that purpose; and in the tenth session of the council of Lateran under Leo X., it was decreed that no one under the penalty of excommunication should dare to publish any new work without the approbation either of the ordinary jurisdiction of the place or of the Holy Inquisition. This class of Indexes contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered.

**INDEX PROHIBITORIUS,** a class of catalogues of authors and works wholly condemned by the Church of Rome. It specifies and prohibits entire authors or works, whether of known or unknown authors. This book has been frequently published with successive enlargements, down to the present time, under the express sanction of the reigning Pontiff. The first regular Index was constructed after a decree of the council of Trent, delegating that undertaking to the Pope. Pius IV. lost no time in preparing a catalogue, with certain rules prefixed, all of which he sanctioned by the authority of a bull.

**INDIANS (NORTH AMERICAN), RELIGION OF.** See NORTH AMERICAN INDIANS (RELIGION OF).

**INDIFFERENT THINGS.** See ADIAPHORISTS.

**INDIGETES,** a name given among the ancient Romans to those gods who had once lived upon earth as ordinary mortals, but after their death had been exalted to the rank of deities. They were the hero-gods of the Romans, and worshipped as the protectors of their country. See HERO-WORSHIP.

**INDRA,** one of the most ancient gods of HINDUISM (which see). He was the god of light, and was one of the Triad of the Vaidic period. He is not unfrequently styled "lord of heaven." The name *Indra* is of doubtful origin, meaning either "blue," or "the illuminator," or "the giver of rain." He occupies a prominent place among the Vaidic gods, and in the Rig-Veda, he is represented as the offspring of *Aditi*, the mother of the universe. In the next period of Hindu mythology, the same Indra becomes a deity of the second order, and he occupies only the fourth heaven. In the Vedas he is "a personification of the phenomena of the firmament, particularly in the capacity of sending down rain." He is the god of clouds and storms, and engages in battle with the demon *Vritra*, who withholds the periodical rains on which the country depends for its fertility. He is represented as young and hand-

some, with a beautiful nose or chin, wearing two golden earrings, ever joyous and delighting in exhilarating draughts of the Soma juice. "One man," says the Rig-Veda, "propitiates him with sacrifice, another worships with mind averted; to the first he is like a lake to a thirsty traveller; to the other like an ever-lengthening road." He is sometimes recognized in the same Veda as the Creator.

**INDUCTION,** in the Church of England a term used to denote putting a minister in actual, or, as the canon law calls it, "corporal," possession of the church to which he is presented, along with all its temporalities. A presentee, though admitted and instituted by the bishop, is not complete incumbent until he has been inducted. The bishop or ordinary issues a mandate for induction addressed to the archdeacon, who either inducts in his own person, or issues a precept for others to do it. The method of induction is as follows:—The archdeacon or person inducting takes the clerk by the hand, and lays it upon the key, or upon the ring of the church-door, or if the key cannot be had, and there is no ring on the door, on any part of the wall of the church or churchyard, and pronounces these words: "By virtue of this mandate I do induct you into the real, actual, and corporal possession of the church of ——— with all the rights, profits, and appurtenances thereunto belonging." After making this declaration, the inductor opens the door, and puts the person inducted into the church, who usually tolls a bell to make his induction notorious to the parish. The archdeacon or other inductor now certifies the induction, either in a separate document, or on the back of the bishop's mandate. The word *Induction* is often employed by Presbyterians to denote the ceremony by which an ordained minister is admitted into a ministerial charge by the Presbytery of the bounds within which the charge is situated.

**INDULGENCE,** the remission, according to the Romish church, of the temporal punishment due to sins, remitted as to their guilt by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the treasury of the church. This treasury is described by Dens as the collection of the spiritual goods remaining in the divine possession, the distribution of which is intrusted to the church; and the collection is made from the superabundant satisfactions of Christ, along with the superfluous satisfactions of the Virgin Mary and of the other saints. On the subject of indulgences, the creed of Pope Pius IV. declares, "I also affirm that the power of indulgences was left by Christ to the church, and that the use of them is most wholesome to Christian people." Indulgences are divided into local, real, and personal; into plenary, non-plenary, more plenary, and most plenary; and into perpetual and temporal. The Pope, according to the view of Romanists, is the sovereign dispenser of the church's treasury, and this power he dispenses to bishops in their respective dioceses. The power of granting

plenary indulgences to all Christians is vested in the Pope; but the power of a bishop to grant indulgences is limited to his own diocese. It is by divine right that the Pope claims to exercise this power, while it is possessed by the bishops only by ecclesiastical right. This distinction is denied by the Gallican church, which holds that all bishops possess this power on an equal footing with the Pope himself. Indulgences are not only wont to be granted to the living, but to souls already in purgatory, of whom Bellarmine says, that "the Pope applies the satisfactions of Christ and the saints to the dead, by means of works enjoined on the living. They are applied not in the way of judicial absolution, but in the way of payment."

The passages of Scripture which are usually adduced by Romanists in support of indulgences, are such as these, Matt. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven;" John xxi. 15, "Feed my sheep;" Col. i. 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;" 2 Cor. ii. 10, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;" and John xx. 23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Some Romish writers, for example Durandus, deny that indulgences have any foundation either in Scripture or in the ancient Christian Fathers. Thomas Aquinas tells us, that there were some in the church who affirmed that the intention of the church in indulgences was only, by a pious fraud, to draw men to charitable acts, which otherwise they would not have done. Indulgences being usually expressed in large and general terms, the question came to be discussed among the Schoolmen, whether the power of indulgences extended as far as the words implied. Some asserted that indulgences signified as much as the church declared, but with these conditions, that there be sufficient authority in the giver, and necessity in the receiver; that he believe the church to have power to forgive him; that he be in a state of grace, and give a sufficient compensation. Some asserted that common indulgences were efficacious only for sins of ignorance; others for venial sins; others for penances negligently performed; others for the pains of purgatory. Some maintained that indulgences extended no farther than the canonical power of the church; others that they included the judgment of God.

It is not easy to discover the precise period at which indulgences began to be issued by the Romish church. The earliest trace of them is probably to be dated from the ninth century, when the Penitential Books gave directions for substituting almsgiv-

ing instead of canonical punishments; and these exchanges appear soon to have degenerated into a system of regular bargaining with penitents on the part of the church. The first formal indulgence on record seems to be that which was bestowed by Pontius, archbishop of Arles, A. D. 1016, on a new conventual church. In the eleventh century, the Popes too began occasionally to issue plenary indulgences. This was done, for instance, by Benedict IX., and Alexander II. After the time of Gregory VII. the popes began to promise full pardon in return for certain important services rendered to the church. As early as the year A. D. 1100, Urban II. granted a plenary indulgence and remission of sins to all such persons as should join in the Crusades to liberate the sepulchre of Christ from the hands of infidels. It became customary, also, to grant indulgences to such as, without adventuring in their own persons, should provide a soldier for these expeditions. According to Morinus, the French bishops professed, during the twelfth century, to remit a third or fourth part of penance to persons who should contribute a certain sum of money towards the building or restoring of a place of worship. In this way Mauritius, bishop of Paris, built the splendid cathedral of Notre Dame, and four abbeys. Innocent III., in A. D. 1215, imposed restrictions on episcopal indulgences on account of some abuses which had arisen, for not only were indulgences bestowed by the popes on those who took part in the successive Crusades, but several orders of monks, with papal sanction, offered peculiar indulgences with trifling demands. In A. D. 1300, Boniface VIII. proclaimed the year of jubilee, in which the most complete forgiveness of sin was to be guaranteed in return for small contributions in money.

The doctrine of indulgences came now to be a recognized dogma of the Church of Rome, and at length Clement VI. first proclaimed it in his Jubilee-Bull issued in A. D. 1343, when he reduced the period of Jubilee from one hundred to fifty years. Urban VI. altered the Jubilee in 1389 to every thirty-third year, and, accordingly, Boniface IX. repeated it in 1390, and not contented with the increased revenue which the indulgences of that year afforded him, he offered the Jubilee-Indulgence for sale out of Rome in the years following, and, besides, drove a sordid traffic in indulgences under various names.

Thus the system of indulgences prevailed more and more extensively as time advanced, and although, in consequence of its glaring abuses, the Council of Constance sought to keep it within bounds, yet so rapidly did indulgences multiply, that they formed a characteristic feature of the fifteenth century. The Jubilee and Postjubilee years now returned at shorter intervals, and at length in 1470, a standing ordinance was determined on by Paul II. according to which every twenty-fifth year was to be a jubilee year. "General indulgences," says Gieseler, "were frequently granted for taking part in warlike expeditions

against unbelievers, and enemies of the papal see, or put up to sale for the maintenance of such wars. Other indulgences were conceded for other services rendered to the church. Besides, various ecclesiastical associations, especially the monastic orders, were provided with rich indulgences, not only for their own members; but the later orders, particularly the Mendicants, were supplied for a lucrative trade with laymen as well as with other orders. Moreover, the numerous resorts of pilgrimages were endowed with large indulgences; and at length indulgences were granted for certain festivals, for certain prayers, even in honour of crowned heads. That the papal indulgence extended over purgatory too, had been long ago maintained by some divines, though impugned by others. Now, the doctrine, that it availed there *per modum suffragii*, was the one most generally held, and was even officially ratified by Sixtus IV. in 1477. Henceforth the Popes, in their bulls of indulgence, continually issue decrees in favour of souls in purgatory, and demean themselves, in spite of that mitigating formula, as holding full authority over it, and as gate-keepers of heaven, and dispensers of everlasting blessedness. Persons who denied this universal power of the Popes were persecuted, and the Sorbonne alone curbed its extravagant exaltation. Besides there were several other graces connected with the Pope's indulgences, some of which, as for instance the concessions with regard to property unrighteously gotten, were open perversions of morality. Others, such as the permission to take milk diet in fasting times, contributed at any rate still further to perplex all ideas of conscience. As it was evident that this constitution of indulgences could produce no other than the most injurious effects upon morality: so these effects were still further heightened by the universal frauds, which were constantly intermingled with the traffic in indulgences. Moreover at times forged indulgences, which even outstript the real in stupidity, were often believed by the common people: at times the Pope's indulgence preachers overstept their commission, and were ashamed of no method of turning their indulgences, like common wares, to the best possible account. Thus the papal sale of indulgences was universally regarded as a mere money-speculation; and it happened more and more frequently that the very act, which was announced as the dispensation of the loftiest spiritual graces, was not allowed by the secular nobles, or was regarded with suspicion, or gave rise to the strongest remonstrances. Now also men began to come forward in increasing numbers, whose zeal in the cause of religion and morality was especially directed against the system of indulgences; although persecution was usually the reward of their labours."

The evils connected with the traffic in indulgences had now become so manifest, that not a few earnest men publicly protested against the whole system as unscriptural in its character and immoral in its

effects. In Germany, and in the Netherlands, indulgences were loudly denounced by many otherwise warm friends of the church. In the face, however, of the opposition to the system which was beginning to be manifested in various parts of Europe, Leo X., with an exhausted treasury, and earnestly intent upon the completion of the immense fabric of St. Peter's at Rome, which had been commenced on so magnificent a scale by Julius II., issued a bull granting plenary indulgences to all who should contribute towards the accomplishment of his favourite object. The right of promulgating these indulgences in Germany, along with a share in the profits arising from them, was granted to Albert, Elector of Metz, and archbishop of Magdeburg, who, as his chief agent for retailing them in Saxony, employed Tetzl, a Dominican friar of great zeal and eloquence. "The indulgence dealers," says D'Aubigné, "passed through the country in a gay carriage, escorted by three horsemen in great state, and spending freely. One might have thought it some dignitary on a royal progress with his attendants and officers, and not a common dealer or a begging monk." For a time Tetzl drove a lucrative trade, but at length the princes and nobles were irritated at seeing their vassals drained of so much wealth in order to replenish the Papal treasury. Men of piety lamented the credulousness of the people, and all began to wish that an end were put to this shameful traffic, which was injurious alike to the welfare of the community and the interests of true religion. It was at this favourable juncture that Martin Luther first began to call in question the efficacy of indulgences. An earnest controversy now commenced, which ended in the establishment of the Reformation in Germany, whence it rapidly spread to other European countries.

In consequence of the withering exposure which Luther and the other Reformers had made of the abuses practised in the sale of indulgences, the council of Trent found it necessary to decree that while the use of indulgences should be retained in the church, "all wicked gains accruing from them shall be wholly abolished." In the same spirit Pius, in 1567, revoked all the indulgences which had been granted for lucrative purposes. Paul V., in 1606, repealed all those which were granted by his predecessors to the Regulars of every Order, and gave others in their place. Innocent XI. in 1678, also withdrew many indulgences as false, forged, and apocryphal. Indulgences have continued, nevertheless, down to the present day to be issued by the Roman see, more particularly on the occasion of a jubilee.

INDULGENTIA (Lat. indulgence), a name sometimes applied to baptism in the early Christian church, as being attended, when blessed by the Spirit, with absolution or the remission of sins. This ordinance was always esteemed the most universal absolution and grand indulgence in the ministry of the church.

**INDULTS**, a term used in the Church of Rome to denote the power of presenting to benefices granted to certain persons by the Pope. Sometimes indults have been given to kings and sovereign princes. In 1424, Pope Martin V. presented an indult to the parliament of Paris, which, however, they refused to accept. The cardinals likewise have an indult granted them by agreement between Pope Paul IV. and the sacred college in 1555, which is always confirmed by the Popes at the time of their election. Thus the cardinals have the free disposal of all the benefices depending on them, without being interrupted by any prior collation from the Pope. By this indult they may also bestow a benefice *in commendam*.

**INDWELLING SCHEME**, a hypothesis of very high antiquity, which alleged the pre-existence of Christ's human soul in union with the Deity, thus constituting, as some have supposed, the *Logos*, the wisdom and power of God, by whom the worlds were made, and the whole dispensation of Providence has been since administered. The Jews have ever been wont to assert that the soul of the Messiah was made before all creatures. This opinion was strongly maintained by Dr. Thomas Goodwin and Bishop Fowler, but more especially by Dr. Isaac Watts, in his 'Glory of Christ as God-Man.' The Indwelling Scheme appears to be founded, both in name and in reality, on Col. ii. 9, "In whom dwelleth all the fulness of the Godhead bodily." It supposes the human soul of Christ not to have been created at his conception in the womb of the Virgin Mary, but to have existed previous to his incarnation in union with the Godhead. See **PRE-EXISTENTS**.

**INFALLIBILITY**, a privilege claimed by the Church of Rome, in virtue of which she declares that she cannot at any time cease to be pure in her doctrine, nor fall into any destructive error. This prerogative she alleges she has received from Christ as the true Catholic church, and, therefore, she requires and expects that the whole Christian world should bow to her decisions. In proof of the infallibility of the church, Romanists are wont to adduce various passages of Scripture, such as these: Matt. xvi. 18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it;" John xx. 23, "Whose sins ye remit, they are remitted unto them;" Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world;" John xvi. 13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come;" 1 Tim. iii. 15, "The church of the living God, the pillar and ground of truth."

In addition to the support which Romanists suppose the doctrine of infallibility to derive from Scripture they are accustomed to argue, that the Catho-

lic church cannot err in her doctrines, because they have regularly descended to her, link by link, in an unbroken chain from the apostles themselves, whose inspired infallibility was universally acknowledged. But considerable difference of opinion exists in the Romish church as to the precise seat of this infallibility. Some suppose it to be seated in the universal church scattered over the whole world; others allege it to reside in the Pope; others in a general council independent of the Pope; and others still, in a general council with a Pope at its head.

The opinion which places infallibility in the Pope is held by the Jesuits, and almost without exception by the Italian clergy, who, above all others, are under papal influence. It has been embraced, also, by the councils of Florence, Lateran, and Trent. According to Bellarmine and Dens, however, the Pope is liable to error in a personal and private capacity, and as some allege, may even be guilty of heresy and infidelity. The Jesuits and Canonists in general, extend infallibility both to questions of right and of fact. This was claimed by Leo himself in the Lateran council.

The Italian school, while they vest infallibility in the Roman pontiff, vary with respect to the form which this prerogative assumes. They limit his infallibility to his official decisions, but they differ as to the time when he is to be understood as speaking with official authority. Some allege that he does so only when he decides in council; others when he decides according to Scripture and tradition; and others still when he decides after mature and diligent examination. The most general opinion, however, on this subject is, that the Pope is infallible when, in his public and official capacity, as head of the church, he gives forth his instructions on points of faith and morality. But even on this view of the matter great variety of opinion exists in the Romish church. Some say that the Pope speaks in his official capacity when he enacts laws, and others when he issues rescripts. A large party in the present day hold, that the question as to the infallibility of the Pope is a point not of faith but simply of opinion.

In opposition to the Italian, or, as it is sometimes called, the Ultramontane party, the Gallican church, or Cisalpine party, has always held that infallibility is seated in a general council lawfully assembled; and that the Pope, as distinct from the council, is liable to error, and in case of disobedience, is subject to deposition by the council. The Pontiff's liability to error, even in matters of faith, has been maintained accordingly by the ablest French divines, and conceded by many of the popes themselves. The Gallican view of infallibility was held by the general councils of Pisa, Constance, and Basil.

A third party differ on this question from both the French and Italian schools. This party may be considered as represented by Dr. Milner, who, in his 'End of Controversy,' thus defines infallibility: "A general council," he says, "with the Pope at its head, or the

Pope himself issuing a doctrinal decision which is received by the great body of Catholic bishops, is secure from error." According to this theory, a Pope or a council may singly fall into error; but when united they are infallible. This opinion of course goes to overthrow the decisions of the first and second councils of Nice, the council of Ephesus, and that of Constantinople, in all of which the Pope presided neither in person nor by proxy. And, again, several general councils were not sanctioned, but, on the contrary, resisted by pontifical power.

Another, though a very small section of the Romish community, considers infallibility as lodged in the church universal, comprehending the assembly of all the faithful. But even this party, small though it be, is divided into two sections; the one holding that the church universal implies only the clergy scattered throughout all Christendom; the other alleging that it includes both the clergy and the laity, who form collectively the church Catholic. Such are the varied opinions existing in the Romish church as to the precise seat in which the infallibility of the church resides. The church has not given her authoritative decision on this much vexed question, and, therefore, the utmost diversity of sentiment is allowed to prevail upon the subject. It is also doubtful how far this infallibility extends. Some limit it to articles of faith and precepts of morality; others make a distinction between matters of *right* and *facts*, and also between facts simply, and facts connected with faith. The united opinion of all Protestant churches is, that infallibility resides not in the church, but in the Bible; and, therefore, to its decisions all must implicitly bow. This is the standard, the only true, infallible standard to which all the opinions both of individuals and of churches must ultimately be referred. And if any person or community of persons wish to be guided into all the truth, they must look for the aid of the infallible heavenly Teacher, even the Spirit of the Living God, who, while he makes use of the word as his instrument, gives light along with the truth, and thus teaches savingly and to profit.

INFANT-BAPTISM. See BAPTISM.

INFANT-COMMUNION. See COMMUNION (INFANT).

INFANTICIDE, the practice of destroying infants. This barbarous and inhuman custom has prevailed among almost all heathen nations, showing very strikingly the truth of the scriptural statement, "The dark places of the earth are full of the habitations of horrid cruelty;" and the correctness of the apostolic description of the heathen, as being "without natural affection." The Canaanites, in ancient times, sacrificed their sons and their daughters to devils or demons. (See HUMAN SACRIFICES.) The Jews also were guilty of this crime, having learned it from the heathen nations around them. Even among the ancient Greeks infanticide was not unknown. The Spartans, for instance, permitted only promising children to be reared, all the others being

without remorse put to death. But in modern heathendom this horrid custom has been extensively prevalent. In the Sandwich islands, it was estimated, by the foreigners who first visited them, that two-thirds of the infants born were destroyed by their own parents. Mothers would cast their children into a hole dug in the earth, and covering them up, would trample upon them with their feet, and thus stifle their cries. In the Georgian and Society Islands, it is almost incredible to what an extent this practice was carried. On this subject we may adduce the testimony of the Rev. John Williams, as given in his 'Narrative of Missionary Enterprises in the South Sea Islands:' "Generally, I may state that, in the Society Islands, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.'s direction; and, after replying to Mr. Bennett's inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, 'I have destroyed nine.' The second, with eyes suffused with tears, said, 'I have destroyed seven;' and the third informed us that she had destroyed five. Thus three individuals, casually selected, had killed one-and-twenty children!—but I am happy to add, that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

"On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartment, she exclaimed, 'O, servant of God! come and tell me what I must do.' Perceiving that she was suffering great mental distress, I inquired the cause of it, when she replied, 'I am about to die, I am about to die.' 'Well,' I rejoined, 'if it be so, what creates this agony of mind?' 'Oh! my sins, my sins,' she cried







*Infanticide in India*

'I am about to die.' I then inquired what the particular sins were which so greatly distressed her, when she exclaimed, 'Oh my children, my murdered children! I am about to die, and I shall meet them all at the judgment-seat of Christ.' Upon this I inquired how many children she had destroyed, and, to my astonishment, she replied, 'I have destroyed sixteen! and now I am about to die.' As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during 'the times of ignorance, which God winked at;' but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, 'Oh my children, my children!' I then directed her to the 'faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners.' This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope 'that her sins, though many, would all be forgiven her.'

"The modes by which they perpetrated this deed of darkness were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others, they pinched their little throats until they expired. A third method was to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ancles and the wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation. We had a servant in our employ for fifteen years, who previously performed infanticide as her trade; and we have many times listened with feelings of the deepest agony, while she has described the manner in which she perpetrated the horrid deed."

Infanticide prevails also in China. Mr. Barrow computes from authentic data that not less than nine thousand children are exposed in the streets of Peking every year, and as many more in the provinces. He states that it is part of the duty of the police to carry away in carts every morning those that have been exposed during the night, some of them still alive; but they are all carried to a pit without the walls, and buried promiscuously. In some parts of Hindustan, particularly in Orissa, and the eastern parts of Bengal, the people frequently offer their children in sacrifice to Ganga, by drowning them in the river. At one time the revolting crime of infanticide was extensively practised in Benares, and the adjoining districts. "The great supporters of this iniquitous practice," as we are informed by one who was long resident in India, "were formerly the Rajh-

poots, the Rajhkomars, and the Rajhvansis, among whom a single female infant was never permitted to exist, nor did they consider their destruction as an act of sin or cruelty, though I am unable to believe, as many have affirmed, that they regarded the sacrifice as an acceptable offering to the gods. It appears rather to have originated in convenience, on account of the ruinous expense attending their marriage, and to have been practised without fear of offence to the deities, for their belief is, that the souls of those daughters who were thus destroyed were eventually returned to them in the persons of sons; and when this did not appear to be borne out by the birth of a male child, it only followed that Siva was displeased, and conciliation was resorted to, until a son should really be born to them. In these cases it was usual to seek propitiation by placing the next female infant in the hands of the Brahmins, to be solemnly sacrificed in the temple of Ganesa, whereby that god might be moved to compassion for the babe, and be induced to intercede with Siva for the future birth of male children to the parents. It is easy to perceive whence this delusion had its commencement, since a handsome douceur to the immolating priests was an indispensable part of the ceremony, which in all respects differed from the method of destruction privately used. In the latter place the operation was performed with very little form or expense, by what the Hindoos call *drinking milk*. No sooner had the sex of the infant been ascertained, than a cauldron of warm milk was brought into the apartment where the mother lay, and after prayers for the child's return in the form of a son, the little innocent was immersed in the milk, and held down until life became extinct, and then it was carried to the Ganges and thrown into the stream. When, however, the deed was committed to the Brahmins to be executed by way of sacrifice to Ganesa, the poor babe was carried to the temple, and, being laid upon its back, was, after certain diabolical ceremonies, destroyed by the club of the inhuman *fakhir*."

In some districts of India, the inhuman parents have been known to bury their living children up to the throat in the earth, leaving the head exposed to the attacks of the wild beasts and birds of prey; others have bound the poor innocents by the feet to the branch of a tree, there abandoning them to the most horrible of deaths; others have hurled them from a height into the waters of a sacred river. In Madagascar, the fate of the infant depends on the calculation of lucky and unlucky days. Should the destiny of the child be declared by the astrologer to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although, during the reign of Radama, it was abolished, the inhuman custom has been again revived with all its attendant circumstances of barbarity. From Mr. Mofiat we learn that the Bushmen in South Africa will kill their children without remorse on various occasions, as when they are ill-

shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. Many other instances of the prevalence of infanticide among heathen nations might be mentioned, but those which we have adduced are sufficient to show that wherever men are unenlightened and uninfluenced by gospel truth, cruelty and inhumanity characterize the human heart.

INFERI, the gods of the lower world among the ancient Greeks and Romans, as distinguished from the gods who dwelt in the high or heavenly regions. The Greeks, however, more generally applied the term *inferi* to the inhabitants of the infernal regions, including both gods and the souls of the departed. See HELL.

INFERIE, sacrifices which the ancient Romans offered at the tombs of their deceased relatives at certain periods. They seem to have regarded the manes of their ancestors as gods, and hence they presented to them oblations consisting of victims, wine, milk, garlands of flowers, and other things. See FUNERAL RITES.

INFIDELS, unbelievers, a general term used to describe all who subscribe to any of the different forms which unbelief has assumed. It comprises those who deny the Divine existence, or, as they are usually termed, *Atheists*; those who deny the Divine Personality, and are called *Pantheists*; those who deny the Divine Providential government, and receive the name of *Naturalists*; those who admit the existence and government of God, but deny the authority and inspiration of the Bible, and who are denominated *Deists*; those who consider human reason as the measure and test of Divine Revelation, and who bear the designation of *Rationalists*; and those who, like the *Secularists* of our own day, deny the possibility of establishing, by valid argument, anything whatever which is beyond the reach of our bodily senses; or the adherents of the religion of *Humanity*, who ignore all written revelation, and find religion only in the outward universe and the inward man; or the *Humanists* of the last century in Germany, who sought to sink Christianity in the elements of human nature. Infidelity assumes the most diversified shapes and aspects, according to the age and country in which it makes its appearance. And yet in all its varied forms, by one distinctive feature it is uniformly characterized—its being strictly negative. It denies rather than affirms; it disbelieves rather than believes. Its creed is comprised in one single article, brief but comprehensive: "I believe in all unbelief." At one time it assails the being, the attributes, the Personality, the Providence of God; at another it seeks to demolish the

arguments for the genuineness, the authenticity, the inspiration, the exclusive authority of the Word of God; at another it controverts the soul's immortality, and a judgment to come. At one time it is metaphysical; at another, physical; at another moral, in its character and bearings. The rapid advance which the natural sciences have made during the last quarter of a century, particularly in the department of geology, has tended, in no slight degree, to alter the whole aspect of the infidelity of our day. It affects to wear the appearance of a regular scientific argument, which, by the introduction and plausible explanations of the development hypothesis, would seek to destroy our confidence in the statements of the Bible. Such is the decided tendency of the 'Vestiges of Creation,' and works of a similar kind. But if we have a physical school of infidels, we have also a metaphysical school, who endeavour, by the most profound subtleties, to undermine the authority of the Bible. To this latter school belong the Emersons and Theodore Parkers of our own day, who attempt to discredit the outward and objective revelation of the Scriptures, by substituting in its place an inward and subjective revelation in the consciousness of the human being. "Recent theories," says Dr. Bannerman, "on the subject of inspiration have left us in doubt as to what, in the volume of Scripture, is the wisdom of God, and what the foolishness of man. It is not now merely the ancient form of the error that meets us in regard to the different degrees and kinds of inspiration attributed to the different parts of the Scriptures of God. But the very distinction itself between what is of God and what is of man has been done away with; the objective revelation is confounded, or, to a great extent, identified with the subjective belief; and the spiritual intuition or convictions of man are made to occupy the place, and mimic the authority, of an inspiration by God. In the same manner, recent tendencies of religious speculation and feeling have served to revive, in all its former interest and importance, the question of the sole and supreme authority of the written and inspired Word of God. On the one side, we have the claims put forth on behalf of the intellectual powers or inward intuitions of man to be the judge of truth apart from the Word and authority of God, and to receive the communications of that Word only in so far as they commend themselves to his reason or spiritual apprehensions; and, on the other side, we have dangers to the truth no less imminent. To find an infallible interpreter for the infallible Word of God; to find rest from the conflict of doubt and unbelief, without the responsibility or the pain of the exercise of private judgment and personal inquiry; to enter the haven of undisturbed faith, without passing through the storm of conflicting opinion—this is a desire at all times most natural to the human heart, and especially so in an age like the present of reviving earnestness in religion;—and hence an approximation to the views

and tenets of the Popish church, on the subject of ecclesiastical authority and tradition, is a state of feeling extensively prevalent in the midst of us."

It is wonderful to what an extent a change of name may sometimes be successful in removing old prejudices, which may have been connected with a system. Infidels in this country have, of late years, attempted by this paltry subterfuge to insinuate themselves into the confidence of the public. They are no longer *Atheists* and *Infidels*, as in former days, but simply *Secularists*, who allege that "precedence should be given to the duties of this life over those which pertain to another;" and that "there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence, and utility." The design of such statements is obviously to set aside the Bible as the rule of human faith and duty, and to substitute, as impelling motives of action, the things which are seen and temporal for those things which are unseen and eternal. See INTUITIONISTS, SECULARISTS.

INFINITY, an essential attribute of the Divine Being. He must necessarily be boundless; we can assign to him no limits either in duration or space. The material universe cannot be otherwise than finite or limited, form being essential to matter, and form being necessarily finite or confined within bounds. But we cannot conceive limits to Him who created the universe. His necessary existence must, as far as we can perceive, be necessary in every point of space, as well as in every moment of duration. The self-existent First Cause of all things must necessarily be infinite, both in space and duration, otherwise there might be a point in both the one and the other, where his presence and power were alike awaiting. See God.

INFRALAPSARIANS (Lat. *infra*, below, *lapsus*, the fall), a name applied to those *Calvinists* who believe unconditional election, on the part of God, to be subsequent to the foreseen apostasy of man. Hagenbach alleges that the synod of Dort approved of the *Infralapsarian* scheme. The utmost, however, that can be said upon the subject is, that its decrees make no express mention of *Supralapsarianism*.

INFULÆ. See GARLANDS.

INGATHERING (FEAST OF), an ancient Jewish festival observed on the day which immediately followed the seven days of the Feast of Tabernacles. Hence it is often called the eighth day of that feast, although it was undoubtedly a separate festival in token of thanksgiving for the safe ingathering of the fruits of the ground. After dwelling in booths for seven days the people returned to their houses, and on the day thereafter they observed the Feast of Ingathering. No servile work was allowed to be done on it, and praises were sung to God at the temple with trumpets and instruments of music. On this day they read the last section of the law, and began the first lest they should appear to be more joyful in ending the law than willing to begin it. There was

no sacrifice of six bullocks as on the Feast of Tabernacles, but of only one bullock. A peculiar benediction was used on this festival, called the Royal Blessing, in allusion to 1 Kings viii. 66, "On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart." They observed the same solemnities, however, about the pouring out of water, as they had done on the seven preceding days. This eighth day festival came to be held in great veneration among the Jews, and the Rabbis thus speak of it: "The eighth day shall be holy. Thou seest, O God, that Israel in the Feast of Tabernacles offers before thee seventy bullocks for the seventy nations for which they ought to love us; but for our love they are our adversaries. The holy blessed God, therefore, saith to Israel, offer for yourselves on the eighth day."

INGEN, a hero-god of Japan, and a native of China, who lived about the year 1650. He was a zealous *Buddhist* or *Budhist*, and looked upon as an illustrious saint. But he was more especially venerated because in answer to a *Kitoo*, or special prayer which he offered, a plentiful rain had fallen in a time of drought.

INGHAMITES, the followers of Benjamin Ingham, Esq. of Aberford Hall, Yorkshire. About the year 1732, he left the Church of England and joined the Society of the first Methodists at Oxford. He accompanied John and Charles Wesley on their first voyage to Georgia in North America; and on his return home, after a year's absence, he parted from the Methodists, and attached himself to the United Brethren. In a short time he set out on an itinerating tour in the North of England, and established a number of churches on the footing of the INDEPENDENTS or CONGREGATIONALISTS (which see.) Mr. Ingham was married to Lady Mary Hastings, daughter of the Countess of Huntingdon; and in imitation of that excellent lady, he devoted much of his wealth to the advancement of the cause of Christ throughout England. In 1760, Mr. Ingham, having met with the writings of Mr. Glas and Mr. Sandeman, adopted some of their opinions, both in reference to doctrine and discipline; and in consequence many of his followers abandoned him, but a great number still continued to adhere to him. The churches which belonged to his communion admitted their members by lot, like the Moravian Brethren, and required them to declare their experience, that the whole Society might judge of the gracious change which had been wrought in their hearts. The congregations soon began to fall into confusion and disorder, and Mr. Ingham found it necessary to remodel them, laying aside some of those peculiarities which had given rise to contentions among the members. He contended very strongly for the imputed righteousness of Christ; but he objected to the language usually adopted in speaking of distinct persons in the Godhead. He practised infant baptism, but did not consider a plurality of elders to be necessary

for the dispensation of church ordinances. He particularly inculcated upon his followers the impropriety of eating things strangled or partaking of blood. Remains of the *Inghamites* are still found in England, but they are a very small body, only nine congregations having been reported at the last census in 1851.

INITIATI, a name applied to the faithful in the early Christian church, as being initiated, that is admitted to the use of sacred offices, and to the knowledge of the sacred mysteries of the Christian religion. Hence Chrysostom and other ancient writers, when speaking of any doctrines which were not explained to the catechumens, were wont often to say, "The initiated know what is said." St. Ambrose addresses a work expressly to the *Initiati*.

INLAGA, a class of spirits, the worship of which forms the most prominent feature in the superstitious practices of Southern Guinea. They are the spirits of dead men; but whether good or evil spirits, even the natives themselves do not know. The spirits of the ancestors of the people are called *Abambo*; but the *Inlâgâ* are the spirits of strangers, and have come from a distance. Sick, and especially nervous persons, are supposed to be possessed with one or other of these classes of spirits, and various ceremonies are performed to deliver them from their power. In the first instance the patient is taken to a priest or priestess, who applies certain tests in order to discover to which class of spirits the disease belongs, and this being ascertained, the patient is put under the care of the proper priest. The ceremonies in both cases are very similar. They are thus described by Mr. Wilson, who was for many years resident in the country: "In either case a temporary shanty is erected in the middle of the street for the occupancy of the patient, the priest, and such persons as are to take part in the ceremony of exorcism. The time employed in performing the ceremonies is seldom less than ten or fifteen days. During this period dancing, drumming, feasting, and drinking are kept up without intermission day and night, and all at the expense of the nearest relatives of the invalid. The patient, if a female, is decked out in the most fantastic costume; her face, bosom, arms, and legs are streaked with red and white chalk, her head adorned with red feathers, and much of the time she promenades the open space in front of the shanty with a sword in her hand, which she brandishes in a very menacing way against the by-standers. At the same time she assumes as much of the maniac in her looks, actions, gestures, and walk, as possible. In many cases this is all mere affectation, and no one is deceived by it. But there are other cases where these motions seem involuntary and entirely beyond the control of the person; and when you watch the wild and unnatural stare, the convulsive movements of the limbs and body, the unnatural posture into which the whole frame is occasionally thrown, the gnash-

ing of the teeth, and foaming at the mouth, and the supernatural strength that is put forth when any attempt is made at constraint, you are strongly reminded of cases of real possession recorded in the New Testament."

The priests have certain tests by which it is known when the patient is healed, and he is required in token of gratitude for deliverance to build a small house or temple near his own, in which the spirit may reside, to take occasional offerings to him, and pay him all due respect, failing which, he is liable to renewed assaults at any time. Certain restrictions also are laid upon the dispossessed demoniac. He must refrain from certain kinds of food, avoid certain places of common resort, and perform certain duties; otherwise the spirits will assuredly recover their power over him. See DEMONS.

INNER MISSION, a scheme of operations devised of late years in Germany, for elevating the masses within the pale of the church from their destitution and corruption by united efforts, especially in the form of societies, without being under the management of organized Christian churches. Its objects and aims are thus sketched by Dr. Kalnis, who, being himself a Lutheran of the High Church party, is opposed to all efforts for the Christianization of the masses made by bodies not having an organic connection with the church. "The Inner Mission," says he, "opens to children, to whom the parents cannot devote the necessary care and attention, its infant-schools and nurseries; to destitute and demoralized children, its asylums and reformatory schools; and takes care of the spiritual and temporal improvement of the adults, in Sunday Schools and Young Men's Associations. It takes care of the poor in relief associations, which not only support, but also watch over the bodily and spiritual welfare of their charge. It nurses the sick; gets up healthy and cheap lodgings; increases, in savings' banks, the mite of the poor; seeks, by the power of communion, to educate the intemperate to renunciation; penetrates into the gaols of the criminals, and takes care of those who have been dismissed; circulates Bibles and Christian books, for awakening Christian faith and love, and seeks to make the Sunday again a Sabbath, a day of rest and of elevation to the Lord. It takes care of prostitute girls; descends, reproving and helping, into the abodes of filth; offers to the travelling journeymen places of spiritual recreation; brings the Word of God to the crowds of labourers who do not find time to take care of their souls; endeavours to strengthen destitute and smitten congregations, by itinerant preachers; educates nurses, who not only attend to the bodies, but also to the souls of the sick."

From this statement, though given by one who looks upon the Inner Mission with a jealous eye, it is quite plain that it has reference chiefly to domestic heathenism, which has crept into German Protestantism to such a fearful extent, and it proposes

by all legitimate means to reclaim the heathen masses to living Christianity. The originator and the main-spring of this noble work, which bids fair to infuse new life into German Protestantism, is Dr. Wichern, one of the greatest and best men of the age. This eminent Christian philanthropist was born at Hamburg in 1808. He studied at Berlin under Schleiermacher and Neander, and even while yet a student, he conceived a strong desire to devote himself to the Christianization and moral elevation of the humbler classes. In 1833, he opened a sort of ragged school under the name of the 'Rauhe Haas,' or Rough House, in the neighbourhood of the village of Horn, about three miles from Hamburg. "This noble establishment," says Dr. Schaff, "is a large garden full of trees, walks, flowers, vegetables, and adjoining corn-fields, with several small, but comfortable, wood-houses, and a neat, quiet chapel. It embraces various workshops for shoemaking, tailoring, spinning, baking, &c., a commercial agency (*Agentur*) for the sale of the articles made by the boys; a printing and publishing department; a lithograph and wood engraving shop, and a book-bindery—all in very energetic and successful operation. Many excellent tracts and books are annually issued from the Institution, also a monthly periodical, under the title '*Fliegende Blätter*,' Fly Leaves, which is, at the same time, the organ of the central committee of the German Church Diet for Inner Mission. The children are divided into families, each about twelve in number, and controlled by an overseer, with two assistants. These overseers are generally theological students who prepare themselves here for pastoral usefulness. Many of them have already gone out to superintend similar institutions in Germany, Switzerland, and Russia, established on the plan of the Rough House. The general management is, of course, in the hands of Wichern, who is universally respected and beloved, as a spiritual father."

After labouring for several years in this private work of faith and labour of love, Dr. Wichern conceived the design of enlisting Christians of the different Evangelical denominations of German Protestants in the great and truly Christian scheme of the *Inner Mission*. A noble opportunity presented itself in 1848 of calling the attention of his fellow Christians in Germany to the grand idea which for fifteen years had been occupying much of his time and thoughts. The first KIRCHENTAG (which see), or Church Diet, met that year at Wittenberg, for the purpose of consulting on the true interests of the Evangelical Church of Germany. Five hundred Christian men, both clerical and lay, were assembled from all parts of Germany. Dr. Wichern was present at that deeply solemn and interesting meeting, and having made a powerful and heart-stirring appeal on the all-important and urgent work of the Inner Mission, a resolution was passed, that one of the leading objects which should be kept in view in the proposed confederation of the Evangelical German

Churches must be the furtherance of ecclesiastical and social reforms, especially Inner Mission. From the meeting of that great assembly over the grave of Luther at Wittenberg, this benevolent Christian enterprise has every year formed one of the chief topics of discussion at the *Kirchentag*, which continues its sittings for four days, two of which are devoted to the congress of Inner Mission. The cause has received a remarkable impulse from the sanction of the *Kirchentag*, and although strongly opposed by the High Church Lutherans, it has spread since 1848 with unusual rapidity all over Germany and Switzerland, and at this day the Inner Mission is looked upon by evangelical Christians as one of the most important movements which has ever been made by means of associations of private Christians in any country.

INNOCENTS (FESTIVAL OF THE), a festival instituted in memory of the murder of the children at Bethlehem, on the occasion of the birth of Christ. This cruel massacre of the innocents is thus recorded in Mat. ii. 16, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." At an early period in the history of the Christian church, these murdered children began to be spoken of as Christian martyrs. Irenæus says, "Christ, when he was an infant, made infants martyrs for himself, and sent them before him into his kingdom." Cyprian speaks in similar language. Hilary declares that Bethlehem flowed with the blood of the martyrs, and that they were advanced to heaven by the glory of martyrdom. Augustin also says, "These infants died for Christ, not knowing it: their parents bewailed them, dying martyrs: they could not yet speak, and yet for all that they confessed Christ: Christ granted them the honour to die for his name: Christ vouchsafed them the benefit of being washed from original sin in their own blood." The same Christian Father tells us, that the church received them to the honour of her martyrs. Origen not only calls them the first-fruits of the martyrs, but says that their memorial was always celebrated in the churches after the manner and order of the saints, as being the first martyrs that were slain for Christ. It is not unlikely that the festival of EPIPHANY (which see), may at an early period have included as one of its objects the commemoration of the massacre of the innocents. When this event came to have a separate festival of its own does not appear. It is observed now, however, on the 28th of December. The Greek church in their calendar, and the Abyssinian church in their offices, mention fourteen thousand children as having perished at Bethlehem by the inhuman decree of Herod.

INQUISITION, a sacred tribunal or court of justice, erected with Papal sanction in Roman Catholic

countries for the examination and punishment of heretics. Historians are by no means agreed as to the precise period at which the Inquisition was founded. From the establishment of Christianity by Constantine, penal laws were both enacted and executed against heretics, as being in the view of the Christian Emperors enemies to the peace and prosperity of the commonwealth. Theodosius, however, is generally allowed to have been the first of the Roman Emperors who pronounced heresy to be a capital crime (see HERETICS), and the first sanguinary law which doomed heretics to death was passed A. D. 382. About this time, we find officers, called Inquisitors, employed to assist in the execution of the bloody enactments, which visited with the severest punishment the slightest deviation from what was considered to be the orthodox doctrine of the church. These officers, however, were not like the Inquisitors of the Romish church in after ages belonging to the clerical order, but laymen appointed by the Roman prefects.

Heresy was from early times viewed by the church as a very heinous crime, incurring excommunication in its severest form; but so far were the clergy from desiring the death of heretics, that Martin, bishop of Treves, strongly remonstrated with the Emperor Maximus against putting the heretic Priscillian to death—a deed which he declared “all the bishops of France and Italy regarded with the utmost abhorrence.” And we find Augustin protesting to the proconsul of Africa, “that rather than see the punishment of death inflicted upon the heretical Donatists, both he and all his clergy would willingly perish by their hands.”

As centuries rolled onward, the proceedings against heretics were marked by increasing severity, until in the eleventh century capital punishment even in its most dreadful form, that of burning alive, was extended to all who obstinately adhered to opinions differing from the received faith. It was not, however, until the thirteenth century, that the court of the Inquisition was first established, its immediate motive being the suppression of the alleged heresy of the ALBIGENSES (which see). At the Lateran council in 1215, in the midst of the thirty years' bloody crusade against these determined opponents of the Church of Rome, the plan of an inquisition or sacred tribunal for the punishment and extermination of heretics was conceived by Innocent III., who then occupied the Papal see. At a council held at Toulouse in 1229, it was ordered that a permanent Inquisition should be established against the heretics. It was not, however, until Pope Gregory IX. in 1233 had deprived the bishops of the power of punishing the heretics of their respective dioceses, and intrusted that duty to the friars of St. Dominic, that the Inquisition was erected into a distinct tribunal. These Inquisitors of the Faith, as they were called, held their first court in the city of Toulouse. This dreaded tribunal was gradually introduced into all the

Italian States except Naples, into some parts of France, and into the kingdoms of Spain and Portugal.

The proceedings of the Inquisition, at its first establishment, were comparatively simple, and their examinations were conducted much in the same way as in ordinary courts of justice. Nor did the church, in these trials for heresy, pretend at the outset to assume any other than a merely spiritual authority. Convicted heretics being excommunicated by the spiritual tribunal of the Inquisition were handed over to the secular power, which consigned them to the flames. Gradually the authority of the Inquisitors was extended, and they were called upon to pronounce judgment, not only upon the words and actions, but even upon the thoughts and intentions of the accused. It was not sufficient that a man could prove himself innocent of any expression or overt act which could be considered as detrimental to the Church of Rome; if they could only, by the application of cruel torture, extract from him a confession of having wronged the church in thought, they forthwith pronounced him guilty of heresy. No sooner did a man incur the suspicion of heresy than spies, called Familiars of the Inquisition, were employed narrowly to watch him with the view of discovering the slightest possible excuse for handing him over to the sacred tribunal of the Holy Office. The tortures to which the accused were subjected, in order to obtain such a confession as the Inquisitors desired, were of three kinds, which are thus described by Mr. Shoberl, in his ‘Persecutions of Popery:’ “The first, called squassation, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his joints were dislocated; for this species of torture was continued for an hour and sometimes longer, according to the pleasure of the inquisitors present, and to what the strength of the sufferer seemed capable of enduring. If this torture was not sufficient to overcome him, that of water was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by fire was equally painful. A very brisk fire was made; and, the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive and intention for the actions which they acknowledged to have committed; and a third time, to force them to reveal their accomplices or abettors.



"If these infernal cruelties failed to wring a confession, artifices and snares were resorted to. Suborned wretches were sent to their dungeons; pretending to comfort and assist them, or even to be prisoners like themselves, they launched out against the Inquisition as an insupportable tyranny and the greatest of all the scourges with which God had ever afflicted mankind. Their dupes fell the more readily into the snare, as it is hard to withstand the services of friendship and compassion performed for us when in the extremity of misery. The inquisitors seconded these artifices to the utmost of their power. They assured the sufferers that they sympathized with them; that all they aimed at was their conversion; that the slightest confession, which they might make to them in private, and which they promised to keep inviolably secret, would be sufficient to put an end to their afflictions and to procure their liberation.

"The upshot was that, if the accused was held to be convicted in the judgment of the inquisitors, or by witnesses, or by his own confession, he was sentenced, according to the heinousness of the offence, to death, to perpetual imprisonment, to the galleys, flogging, or some other punishment. After condemnation, the execution was deferred for one or perhaps several years, that the sacrifice of a great number of delinquents at once might produce a more striking and terrible effect."

The cruel death by which the Inquisition closed the career of its victims was styled in Spain and Portugal an *AUTO-DA-FÉ* (which see), or Act of Faith, being regarded as a religious ceremony of peculiar solemnity. These wholesale executions in Spain were for a long time of very frequent occurrence. The Roman Catholic writer Llorente, who was for some years secretary to the Spanish Inquisition, computes that from 1481 to 1517, no fewer than 13,000 human beings were burnt alive, 8,700 burnt in effigy, and 17,000 condemned to different penances. Thus, in the short space of thirty-six years, 191,423 persons were sentenced by the several Inquisitorial Tribunals of Spain alone. The Jews and the Moors formed the great majority of the victims of the Holy Office. It was not until the eighteenth century, that though the Inquisition retained its original constitution almost unaltered, yet the horrors of that dark tribunal began gradually to abate. The awful spectacle of an *auto-da-fé* was now more rarely exhibited. But even during that century cases, from time to time, occurred, in which, by the authority of the Inquisition, individuals were committed to the flames. The Holy Office of the Inquisition in Spain, however, was abolished by Napoleon Buonaparte in 1808, and its funds applied to the reduction of the public debt. It was restored by Ferdinand VII., in 1814, but totally abolished by the constitution of the Cortes in 1820, and, on the recommendation of the chief European powers in 1823, its re-establishment was refused. According to the calculation of Llorente, in his 'History of the Spanish Inquisition,' compiled

from its own records, it appears, that from the year 1481 to 1808, this tribunal condemned in Spain alone, 341,021 persons.

The abolition of the Holy Office in Spain was generally supposed to have been followed by the extinction of similar tribunals in other parts of Europe, where they had existed and been in operation. This, however, was not the case in regard to Rome at least. From the statements of M. Tournon, who was prefect of the department of Rome from 1810 to 1814, it would appear that when the French took possession of the eternal city in 1809, they found the prisons of the Inquisition nearly empty, and learned that they had been so for many years before. But whatever may have been the state of matters at the period referred to, it was at all events found to be necessary in 1825 to rebuild the prisons. From that time till the revolution in 1848, when the Pope fled from Rome, nothing further was heard of the Holy Office: but when the government passed into the hands of the Constituent Assembly, that body suppressed the Inquisition, and when the prisons were thrown open, only a single ecclesiastic and a solitary nun were found lodged there, the former being a bishop, who had been imprisoned for upwards of twenty years. Skeletons of human bodies were found in the vaults of the building, which, from the manner in which they were placed, must have been deposited there at a comparatively recent period. Since the occupation of Rome by the French, the prisons of the Inquisition appear to have been used for the confinement of criminals not amenable to the laws. There is no evidence, however, that the atrocious cruelties formerly perpetrated by the Holy Office, either have been, or are likely soon to be revived. That the spirit of Rome is persecuting and intolerant, her past history too plainly shows, but it is earnestly to be hoped that in future, such is the intelligence of the age and the refinement of advancing civilization, as well as the progress of more enlightened views on the subject of toleration, that the Inquisition will never again be permitted to light its fires, or to torture its victims under the hallowed name of religion.

**INSACRATI** (Lat. unconsecrated), a name given in the ancient canons to the inferior orders of the clergy in the Christian church. Thus in the council of Agde, the *unconsecrated* ministers are forbidden to touch the sacred vessels, or to enter into the *diaconicon* or sanctuary.

**INSTALLATION**, the act in the Church of England of giving possession of his office to a canon or prebendary of a cathedral, by placing him in his stall.

**INSTITUTION**, the act in the Church of England by which the bishop commits to a clergyman the cure of a church. No person can be instituted to any benefice unless he be in priest's orders. If he has been already ordained by a bishop, he must present his letters of orders, and show a testimonial

of previous good behaviour, if the bishop shall require it; and further, he must manifest himself, on due examination, to be worthy of his ministry. At his institution, the presentee subscribes, in the presence of the ordinary, the *Thirty-Nine Articles*, and also the following three articles:

"1. That the king's majesty, under God, is the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

"2. That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed in public prayer, and administration of the sacraments, and none other.

"3. That he alloweth the Book of Articles of religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the articles therein contained, being in number nine-and-thirty, besides the ratification, to be agreeable to the Word of God."

"An oath is taken against simony—'I, A. B., do swear, that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living—[*respectively and particularly naming the same, whereunto he is to be admitted, instituted, collated, installed, or confirmed*] nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise, made by any other without my knowledge or consent. So help me God, through Jesus Christ.' Also the Oath of Allegiance—'I, A. B., do sincerely promise and swear, that I will be faithful and bear true allegiance to her Majesty, Queen Victoria. So help me God.' And the Oath of Sovereignty—'I, A. B., do swear, that I do from my heart, abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whomsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God.' There is, likewise, the Oath of *Canonical Obedience* to the bishop; and every clergyman, on being either

licensed to a curacy, or instituted to a benefice, signs the following declaration:—'I, A. B., do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established; which is subscribed in the presence of the bishop, or of some other person appointed by the bishop as his 'commissary.' These various oaths having been taken, a particular and distinct entry of the institution, mentioning the date, the name of the patron of the living, and other circumstances, is to be made in the public register of the Ordinary.

INSPIRATION. It was the general belief of the ancient Christian church, that the prophets and apostles wrote as well as taught under the inspiration of the Holy Ghost, that is, they were unerringly guided into all the truth, and their writings must therefore be regarded as infallible. That such was the belief of the Jews in regard to the Old Testament Scriptures in the time of Christ, is clear from the statement of Josephus, who says, that his countrymen universally believed them to have been written by men, "as they learned them of God himself by inspiration," and were justly regarded as divine. "How firmly we have given credit," he says, "to these books of our own nation, is evident from what we do: for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and if occasion be, willingly to die for them." In the New Testament also we have decisive testimony as to the inspiration of the Old. Thus Paul declares in 2 Tim. iii. 16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In Acts vii. 38, the Jewish Scriptures are termed "the lively oracles," and in Rom. iii. 2, and Heb. v. 12, they are described as the "oracles of God." In John v. 39, our blessed Lord appealed to the ancient Jewish Scriptures in these words, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And in regard to the New Testament, the Apostles received the distinct assurance from the mouth of Christ, that the Father should send the Spirit, who should teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. "Howbeit," he adds, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come." And Paul declares in the name of his fellow-apostles, 1 Cor. ii. 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." John also speaks in the name of all his brethren thus, 1 John iv. 6, "We are of God: he

that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Not only the apostles, but the primitive churches also recognized the Sacred Writings as inspired. Thus Justin Martyr, who was contemporary with the apostle John, says, that "the Gospels were written by men full of the Holy Ghost." Irenæus, a few years later, declares, that "the Scriptures were dictated by the Spirit of God, and that, therefore, it is wickedness to contradict them, and sacrilege to alter them." The Fathers, however, differed in their views of inspiration; some took it in a more restricted, others in a more comprehensive sense. But they were usually more inclined to admit verbal inspiration in the case of the Old than of the New Testament; and it was not till the canon of the New Testament had been completed, that they adopted concerning it the views which they had long entertained concerning the verbal inspiration of the Old Testament. Many of the early writers held very strong views on the subject of inspiration. Eusebius of Cesarea considers it highly improper for any man to assert that the sacred writers could have substituted one name for another, for example, Abimelech for Achish. Chrysostom calls the mouth of the prophets, the mouth of God, and Augustin compares the apostles with the hands which noted down that which Christ the head dictated. Many of the Jews held that in penning the Old Testament, the inspired writers were entirely passive.

The first of the ancient Christian writers who took up the notion of different degrees of inspiration, was Theodore of Mopsuestia, who on this account incurred the reprehension of the fifth oecumenical synod. The Jews were accustomed to speak of three different degrees of inspiration. Moses, they alleged, possessed the highest degree, with whom God spake mouth to mouth; the second, according to their view, was the gift of prophecy; and the lowest, the inspiration of the Holy Ghost, from which proceeded the holy writings or *Hagiographa*. The three degrees of inspiration often spoken of by Christian writers, are superintendence, elevation, and suggestion. This distinction is framed on the supposition that in some circumstances men would require a smaller portion of the Spirit's influences than in others—a supposition which is altogether gratuitous and unnecessary. Suffice it to say, that "holy men of old spake as they were moved by the Holy Ghost." All that they wrote was dictated by the express inspiration of the Spirit of God. To admit, even in the slightest degree, the unaided and uninspired exertions of erring man, is dangerous in the extreme. It throws an air of doubt and uncertainty over the whole of the sacred record. Nor are we relieved by the admission, that the sentiments are entirely of divine inspiration. Such is the power of language in modifying the thought intended to be conveyed, that even although the additional concession is made, that "occasionally

a more proper word or expression is suggested," our confidence in the Bible must be somewhat shaken. The sentiments are of divine origin, but the mode of conveying them to us is, with a few slight exceptions, of man's devising. Such an opinion is highly dangerous. It is one of those unhallowed interferences with the express declarations of God which are too frequently to be charged upon speculative theologians. The Spirit of Christ hath led the sacred penman "into all truth," and if any man shall dare to assert that they have clothed "the truth" in any case in such language as to convey an erroneous impression to the mind of the reader, we unhesitatingly accuse the cavalier of denying altogether the inspiration of the Bible; since to have been guided in thought, and to have been permitted to err in the expression of it, is to charge absurdity upon the Spirit of God. It is unnecessary to remark, that we speak not of any other than the original communications made from heaven. Errors in the transcription of manuscripts, and in the translation of versions from one language to another have been permitted, but our present remarks are limited to that which forms the ground-work of the whole. Our object is to maintain the entireness of the work of the Spirit in dictating to men the sacred record. The objection against this view of inspiration, founded on the diversity of style which may be observed in the books of Scripture, is scarcely worth a moment's notice; just as if the Spirit, in operating upon the minds of men, must necessarily destroy the whole of their mental framework. There can be little doubt that, so far from feeling the slightest constraint, the writers of the sacred volume would carry forward their work to its completion without being conscious of writing under the influence of any supernatural impulse whatever. Such is the usual mode of the Spirit's operation, at least in the work of conversion. It is silent and unseen save in its effects, which are obvious and palpable to all. The sinner has been "made willing" in the day of the Redeemer's power, and in his whole deportment throughout the future part of his life, however different his actings may be from those of his unregenerate state, they are characterized, in reality, by as much freedom in thought and action as before. Similar then, we are entitled analogically to reason, would be the operations of the Spirit in inspiration. In exerting his power over the mind, he acts, not by destroying the ordinary laws of thought and emotion, but by employing these very laws to accomplish his all-gracious purpose.

Various theories of inspiration have been proposed with the view of reconciling the two different and apparently conflicting elements of the Divine and the human. Both are obviously in operation, but how much is to be attributed to the one, and how much to the other, it is difficult precisely to state. Some, as Eusebius and Chrysostom, merge the human element wholly in the Divine, man being entirely passive, and the Holy Spirit being the sole agent in the

matter. But the more common view of the subject is, that the Divine is found in the contents of the communication and the human in the channel through which the communication has flowed. Now the very use and design of inspiration, or the infallible guidance of the Spirit of God, is to preserve the Divine contents from being injured by the human, and, therefore, imperfect channel through which they are made to pass. The modern German school, however, represented by Neander, Olshausen, and Tholuck, lose sight of the great end and advantage of inspiration, and make a distinction between the actual revelation from heaven, and the outward and written record in which that revelation is contained. They admit the infallibility of the former, but they just as plainly and distinctly declare the fallibility of the latter. Opinions of a similar kind were stated by Soame Jenyns, in his 'View of the Internal Evidence of the Christian Religion.' "I readily acknowledge," says this professed champion of Christianity against the infidel, "that the Scriptures are not revelations from God, but the history of them: the revelation is derived from God; but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence." Such sentiments go far to discredit, and even to destroy the alleged inspiration of the Sacred Writings. It is impossible for us to draw a practical line of distinction between that which is actual Divine revelation, and that which is the mere human record of this revelation. "There is an internal repugnancy," Mr. Gillespie well remarks, "in the parts of this idea, That the Most Wise Being should bestow a universal revelation of himself upon man, and yet not provide suitably for the communication of the revelation. That such Being should reveal, for all time, a set of doctrines about man's condition and destination, as in relation to his Creator; and yet not make provision, at the same time, for an unobjectionable and perpetually valid vehicle for the revelation of the doctrines: this seems plainly to amount to a position the constituents of which are so repugnant to each other that they must mutually destroy each other. The internal inconsistency is so great that nothing less than the destruction of the whole by itself can be the result. Self-destruction were the only end to which a whole composed of such parts could logically attain."

Three different classes of men in modern times deny the doctrine of the inspiration of the Sacred Scriptures. Some, as Priestley, Belsham, and other Socinians of our own country, as well as Schleiermacher, De Wette, and other German divines, reject all miraculous inspiration. "I think," says Dr. Priestley, "that the Scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with re-

spect to the greater facts of which they were proper witnesses, but, like other men subject to prejudice, might be liable to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connection with any thing that was so."

Another class of writers, such as Michaelis, deny the universality of the inspiration, confining it to a part only of the sacred books, which they allow to be from God, while the others they believe to be from man. A third class of divines again, among whom are to be ranked Dr. Pye Smith and Dr. Dick, believe the whole Bible to be inspired, but not all parts of it equally inspired, some passages being written under one degree of inspiration, and others under another. According to this theory, the Scriptures may be considered as classed into the inspired, the half inspired, and the uninspired. "One part of the Bible," says Gausson in his admirable 'Theopneustia,' "is from man, people venture to say, and the other part is from God. And yet, mark what its own language on the subject is. It protests that 'ALL Scripture is given by inspiration of God.' It points to no exception. What right, then, can we have to make any, when itself admits none? Just because people tell us, if there be in the Scriptures a certain number of passages which could not have been written except under plenary inspiration, there are others for which it would have been enough for the author to have received some eminent gifts, and others still which might have been composed even by a very ordinary person! Be it so; but how does this bear upon the question? When you have been told who the author of a book is, you know that all that is in that book is from him—the easy and the difficult, the important and the unimportant. If, then, the whole Bible 'is given by inspiration of God,' of what consequence is it to the question that there are passages, in your eyes, more important or more difficult than others? The least among the companions of Jesus might no doubt have given us that 5th verse of the 11th chapter of St. John, 'Now Jesus loved Martha, and her sister, and Lazarus;' as the most petty schoolmaster also might have composed that first line of Athalie, 'Into his temple, lo! I come, Jehovah to adore.' But were we told that the great Racine employed some village schoolmaster to write out his drama, at his dictation, should we not continue, nevertheless, still to attribute to him all its parts—its first line, the notation of the scenes, the names of the *dramatis personæ*, the indications of their exits and their entrances, as well as the most sublime strophes of his choruses? If, then, God himself declares to us his having dictated the whole Scriptures, who shall dare to say that that 5th verse of the 11th chapter of St. John is less from God than the sublime words with which the Gospel begins, and which describe to us the eternal Word? Inspiration, no doubt, may be perceptible in certain passages more clearly than in others; but it is not, on

that account, less real in the one case than in the other."

The most recent school of Absolute Religionists, or those who adhere to what they term the Religion of Humanity (see HUMANITY, RELIGION OF), allege, that the pure instincts of our spiritual nature enable us to determine what portions of the Holy Scriptures are divine, and really entitled to be called the Word of God. The subjective revelation is declared to be the test of the objective, and man is made the judge of the inspired Word of God. In this view the true inspiration is that of human instinct, and the true revelation is the Word of God written in the nature of man, and the true design of the Spirit's mission is to waken up a slumbering consciousness of Christianity already planted in the soul. Such doctrines lead to the rejection of every kind of outward revelation. Man is constituted his own Deity, and the instincts of his heart his only Bible.

INSUFFLATION, a part of the ceremony of EXORCISM (which see), both in the Greek and Romish churches.

INTENTION (DOCTRINE OF), a peculiar doctrine of the Church of Rome, which is thus stated by the council of Trent: "Whosoever shall affirm that when ministers perform and confer a sacrament, it is not necessary that they should have at least the intention to do what the church does: let him be accursed." Intention on the part of a minister in administering a sacrament, is defined by Dens to be "the act of his will, whereby he wills the external act of the sacrament under the profession of doing what the church does." The intention is distinguished into four kinds: *actual, virtual, habitual, and interpretative*. The two first are not considered as sufficient to the perfecting of a sacrament; but the two last are sufficient to render a sacrament complete and valid. The intention of doing what the church does is alleged by Dens to be fourfold: "(1.) The intention of doing merely an act of external ceremony, as it were formally undertaken, without any personal will of solemnizing a sacrament, or of doing what the church does. This intention is usually called merely *external*. (2.) The intention can be not only of externally performing the outward rite, but inwardly, and in the mind, of doing generally what the church doeth, whatever, in the meantime, the minister may think concerning the church itself. This intention is called *internal*. (3.) The intention of administering a sacrament of the true name as the Roman church does. (4.) The intention of conferring sacramental effects." As, according to the doctrines of the Church of Rome, the effect does not refer to the essence of a sacrament, the fourth of the different species of intention just enumerated is not absolutely necessary. It is enough if the minister intends to do what the church does, even though he may will not to confer the effect. Accordingly, a Protestant baptism is held by the Romish church to be valid, although the Protestant churches do not believe

that grace is conferred by the sacraments. The mere *external* intention, however, is not sufficient; it must be accompanied also by the *internal*. But according to Dens, "a general, implied, and confused intention is enough, when it sufficiently determines to do those things externally, which belong to the sacramental action." It is in reference to this doctrine of intention as taught by the Church of Rome, that the Westminster Assembly's Shorter Catechism declares, that the sacraments derive their efficacy "not from any virtue in them, or *in him that doth administer them*." The doctrine of intention makes the partaker of a sacrament dependent for the benefits of it on the administrator; and must render him utterly uncertain whether in any case it has or has not been effectual.

INTERCESSORS, an appellation anciently given to some bishops in the African councils. In the African churches, on a bishopric becoming vacant, it was usual for the primate to appoint one of the provincial bishops to be a sort of procurator of the diocese, partly to exercise a temporary supervision over the vacant see, and partly to promote the speedy election of a new bishop. Hence he had the name of *Intercessor* or *Interrecutor*. Such an office, from its very nature and the circumstances attending it, was very liable to abuse. In the fifth council of Carthage, accordingly, the African fathers passed a decree that no intercessor should continue in office longer than a year, and the more effectually to prevent corruption, an intercessor was prohibited from succeeding to the bishopric which he had temporarily filled, even although he should happen to be the choice of the people.

INTERCIDONA. See DEVERRA.

INTERCISI DIES, days among the ancient Romans, which were devoted partly to the worship of the gods, and partly to ordinary business.

INTERDICT, a public censure sometimes pronounced by the Church of Rome, whereby Divine service is prohibited to be performed in some particular city, district or kingdom. During an interdict the churches are closed, and no rite of religion is allowed to be performed except baptism and extreme unction. This strong ecclesiastical measure was occasionally resorted to by bishops in ancient times, in order to compel the delivering up of a criminal, but it was always disapproved. Thus Augustin blamed a bishop, called Auxilius, on account of a proceeding of this kind. The interdict which Hincmar, bishop of Laon, inflicted on his diocese in 869 was much disapproved, and removed by Hincmar of Rheims. It was first in the eleventh century that the more regular employment of this species of ecclesiastical censure commenced. Thus in A. D. 1031, in the province of Limois, a synod interdicted certain predatory barons, who refused to take part in what was called the truce of God. "A public excommunication," to quote the description of Neander, "was pronounced on the entire province.

No person, except a clergyman, a beggar, or a child not above twelve years old, should receive burial according to the rites of the church, nor be conveyed for burial to another diocese. In all the churches divine service should be performed only in private; baptism should be imparted only when asked; the communion should be given only to the dying. No person should be able to hold a wedding while the interdict lasted. Mass should be celebrated only with closed doors. A universal mourning should prevail; the dress and mode of living should wear the appearance of a general penance, of a continuous season of fasting."

Interdicts have been frequently inflicted in France, Italy, Germany, and England. In 1170, Pope Alexander III. put all England under an interdict, forbidding the clergy to perform any part of Divine service, except baptizing infants, taking confessions, and giving absolution to dying penitents. In the following century, in the reign of King John, England was again laid under an interdict. The consequences of this Papal censure are thus described by Hume the historian: "The execution," says he, "was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was, of a sudden, deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the images, the statues of the saints, were laid on the ground; and as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid on the ground with the other sacred utensils. Mass was celebrated with closed doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite, except the communion to the dying; the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers, or any hallowed ceremony. Marriage was celebrated in the churchyard, and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and were forbidden even to salute each other, or so much as to shave their beards, and give any decent attention to their apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation."

INTERIM. See ADLAPHOISTS.

INTERMEDIATE STATES, subterranean regions believed by the scholastic theologians of the middle ages to occupy a middle place between heaven and hell. These intermediate localities are subdivided into I. PURGATORY (which see), which is

nearest to hell. 2. The LIMBUS INFANTUM (which see), where all those children remain who die unbaptized. 3. The LIMBUS PATRUM (which see), the abode of the Old Testament saints where Christ went to preach to the spirits in prison. These intermediate states have been adopted from the schoolmen by the Church of Rome, but they are unanimously rejected by the Protestant churches, and also by the Greek theologians, who, however, some of them, admit the existence of an intermediate state of the departed; but the Greek church herself determines nothing dogmatically about the state of the dead. The Jews believe that after death the soul is refused admittance either into a place of happiness or misery until the body is committed to the grave. Many of the Rabbis maintain, that all departed souls travel between heaven and earth for the space of twelve months; that they often hover about the graves where their bodies are interred; and that during this time they are subjected to the powers of the air which break their bones in the grave, and reduce them to dust.

Some modern writers hold the doctrine of an intermediate state, of a nature, however, altogether different from the purgatory of the Romish church. Thus Jung Stilling, in his 'Geisterkunde,' says, "If the departed spirit who has left this world in a state of imperfect holiness, carries with him some elements which he is not permitted to introduce into the heavenly regions, he must remain in Hades until he has put away all that is impure; but he does not suffer pain, excepting that of which he himself is the cause. The true sufferings in Hades are the desires still adhering to the soul for the pleasures of this world." Swedenborg maintains that between heaven and hell there is an intermediate place called the world of spirits, into which every man goes immediately after death; and that the intercourse which there takes place between the departed spirits is similar to that which men carry on upon earth.

INTERMENT. See FUNERAL RITES.

INTERNUNTIVS, a messenger or representative of the Pope sent to small foreign courts. A papal ambassador sent to kings or emperors is called *Nuntius* or *Nuncio*.

INTERPRETERS. See HERMENEUTÆ.

INTERSTITIA, a term used in ancient ecclesiastical law, to denote the degrees by which an ecclesiastical might ascend to the higher spiritual offices.

INTONSUS (Lat. unshorn), an epithet applied to *Apollo* and *Bacchus*, referring to their immortal youth, as the Greeks never cut their hair till they had reached the years of manhood.

INTROITO (Lat. I will go in), part of the fifth verse of the forty-second Psalm in the Vulgate version, and the forty-third of the authorized version. It is with this word that the Romish priest at the foot of the altar, after having made the sign of the cross, begins the mass, on which the servitor responds, by repeating the rest of the verse. The whole Psalm

is then repeated alternately by the priest and the servitor. In masses for the dead, and during passion-week, this Psalm is not used.

**INTROIT.** In the ancient church, and in the Church of England, in the time of Edward VI., it was customary to sing or chant a psalm immediately before the collect, epistle, and gospel. As this took place while the priest was entering within the rails of the altar, it received the name of *Introit* or entrance. This name is also applied by Aquinas to the first part or preparation of the *Mass*, beginning at the *Introibo*, and ending with the Epistle exclusively.

**INTUITIONISTS**, a name given to that modern class of thinkers, both in Germany and in England, who are accustomed to put implicit faith in the primary intuitions, or intellectual and moral instincts of the human soul, and to substitute the inward revelation of the heart for the outward revelation of the Written Word. This peculiar species of infidelity very early appeared in the Christian church, under the guise of a high spiritualism. Though existing for some time previously, it was first developed plainly in the apocryphal book called the *Clementines*, or the eighteen Homilies, where all Divine revelation is said to have commenced with the primal spirit of Humanity, which was the Spirit of God in Adam; and every future revelation has been simply a repetition, or rather a restoration of the primitive truth. The early Gnostics also boasted of the name of spiritualists, and regarded themselves as exalted by intuition far above the sphere of faith. It is not a little remarkable, that this very ground—the raising of intuition above outward revelation—was taken by Celsus and other early opponents of Christianity, who strenuously maintained that nowhere without us could more enlarged or accurate views of God and truth be obtained than by searching the inward recesses of the human mind and heart. Some of the Neo-Platonists were somewhat inclined to adopt this sentiment.

It was after the Reformation, however, that a class of intuitionists began to denounce boldly all dependence on an objective revelation. Servetus and others belonged to this school. But it was in the seventeenth and eighteenth centuries that an intelligent and influential body of Intuitionists appeared in England desirous to put an end to Christianity, by leading men back to the religion of nature and the fundamental teachings of the inward man. Lord Herbert of Cherbury, in the reign of Charles the First, led the way, and professed to found a universal religion, which the whole world would recognize as true. He was followed by others, who made no secret of their design to destroy the credibility of the Bible, and to set up a religion of intuitions. Thus Tindal, in his 'Christianity as Old as the Creation,' attempts to show, that there neither is, nor can be, any external revelation at all distinct from the internal revelation of the law of nature in the

hearts of all mankind. To those who were in favour of an outward revelation, he gave the contemptuous name of Demonists. Various writers in England, France, and Germany followed in the same track until the Intuitionists became an influential body. But the champions of Christianity triumphed, and infidelity, even though defended by men of high intelligence, such as Hume, Bolingbroke, and Gibbon, was completely silenced.

A reverence for intuitions, however, and the instincts of the human spirit, as forming the only true revelation, has once more made its appearance both in this country and in America. The most able representative of this modern school of Intuitionists, is Ralph Waldo Emerson, a man of undoubted talent, but with a genius of a dreamy, vague, unpractical cast. He professes to be the champion of the soul of man against Christians and the Bible. "The relations of the soul," says he, "to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh, he should communicate not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls from the centre of the present thought; and new-date and new-create the whole. Whenever a mind is simple, and receives a divine wisdom, then old things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it,—one thing as much as another. All things are dissolved to their centre by this cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colours which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming."

With this apostle of intuitionism, man is at once a God, a Saviour, and a Bible to himself. Nought else is necessary but man and his own inward promptings. "In the soul," declares Emerson, addressing a class of students in theology, "let the redemption be sought. Wherever a man comes there comes revolution. The old is for slaves. When a man comes all books are legible, all things transparent, all religions are forms. He is religions. Man is the wonder-worker. He is seen amid miracles. All men bless and curse. He saith yea and nay, only. The stationariness of religion; the assump-

tion that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man; indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world. See how nations and races flit bye on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster, reverend for ever. None assayeth the stern ambition to be the Self of the nation, and of Nature, but each would be an easy secondary to some Christian scheme, or sectarian connection, or some eminent man. Once leave your own knowledge of God, your own sentiment, and take secondary knowledge, as St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God with every year this secondary form lasts, and if, as now, for centuries—the chasm yawns to that breadth that men can scarcely be convinced there is in them anything divine."

The *intuitionists*, led on by Emerson, are nearly allied to, if not identical with, the adherents of the *Religion of Humanity*, headed by Theodore Parker. The latter, perhaps, admit more of the objective than the former. Emerson holds to man, and man alone, but Parker combines the outward universe with man. "Not in nature, but in man," cries Emerson, "is all the beauty and worth that he sees. The world is very empty, and is indebted to this gilding, exalting soul for all its pride. Earth fills her lap with splendours not her own." "The Absolute Religion," says Parker, "is derived from the real revelation, God, which is contained in the universe, this outward universe of matter, this inward universe of man." Both systems are alike opposed to a written revelation, as being in their view unnecessary. But it unfortunately happens, that all which is made known to us either by our inward intuitions or the outward universe, falls far short of what the Bible, and the Bible alone reveals to us.

INVENTION OF THE CROSS (FESTIVAL OF THE), a festival of the Romish church, celebrated annually on the 3d of May, in honour of the alleged discovery of the true cross by Helena the mother of the Emperor Constantine. This festival was instituted in the fifth, or more probably in the sixth century. See Cross.

INVESTITURE, the rite in the Romish church of inaugurating bishops and abbots, by investing them with the ring and crozier, or staff, as the sym-

bols of office; the ring being a token of their epousal to the church, and the staff of their pastoral duties as the shepherds of the flock. The custom seems to have been introduced in the seventh century, of presenting the clergy on ordination with the badges or insignia of their office, which varied of course according to the ministerial functions which they were bound to discharge. But the mode of inaugurating bishops or abbots was first practised probably towards the end of the tenth or beginning of the eleventh century, when the emperors and kings assumed to themselves the power of conferring, and even of selling, sacred offices. In such cases they gave to the bishop or abbot whom they appointed, written instruments, green twigs, and other things. Then followed the practice of giving a ring and a staff. The clergy who claimed by law the right of electing their bishops and abbots, were of course unwilling to surrender their privilege into other hands, and therefore, they resorted to an expedient which they found to be most effectual in defeating the designs of the emperors and kings. As soon as their bishop or abbot was dead, they hastily elected another and consecrated him, and thus the emperor or king was reduced to the necessity of confirming the ecclesiastic who had already been formally consecrated. Numerous cases of this kind are to be found in the records of the tenth century. To prevent the clergy from thus trenching on what the sovereigns regarded as their right of investiture, they required the insignia of the episcopal office, namely, the ring and the staff, to be transmitted to them immediately after the death of a bishop. By this means consecration was rendered impossible, as, according to ecclesiastical law, official power is conveyed by delivering the staff and ring; and every election till it had been ratified by consecration, could be set aside without violation of ecclesiastical law; nor could a bishop, though elected, perform any episcopal function till he was consecrated.

The whole power of a sovereign over his bishops and clergy depended on his possessing the right of investiture, which indeed was the universally recognized sign of feudal sovereignty on the one side, and of allegiance on the other. In the eleventh century, accordingly, when Gregory VII., generally known by the name of Hildebrand, wished to increase the power of the clergy, and to diminish the power of temporal princes, he could think of no better expedient for accomplishing both purposes than the publication of his celebrated decree, by which all clergymen were forbidden under penalty of deprivation to receive investiture of a bishopric, abbey, or any ecclesiastical office at the hands of a layman; while all laymen without exception were forbidden to grant investiture to a spiritual person, under pain of excommunication. This decree Gregory sent into all kingdoms, especially into France, Germany, England, and Spain, urging as his ostensible reason for prohibiting lay investitures his desire to put an end to the practice



of simony. The real object of the ambitious Pontiff was to render the Church entirely independent of the State, and to deprive the civil rulers of all influence, direct or indirect, in the affairs of the church.

From this decree of Gregory must be dated the commencement of a conflict on the subject of investiture between the Popes and Emperors, which lasted for half-a-century. The right which the Pope thus invaded had belonged to temporal princes for a long period, and had often been distinctly recognized by Popes themselves. It was not to be expected that they would surrender so important a privilege without a struggle. At first they treated the decree with the utmost contempt, taking no notice of it, and proceeding with investitures as before. The wily pontiff foresaw the opposition which his measures would encounter both from temporal princes and many of the clergy. But Gregory was not a man to be easily frightened. Henry IV., the emperor of Germany, having persisted in defiance of the papal decree in appointing bishops and abbots, the Pope summoned him to appear at Rome and answer to the charges made against him. Instead of obeying the papal summons, however, the Emperor called a convention of German bishops to meet at Worms, and there proceeded to depose Gregory from his office as Pope. No sooner did intelligence of this bold act reach Rome, than a bull was issued from the Vatican, excommunicating Henry, deposing him from the throne, and absolving his subjects from their oath of allegiance. It was unfortunate for Henry that a considerable portion of his people, including the Swabians and Saxons, in obedience to the papal decree threw off their allegiance to Henry, who, alarmed at the storm of disaffection which had thus been raised in his kingdom, repaired to Rome to implore the forgiveness of the pontiff. Gregory was then residing at the castle of Canossa, and on the arrival of the emperor, instead of affording him an immediate audience, he kept him standing for three days together, in the depth of winter, barefooted, and bareheaded, and meanly clad, within the walls of the castle, professing himself a penitent. The humiliation of the emperor was flattering to the pride of the Pope, and, therefore, with the utmost haughtiness he refused to deliver Henry from the ban of the church, reproaching him with the utmost severity for resisting the will of the earthly head of the church. At length, on the fourth day, he admitted the king into his presence, and gave him absolution on condition that, in the meantime, he should renounce the government, and if he should ever obtain it again, that he should support the Pope in everything requisite for the maintenance of the ecclesiastical laws. Henry broke his pledge, resumed the regal power, and, during the rest of Gregory's life, an incessant war was maintained between the emperor and the Pope.

After the death of Gregory, who is venerated as a saint by the Church of Rome, though he was never formally canonized, the papal chair was occupied by

Victor III., who, after a brief pontificate, was succeeded by Urban II. This pontiff, animated by the spirit of Gregory, not only renewed that Pope's decree concerning lay investitures, but he proceeded to take active steps to inflict punishment on those sovereigns who dared to violate it. Henry I., who then sat upon the throne of England, was one of the first to incur the papal resentment, having banished Anselm, Archbishop of Canterbury, from the kingdom, because he insisted upon fetching his pall from Rome, and receiving it at the hands of the Pope. Urban was indignant, and was only prevented from publicly excommunicating the English sovereign by the earnest entreaties of Anselm himself. Nay, not contented with renewing the decree of Gregory, prohibiting lay investitures, he advanced a step further, and at the council of Clermont, he caused it to be laid down broadly and universally as a new law, that no ecclesiastic should take the oath of fealty to a layman. This act completed what Gregory, doubtless, had in view from the very commencement of the controversy on investitures—the dissolution of all feudal connection between the church and the state.

Urban II. died in 1099, and was succeeded by Rainerius, a cardinal of the Gregorian party, who took the title of Paschal II. The emperor of Germany was still granting investitures as formerly in utter defiance of the papal decrees, and was living in total disregard of the sentence of excommunication which had been passed against him. To put an end to this rebellion against the authority of the church, the new Pope endeavoured to instigate Henry's subjects to renounce allegiance to their sovereign, and so well did he succeed in his object, that Henry's second son raised the standard of rebellion against his father in 1105. From the manifesto which the young prince issued in vindication of his conduct, the only charge brought against the emperor was, that he had caused a schism in the church, and had refused obedience to the Pope. The rebellion was successful, the emperor having resigned, and his son having been elected and crowned king.

Henry V. commenced his reign, by vowing submission to the Holy See; and the Pope, to display a clement and conciliatory spirit, while he confirmed the election of the new king, coupled his renewed sanction of the decree against lay investitures, with the declaration of an universal amnesty for all past offences. No sooner, however, had Henry ascended his father's throne than he threw off the mask which for his own selfish purposes, he had assumed, and despatched an embassy to the Pope, declaring that he intended to proceed in future with the investiture of bishops, notwithstanding his former promises. A war now commenced between Henry and the Pope. The emperor marched into Italy in 1110 at the head of an army of 30,000 men, demanding the consent of the Pope to crown him emperor, and formally to recognize his right of granting investitures. Paschal did not find himself in a situation to resist Henry

and his forces; he therefore proposed to adjust matters by a compromise, agreeing to allow the emperor to resume all those possessions and regalia with which he had formerly invested the bishops and abbots of his dominions. The proposal was accepted by the king, and the compact was solemnly confirmed by oath, Henry agreeing to renounce the right of investiture on the day of his coronation, and the Pope agreeing to command all bishops and abbots to restore whatever property had been granted to them since the days of Charlemagne. Henry now repaired to Rome, accompanied by a train of German and Lombard bishops, who, instead of giving their assent to the compact, attacked the Pope, charging him with having helped himself in his necessity at their expense. The Pope, beset both by the clergy and the imperial princes, was obliged to consent to the coronation; but having hesitated about recognizing the emperor's right of investiture, his holiness was seized as a prisoner, and carried away; whereupon he entirely yielded, and a new compact was entered into granting to the emperor in future full right of investiture. Paschal was accordingly set at liberty, and Henry returned in triumph to Germany, having gained the point which had been so long contested between the emperors and the Popes.

After the departure of the emperor from Rome, the Pope, in a Lateran council A. D. 1112, revoked all the concessions which had been extorted from him, and annulled the compact which had been made between Henry and himself. Yet even this step did not satisfy the adherents of the Gregorian party, and to allay their clamours, the Pope found himself, after a time, compelled to pronounce sentence of excommunication against the emperor. The same sentence was afterwards passed by Calixtus II., who gave a fresh sanction to the decrees against investiture. The estates of Germany now became urgent for a reconciliation between the emperor and the Pope, and chiefly through their exertions the celebrated concordat of Worms was agreed to on the 23d of September 1122, and ratified in the following year by a general council in the Lateran palace at Rome. This was the first oecumenical or general council held in the West; it is reckoned by the Church of Rome the ninth general council. The nature of the treaty made at Worms between the emperor and the Pope, is thus briefly described by Mr. Riddle, in his 'History of the Papacy': "By this concordat, the emperor bound himself to maintain perpetual peace with the popes, and to restore to the Church of Rome and all the churches in his dominions whatever property had been taken from them,—promising also that there should be in future no interference with the free elections of bishops and abbots,—and undertaking not to grant investiture with the crosier and ring. In return for this, the Pope conceded the following particulars: 1. That all elections of bishops and abbots in the German

empire should take place only in the presence of the emperor, or his deputies or commissioners, but without simony; in case of a disputed election, the emperor to decide in favour of the candidate who should be declared duly elected by the metropolitans and bishops of the province. 2. The elect to be invested with his temporalities at the imperial court by the sceptre only, without the crosier and ring, and to pledge himself to fulfil all his obligations to the emperor and the state. 3. With reference to bishops within the empire, but beyond the limits of Germany, the same regulations should take place, but with this limitation, that such investitures should be performed within six months from the date of consecration." Thus terminated the fifty years' struggle between the popes and the emperors of Germany on the right of investiture.

The contest, however, had not been confined to Germany; it was carried on also in other countries, particularly in England and France. The first who raised the standard of independence as a churchman against the sovereign in England was Anselm, archbishop of Canterbury, who was sent into exile, but after a time, at the earnest solicitation of the king's sister, was permitted to return to England, and to resume possession of his see. The controversy between Henry and the Pope was not of long continuance, as the king consented to forego his right of investiture with crosier and ring, but insisted upon his right to demand the oath of allegiance to be taken by all ecclesiastics. This practice, accordingly, was from that period established as the law of England, the king being recognized as having a right of sovereignty over all persons ecclesiastical as well as civil.

In the same manner, but after a shorter struggle, the controversy was settled in France. The first who refused the oath of fealty to the French king was Rodolph, archbishop of Rheims, who, having been elected to his office in 1106, proceeded to contest the matter with the king, Philip I. The Pope, Paschal II., happening to be in France while the controversy was raging, himself consecrated Rodolph at a council which he held at Troyes. In the following year Philip died, and was succeeded by Louis VI., who agreed to recognize the election of Rodolph, provided he would take the oath of allegiance, a condition which was readily assented to, and the dispute terminated. In a council at Rheims in 1119, the Pope, Calixtus II., insisted upon a renewal of the decrees against lay investitures, but Louis with equal firmness insisted upon a reservation of all the rights which the king of France had hitherto exercised in the case of bishops and their sees. Investitures with crosier and ring had for some time fallen into disuse in France, and the king made no opposition to its final prohibition. Louis VI., and the succeeding kings of France, distinctly recognized the freedom of episcopal elections, renouncing the right of nominating to bishoprics which had been formerly exercised

by the French sovereign. But to the end of the twelfth century, the custom remained unchanged of asking the royal permission before proceeding to the election of a bishop for any vacant see.

**INVIDIA**, the personification of Envy, a goddess among the ancient Romans. She was considered to be the daughter of Pallas and Styx.

**INVISIBILITY**, an attribute ascribed to God in the Sacred Scriptures. Thus he is styled by the apostle Paul, "the King eternal, immortal, *invisible*;" "whom no man hath seen, nor can see." "No man," said Jesus, "hath seen the Father at any time." He is therefore the *invisible* God. Were he the object of sight, he must be limited, confined to a certain, determinate portion of space; in short, he would cease to be the Infinite God.

**INVISIBLES**, a name given to those at the period of the Reformation in the sixteenth century, who, like Oslander, Schwenkfeld, and others, denied the perpetual visibility of the church.

**INVITATORY PSALM**, a psalm, usually the thirty-fourth, which was sung in the ancient Christian church before commencing the dispensation of the Lord's Supper. It was an invitation to participate of the communion, and was a distinct psalm from those which were sung afterwards while the people were communicating.

**INVOCATION OF THE SAINTS**. See **SAINT-WORSHIP**.

**INWARD LIGHT**. See **FRIENDS (SOCIETY OF)**.

**IO**, a priestess of *Hera* at Argos, whose worship is said to have been founded by her father Inachus. Zeus is reported to have fixed his affections upon *Io*, and on account of *Hera's* jealousy, to have changed her into a white cow. *Hera* sought the cow from Zeus, and having obtained her, committed her to the care of Argus, who, however, was slain by *Hermes*, and *Io* delivered. *Hera* then despatched a gad-fly to torment *Io*, who, after being driven through the whole earth, found a resting-place in Egypt. She is said to have founded the worship of the Egyptian goddess *Isis*, and by some believed to be identical with her, while her son Epaphus, by Jupiter, was, according to Herodotus, an Egyptian deity, to whom bulls were sacred. The ancients believed *Io* to be the moon, which indeed among the Argives received the name of *Io*.

**IONIC SCHOOL**, the earliest of the schools of philosophy in ancient Greece. It was founded by Thales of Miletum, who lived about B. C. 600. His researches were more of a physical than a metaphysical character, and were chiefly directed to the primitive formation of the universe. From observation Thales was led to believe in the existence of two fundamental principles—a pre-existing, uncreated matter, and an intelligent principle or soul. The primary matter he supposed to be in a state of fluidity, and hence he is usually represented as teaching that water is the original or elementary principle of

things. From the operation of the intelligent principle upon matter, or the primary fluid, resulted the formation of the universe. Both Ritter and Cousin charge Thales, who is well entitled to be called the Father of Greek philosophy, with atheism, but instead of considering this weighty charge as borne out by his opinions, we would be inclined rather to view the intelligent principle or *nous*, which he considered as necessary to the creation of the universe, to be, if not a full recognition of God, at all events, "a feeling after him, if haply he might find him."

The successors of Thales in the Ionic school were Anaximander, Anaximenes, and Anaxagoras. Anaximander seems to have deviated entirely from the opinions of Thales, laying aside as unnecessary the notion of an intelligent principle, and seeking only to find a material explanation of the creation of all things. With this view, instead of water or fluid matter, he substituted what he called the infinite, which by its eternal motion produced individual things. Creation was with him the decomposition of the Infinite; the emanation of separate phenomena from the all-comprehending Infinite. Anaximenes made air, not water, the original of all things, and in this notion he was followed by Diogenes of Apollonia, who, however, gave it life and intelligence. Anaxagoras, again, the philosopher of Clazomene, restored the views of Thales, maintaining matter to be the subject of forms, and intelligence the active principle of forms. The union of these constituted in his opinion the first principle of the universe. Thus Anaxagoras more clearly developed and strictly demonstrated what Thales had only obscurely hinted at—the idea of God. He also developed the primitive matter which he believed to consist of primitive elements, called by him *homœomeriæ* or similar parts. Not that he believed the elements to be similar to each other, but similar to the qualities which, by our senses, we discover in different sorts of bodies. The system of Anaxagoras was to a certain extent an anticipation of the Atomic theory of modern times, all phenomena being regarded as the result of the combination in different degrees and in various proportions of these original elements.

**IODAMEIA**, a priestess of *Athena*, who on one occasion, as she was entering the temple of the goddess by night, was changed into a block of stone on seeing the head of Medusa, which was worked in the garment of the goddess. In commemoration of this event, a fire was kindled every day upon the altar of Iodameia, amid the exclamation, "Iodameia lives, and demands fire."

**IONIDES**, four nymphs possessed of healing powers, who had a temple reared in honour of them on the river Cytherus in Elis.

**IPHIGENEIA**, a daughter of Agamemnon and Clytemnestra. Her father having offended *Artemis* from some cause or other, probably from failing to fulfil a vow which he had made, was warned that the

goddess would only be propitiated by the sacrifice of Iphigeneia. Agamemnon was most unwilling to discharge so painful a duty, but at length he was prevailed upon to yield, but before the sacrifice was performed, Artemis carried off Iphigeneia to Tauris, conferring upon her the honour of officiating as a priestess at her shrine. While thus engaged, her brother had formed the plan of sacrilegiously stealing and carrying to Attica the statue of *Artemis* in Tauris, which was believed to have fallen from heaven. For this crime, Orestes was about to be sacrificed on the altar of the goddess, but Iphigeneia recognizing him as her brother, saved him from death, and fled with him and the statue of the goddess, to the Attic town of Brauron near Marathon, where she continued till her death to act as priestess of *Artemis*. She was held in veneration after death, the garments worn by women who died in childbirth being offered up to her. Iphigeneia, under the name of *Artemis Orthia*, was worshipped as a goddess in Attica and Lacedaemon. Both Pausanias and Herodotus say that the Taurians offered sacrifices to Iphigeneia the daughter of Agamemnon.

IPHITHIME, one of the Nereides, and the mother of the Satyrs, in ancient Greek mythology.

IRELAND (CHRISTIANITY IN). Christianity is supposed to have been introduced into Ireland in the course of the fifth century by Patricius or St. Patrick, who appears to have been the first instrument of planting the Christian church in that country. Considerable obscurity, and even doubt, however, has been thrown over the labours, and even the very existence, of this reputed apostle of the Irish. From ancient legends, it appears, that even prior to the mission of Patrick to Ireland, Pope Celestinus had sent Palladius to that country, having ordained him as a bishop to the Scots, by whom may have been meant the Irish. The Romish missionary being unacquainted with the language of the people, did little or no good, and his labours besides were brought to a close by his premature decease. Romish writers are wont to allege that Patrick obtained his powers and authority as a Christian missionary from the Papal see, but this notion is rendered very improbable by the well-known fact, that for a considerable period of its early history, the Irish church, like the ancient British church, preserved an entire independence of Rome.

Patrick, according to Ussher, was a native of the West of Scotland, having been born in a village between Dumbarton and Glasgow, which has received from him the name of Kilpatrick. Other and more recent authorities make him a native of Boulogne in ancient Brittany in Gaul. While yet a youth, he was carried off by pirates to the North of Ireland, where he was sold as a bondman to a chieftain of the district, who employed him in tending his flocks. During the six years which he spent in this service, he became familiar with the Irish language, and deeply interested in the Irish people. Having ef-

fecting his escape from bondage, he returned to Scotland, or, as some allege, to Gaul. At a later period, he was seized with an irrepressible desire to revisit Ireland, and to consecrate his life to the service of God among the Irish people. It would appear from his published confession, that in his forty-fifth year he was consecrated to the episcopal office in Britain, and commenced his mission to Ireland in A. D. 432. The country had for ages been the seat of Pagan idolatry, and the DRUIDS (which see) exercised, in virtue of their priesthood, an unlimited authority and influence over the people. The old annalists, it is true, tell us of Cormac O'Conn, one of their princes in the fourth century, who first taught his subjects to despise the pagan rites. But however much the Druidical order may have declined in importance before the arrival of Patrick, his first attempts to diffuse Christian knowledge among the people met with the most powerful resistance from these pagan priests. Yet amid all opposition, the zealous devoted missionary relaxed not in his efforts. Possessing an intimate acquaintance with the customs and the language of the country, he prosecuted his great work with unwearied diligence, among all classes of society. Nor were his labours without manifest success. Several of the Irish chieftains became converts to Christianity, and in gratitude to their spiritual instructor, they conveyed over to him portions of their lands which he used as sites for the erection of monasteries. These he designed to be schools in which priests might be trained for the evangelization of the Irish people. As a fundamental means of imparting knowledge, he is said to have invented an alphabetical character for the Irish language. He preached to the people in their native tongue, and according to Archbishop Ussher, the doctrines which he taught were free from the errors of the Church of Rome. In 472, he established at Armagh the see of an archbishop.

The benefit of Patrick's labours in Ireland long survived him. He left behind him at his death in A. D. 492, a band of well-educated, devoted men, who sought to follow in the footsteps of their master. Drawing their own knowledge of the truth from the Holy Scriptures, they referred the people to the same source of infallible teaching; and planting throughout the country monasteries and missionary schools, the fame of Ireland as the seat of pure Scriptural teaching soon rose so high, that it received the honourable appellation of "the Isle of Saints." And on the testimony of Bede, we learn, that about the middle of the seventh century, many of the Anglo-Saxon nobles and clergy repaired to Ireland, either for instruction or for an opportunity of living in monasteries of a stricter discipline; and the Scots, as he terms the Irish, maintained them, taught them, and furnished them with books without fee or reward.

The labours of the Irish clergy, however, were not confined to their own country, but missionaries were

dispatched both to Britain and the Continent, to spread the knowledge of the gospel of Christ. The Culdees of Iona owed their origin as a Christian community to the preaching of the Irish apostle Columba. Burgundy, Germany, the Low Countries, and other parts of the Continent of Europe, were mainly indebted to Irish missionaries for their first acquaintance with Divine truth. The Irish divines in the eighth century held a high character for learning, and Charlemagne, emperor of Germany, himself a man of letters, invited to his court various eminent scholars from different countries, but especially from Ireland. For a long period, from its first foundation, indeed, until the middle of the twelfth century, the Church of Ireland continued to assert its independence of Rome, and to maintain its position as an active, living branch of the Church of Christ, owning no earthly head, but faithfully discharging its heavenly Master's work, and obeying his will. Various attempts were, no doubt, made by Roman pontiffs to subject the Irish church to papal domination; but without success. At length, in 1155, Pope Adrian IV., assuming to himself authority over Ireland, published a bull, making a grant of it to Henry II., king of England. The ground on which the Pope rested his right to make this grant, was thus expressed in the body of it: "For it is undeniable, and your majesty acknowledges it, that all islands on which Christ the Sun of Righteousness hath shined, and which have received the Christian faith, belong of right to St. Peter and the most holy Roman church."

From this period the Irish church came to be essentially Romish in its doctrines, constitution, and discipline. At one time it was said to have been so flourishing, that it had no fewer than three hundred bishops; but in a national synod, held in 1152, only three years before the submission of the church to the see of Rome, the number amounted to thirty-four, and before the Reformation, in the sixteenth century, a number of these had disappeared.

The interference of the popes with the Irish church was limited, for half a century, almost exclusively to the bestowing of palls on the archbishops as the sees happened to become vacant. But at length, in 1172, Henry completed his conquest of Ireland, when the clergy in synod convened, directed that the divine service in the Church of Ireland should, for the future, be in all things conformable to that of the Church of England. In 1177, an assembly of the Irish clergy was convened at Waterford, in which Henry's title to the sovereign dominion of Ireland was formally asserted and declared, with the most dreadful denunciations of the severest censures of the church against all who should dispute his rightful authority. To maintain his sovereignty over the Irish clergy, Henry filled up the vacant sees mostly with Englishmen favourable to his interests, and the consequence was, that a spirit of jealousy, and even of bitter hostility, began to be manifested between

the English and the Irish ecclesiastics. At length, when John succeeded to the throne of England, this animosity, which had long been smouldering, burst forth into a flame. The archbishopric of Armagh being vacant, the king asserted his privilege, and nominated an Englishman, Humphry de Tackhull, to the see. But the suffragan bishops, and some clergy of the diocese, proceeded, without regard to the royal mandate, to elect Eugene MacGillivider, one of their own countrymen. John, enraged at this infringement of his prerogative, addressed an appeal to the Irish legate against the irregular election; while Eugene, meanwhile, repaired to Rome, and was confirmed by the Pope. Still more incensed at this open defiance of his authority, the king prohibited the reception of Eugene by the clergy of Armagh. The contest was protracted for a considerable time, the clergy adhering to the Pope and Eugene; the king insisting on his privilege, and withholding the temporalities of the see. Through the influence of a bribe, however, John was prevailed upon to yield, and Eugene was formally invested with all the rights of the see, and the Pope's authority fully conceded.

The Pope now occupied a firm vantage ground, in so far as Ireland was concerned, and although the king and the clergy were often at variance on the subject of nominations to vacant sees, the Pope did not fail to take advantage of his improved position to settle all such disputes, by thrusting in some creature of his own in utter disregard of the alleged claims of both the contending parties. The papal encroachments were tamely submitted to, and both the civil and spiritual rights of the Irish prelates were at the entire disposal of the Roman pontiff. Henry III., with the concurrence of the Pope, made the most oppressive demands upon the Irish clergy, exacting, in 1226, a fifteenth of all cathedral churches and religious houses, and a sixteenth of all other ecclesiastical revenues. Attempts were also made to overspread the kingdom with Italian ecclesiastics, who, though luxuriously fattening upon the revenues of the Irish church, refused to discharge their clerical functions, or even to reside in the country which they pillaged by their extortions. Besides, the Irish clergy, who possessed the most exalted views of the superior excellence of their own church, were not a little offended by some of the most worthless of their English brethren seeking refuge in the Church of Ireland. Indignant at the intrusion of these aliens into a church which could look back upon a long catalogue of holy and devoted men, they passed a strong ordinance that no Englishman should be admitted or received into a benefice in any one of the Irish churches. At the request of Henry, the Pope interfered, commanding this ordinance to be formally rescinded within the space of one month, and in case of a refusal threatening himself to rescind it, and to declare it null and void. The constant tendency of the clergy in Ireland, indeed, during the

thirteenth century, was to encroach on the jurisdiction of the civil power, and to extend the authority of the spiritual courts over matters which rightfully belonged to the courts of civil and criminal law. And even on points which were included within the jurisdiction of the spiritual courts, it sometimes happened that the canon law was at variance with the law of the land. This was particularly the case with the law of bastardy. According to the common law, a person born before lawful wedlock was incapable of inheriting property, whereas, according to canon law, he possessed all the privileges of a regular heir. This was in great danger of leading to a collision between the civil and spiritual courts. But to prevent such an unhappy result, it was resolved to limit the spiritual courts to the investigation of the simple point of fact, whether the person was or was not born before lawful wedlock, the legal rights of the party being left exclusively in the hands of the civil courts.

For two centuries before the Reformation incessant contests were carried on between the Irish clergy and the English sovereigns, both parties struggling for supremacy in ecclesiastical matters. Not that they sought the spiritual independence of the church, for, indeed, they sought nothing more than to transfer their allegiance as churchmen from the sovereign of England to the Pope of Rome. They were content to bow implicitly in submission to the papal authority. The power of the church and the privileges of the clergy were carried to an extravagant extent. Clerical debtors claimed to be exempted from arrest, and their properties from being taxed, without their own consent. The clergy exercised the right of pardoning felons within their own dioceses, or commuted their punishment for money. They engaged in the most unseemly disputes with one another, and sometimes even settled their quarrels by single combat. The church revenues were, in many cases, utterly inadequate for the support of the clergy, and in proportion to their poverty they were rapacious and oppressive. Exorbitant demands were made for the performance of religious offices. Ecclesiastical censures were commuted for money. Indulgences were sold, and every opportunity was seized of extorting money from the people. Instead of being examples to their flocks of every good work, the priesthood almost universally was notorious for the most shameless profligacy. With a clergy both ignorant and dissolute, true piety was, of course, well nigh a stranger in the land, while its place was occupied by the grossest superstition. Nearly six hundred monastic establishments, belonging to eighteen different orders, were scattered over the entire face of the country. Ghostly friars, black, white, and grey, swarmed in countless multitudes, practising upon the credulity of an ignorant and deluded people. Crowds of Irish pilgrims resorted to Italy, Spain, and other popish countries, many of whom perished by the way. At home, also, immense numbers were persuaded an-

nually to visit St. Patrick's purgatory at Lough Derg, in the county of Donegal, in the expectation that penances performed at that privileged station would purge away even the deadliest sins. Such were the impositions practised by the priests at this celebrated place, that the Pope ordered its demolition in the fifteenth century. In the face, however, of a distinct prohibition from the Roman pontiff himself, the station at Lough Derg continues to this day to be a place of favourite resort to the deluded victims of Romish superstition.

To such a state of degradation was the Irish church reduced before the light of the glorious Reformation dawned upon the once far-famed "Island of the Saints." Darkness, indeed, covered the land, and gross darkness the people. Both the clergy and the laity had thrown off not the restraints of religion alone, but even of morality and common decency. No wonder, therefore, that the spirit of religious inquiry, which so rapidly spread throughout all the other countries of Europe in the sixteenth century, should have found a greater difficulty than anywhere else in effecting a lodgment for itself in the minds of the people of Ireland.

IRIS, mentioned by Homer as the minister of the gods, who conveyed messages both to gods and men. The rainbow received the name of Iris, and the goddess in all probability was a personification of that brilliant phenomenon in the heavens. In the later classics she generally appears as the attendant of *Hera*. Little is known concerning the worship of Iris, except that she was worshipped by the Delians with offerings of wheaten cakes, honey, and dried figs.

IRISH EPISCOPAL CHURCH. The Irish clergy and people sunk, as we have seen in a preceding article, to the lowest state of intellectual and moral degradation, were not in a condition to appreciate the benefits likely to arise from the Lutheran Reformation. Since the twelfth century Romanism had held undisputed sway over the minds of the ignorant and inquiring natives. A spirit of religious investigation had, indeed, for some time previous to the Reformation, forced its way into Ireland by means of English settlers; and, in the tenth year of Henry VII., it had been found necessary to enact statutes with the view of preventing the growth of Lollardism and heresy. But such seeds of the Reformation, introduced into Ireland by English emigrants, seem to have fallen upon an ungenial soil, and, therefore, speedily withered away. For while, in the reign of Henry VIII., reformed principles met with a ready reception in England, a considerable period elapsed before they could find a footing in Ireland. "Prelates of the more eminent dioceses," says Dr. Leland in his *History of Ireland*, "slept in monastic tranquillity, while all Europe resounded with the tumult of theological disputes. It is ridiculous to find an Irish bishop renowned for the composition of a hymn in barbarous Latin rhymes in

praise of a Saint Macartin, while his brethren in other countries were engaged in discussion of the most important points of religion; or others depending for salvation on being wrapt at their dying hour in the cowl of St. Francis, when Rome herself had confessed with shame the follies and enormities which had disgraced her communion."

No sooner had Henry VIII. secured the cordial and prompt compliance of his English subjects with the principles of the Reformation than he resolved to procure, if possible, a reception for the new doctrines in Ireland also. With this view he dispatched commissioners to confer with the clergy and nobility of that country, and to obtain a general acknowledgment of the king's supremacy as the earthly head of the church. Instead, however, of the royal commissioners succeeding in the accomplishment of their object, they were treated, to Henry's mortification and disappointment, with the greatest indifference and neglect. The advocates of the Pope's supremacy, in opposition to the supremacy of the king, were zealous and determined. They were headed by Cromer, Archbishop of Armagh, a prelate of ability and learning, and who, being primate of all Ireland, possessed sufficient influence to defeat the purposes of Henry, and to retard the progress of the Reformation in Ireland. The chief agent in forwarding the royal designs was George Brown, who had been a provincial of the friars of St. Augustin, but who was the first Protestant prelate that held a see in Ireland, having been appointed by Henry, Archbishop of Dublin. He had attracted peculiar notice by the zeal with which he preached doctrines utterly opposed to the dogmas of the Romish church, and being thus, for a long period, favourable to reformed opinions, he was thought to be well adapted for leading the way in planting a reformed church among the bigoted Irish Romanists. His labours in the cause of Protestantism met with the most violent opposition, and his life was frequently in imminent danger from the zealots of the popish party. He reported to the king the melancholy position of ecclesiastical affairs in Ireland, and strongly recommended that an Irish parliament should be summoned without delay in order to enforce a general acknowledgment of the king's supremacy. The suggestion of Archbishop Brown was adopted, and a parliament was convened at Dublin on the first of May 1536, by which all opposition was silenced, and the national religion was formally changed, the Reformed faith being established as the recognized religion of the country. Various statutes were enacted with the view of carrying out this great object. The king was declared supreme earthly head of the church of Ireland; the king was invested with the first-fruits of bishoprics, and other secular promotions in the Irish church, as well as the first-fruits of abbeys, priories, colleges, and hospitals; all appeals to Rome in spiritual causes were forbidden; the authority of the Pope was solemnly renounced, and all

who should dare to acknowledge it in Ireland were made subject to *præmunire*; all officers of every kind and degree were required to take the oath of supremacy, and the refusal to take it was pronounced, as in England, to be high treason. Thus was Protestantism declared to be the religion of Ireland by law established. The religious houses were suppressed, and their lands vested for ever in the crown.

The partizans of Rome in Ireland were indignant at the spiritual authority assumed by the king; and numbers of the old Irish chieftains avowed their readiness to take up arms in defence of the ancient religion. Archbishop Brown found the utmost difficulty, even at the seat of government, in counteracting the secret movements of Cromer and the popish party, who had sent a special emissary to Rome to express their devotion to the holy father, and to implore his interposition in behalf of his spiritual authority in Ireland. Several incumbents of the diocese of Dublin chose to resign their benefices rather than acknowledge the king's supremacy. Commissioners were despatched secretly from Rome to encourage Cromer and his associates in their opposition to the recent enactments, and to rouse the Irish chieftains of the North to rise in defence of the papal supremacy. A confederacy was soon formed for the suppression of heresy; an army was raised to do battle in defence of the Pope's authority; but the victory of Bellahoe, on the borders of Meath, broke the power of the Northern Irish, and sent them to their homes. After a while, recovering from the consternation into which they had been thrown, the Irish chieftains prepared once more to draw the sword against the heretics. But the prompt measures of the government frustrated this new attempt at insurrection, and the chieftains with their tumultuary bands were dispersed in all directions. These repeated defeats weakened the influence of the Ulster nobles, and rendered the cause of the Pope mere and more hopeless every day. Numbers of monasteries were now resigned into the hands of the king, and many of the warmest adherents of Rome submitted themselves to the royal authority. From Connaught, from Meath, from Munster, the most turbulent of the Irish lords vied with each other in professions of reconciliation to the king's government, and agreed to their indentures being couched in the strongest terms of submission. Henry gladly received the most powerful of these chieftains at his court; loaded them with presents, constituted them peers of parliament and members of the Irish council, and confirmed to them by patent their hereditary possessions to be held of the king by military service.

Thus peace was restored to Ireland, in so far as the Irish chieftains were concerned. The clergy, however, were not so easily won over to the cause of the Reformation. During the lifetime of Henry VIII. they felt themselves under considerable restraint, but the accession of Edward VI. to the throne, and the proclamation of the new English

liturgy, roused them to a bold and determined opposition to the innovations introduced into the religion of their country. Archbishop Brown had removed the relics and images from the churches, and this change, though submitted to with reluctance, had given rise to no open manifestation of resistance to the royal will. But no sooner was the proclamation made, enjoining the acceptance of the new liturgy, than the slumbering spirit of discontent among the clergy broke forth into deeds of open opposition. The new liturgy was treated with the utmost scorn, more especially as no law had yet established it in Ireland. The court was insulted without a power of vindicating its authority; and the people, strong in their attachment to the old religion, sympathized cordially with the clergy in their hostility to the reformed mode of worship. In the midst of these distractions, the English government embraced every opportunity of advancing the Protestant cause in Ireland, by the appointment of reformed ministers to the vacant charges. These, however, found no small difficulty in discharging their sacred duties, in consequence of the prejudices, and even enmity of their parishioners. A striking instance of this occurred in the case of John Bale, who was appointed to the see of Ossory, and whose zeal for the cause of the Reformation was so strong, that the people rose against him, and five of his domestics were slain before his face, while his own life was only saved by the vigorous interposition of the civil magistrate.

The death of Edward the Sixth and the succession of Mary to the throne, proved a grievous discouragement to the friends of Protestantism in Ireland. The Reformation, imperfectly though it had yet been carried out in the Irish church, was for a time completely arrested. A license was now published, as in England, for the celebration of mass without penalty or compulsion. The reformed clergy dreaded the approach of a time of persecution, and some of them sought safety in flight, while others were ejected to give place to ecclesiastics devoted to the Romish communion. An Irish parliament was convened at Dublin in 1556, for the purpose of re-establishing the ancient faith and worship. A papal bull to that effect was read, the whole assembly of Lords and Commons listening to it on their bended knees, in token of reverence and contrition; after which, they adjourned to the cathedral, where *Te Deum* was solemnly chanted in thanksgiving to God for the restoration of Ireland to the unity of the holy church of Rome.

The Roman Catholic faith and worship were now once more established in Ireland as well as England; all acts made against the holy see were repealed; the jurisdiction of the Pope was revived; the property and emoluments vested in the crown were restored to the church, with the exception of such lands as had been granted to the laity, and which it might have been dangerous to wrest from them. Matters now returned to nearly the same state as before the

Reformation; and the Protestants who had not quitted the country, were permitted to enjoy their opinions and worship in privacy without molestation or hindrance; the persecuting spirit which, during this unhappy reign, raged in England, not having extended across the Irish channel.

On the accession of Elizabeth at her sister's death, the new queen's well-known adherence to the cause of the Reformation revived the hearts of the Protestants in all parts of her dominions. Agreeably to the royal instructions, an Irish parliament was convened in January 1560, with the view of establishing anew the reformed worship. Not a few, both of the Lords and Commons, assembled on that occasion, were keen partizans of Rome, but after a session of only a few weeks, and amid considerable opposition, statutes were passed reversing the whole ecclesiastical system of Queen Mary, and establishing Protestantism as henceforth the established religion of Ireland. The ecclesiastical supremacy was now restored to the crown; all laws against heresy were repealed; the use of the Book of Common Prayer was enforced, and all the queen's subjects were obliged to attend the public service of the church. The Romish party inveighed against the heretical queen and her impious ministers. The clergy who could not conscientiously conform, resigned their livings, and as no reformed ministers could be found to supply their places, the churches fell to ruin, and whole districts of the country were left without religious ordinances. The Irish people generally had never lost their ancient attachment to the Romish religion, and finding the doctrines and practices of their forefathers, since the time of the Second Henry, now set at nought by the government, their clergy removed, and no others substituted in their room, they naturally conceived a bitter hatred against their English rulers, and prepared themselves for the first opportunity which should occur of vindicating their religion even by force of arms against the heretics. Such hostile feelings met with no small encouragement, both from the Pope whose authority had been treated with contempt, and from the king of Spain who happened at this time to be on no very friendly footing with Elizabeth.

Ireland continued to be exposed to constant internal commotions, caused by the ambition and jealousy of the petty chieftains, who complained loudly of the uncompromising firmness with which Elizabeth maintained her royal prerogative in the matter of pecuniary assessments. One of these discontented nobles, by name Fitz-Maurice, after urging in vain upon the king of France an invasion of Ireland, made the same proposal to the Pope, and so cordially did His Holiness enter into the project, that he forthwith issued a bull addressed to the prelates, princes, nobles, and people of Ireland, exhorting them to assist Fitz-Maurice in contending for the recovery of their liberty and the defence of the holy church. Philip II., king of Spain, aided in this enterprize,



which, however, proved entirely unsuccessful, and yet not before the flame of rebellion had been kindled throughout the greater part of Ireland, raised chiefly by the Earl of Desmond, whose death, by the hand of violence, put an end to the insurrection in the meantime. One rebellion after another kept the country in a state of commotion, fomented by the Popes of Rome, who were anxious to recover the authority which they had so long claimed over the church and people of Ireland. With the view of accomplishing this object, they succeeded in organizing a strong popish party, which the vigour of Elizabeth's government kept in some restraint; but on the accession of James I., they assumed a bolder attitude than ever. Several cities of Leinster, and almost all the cities of Munster, entered into a conspiracy to restore the Romish worship in open contempt of the penal statutes of the realm. In furtherance of this design they proceeded to eject the reformed ministers from their churches, they seized such religious houses as had been converted to civil uses, they erected their crosses, celebrated their masses in public, and their ecclesiastics might be seen marching in public procession clothed in the habits of their respective monastic orders. The seditious spirit now pervaded the whole of the southern counties of Ireland, and the government found it necessary to take active measures for its suppression; and so prompt, as well as energetic, were these measures, that the insurrection of the Southerns, alarming though it appeared for a time, was brought to a speedy termination.

There is no doubt that the undecided and vacillating conduct of James led the Irish Romanists to believe that he was not unfriendly to their communion. Presuming on the tenderness of the king towards their church, the Romish ecclesiastics denounced from the altar all who ventured to attend on the established worship. Abbeys and monasteries were repaired, and the rites of the ancient faith were celebrated openly in different parts of the country. But though James might seem to be somewhat indulgent to the erroneous tenets of the Church of Rome, no monarch could hold in greater abhorrence all attempts to trench upon the royal prerogative, by maintaining the ecclesiastical supremacy of the Pope of Rome. With such feelings, he had published a proclamation in England, commanding all Jesuits and other priests who had received orders from any foreign power to depart from the kingdom; and to maintain his consistency, he issued a similar proclamation in Ireland, ordering all the Romish clergy to quit the country within a limited time, unless they consented to conform to the laws of the land. This latter proclamation, instead of frightening, only enraged the popish party, who represented it as an act on the part of government of the most wanton injustice and oppression. A remonstrance and petition was immediately got up, demanding the free exercise of their religion, but this document

having been laid before the council, on the very day when intelligence reached Dublin of the Gunpowder Plot, the chief petitioners were seized and imprisoned in the castle, while Sir Patrick Barnwell, their principal agent, was sent in custody into England, by the command of the king. The dissatisfaction and discontent which prevailed among the Romanists in every part of Ireland, kept the government in a state of perpetual suspicion and uneasiness, and gave weight to every report of insurrection and conspiracy. Nor were the fears of the king and his ministers altogether without foundation. The Northern chieftains, followed by numbers of the native Irish, were imprudent enough to form the plan of a new rebellion, which was speedily brought to an end, however, by the vigilance of the government. The consequence was, that a vast tract of land amounting to 500,000 acres in six northern counties was forfeited to the crown. This led to the plantation of Ulster, the benefits of which are felt at this day. A large population of loyal and industrious inhabitants, chiefly Protestants, settled in the northern counties, the lands were cultivated and improved, a number of flourishing towns were established, and the province of Ulster became the most prosperous and thriving district of Ireland.

To enforce the royal authority, and put an end to the religious dissensions and animosities which still prevailed in various parts of the country, James resolved to summon an Irish parliament. The recusants, who formed a large and powerful party, were alarmed lest some additional enactments were contemplated against those who refused to abandon the Romish communion. To prevent any further penal statutes being passed, every exertion was made to strengthen the popish faction. The priests harangued the people on the dangers of the present crisis; excommunication was threatened against every man who should vote in opposition to the interests of holy mother church. But notwithstanding the extraordinary efforts made to increase their numbers, the recusants were mortified to find, on the assembling of parliament, that a considerable majority of the members were Protestants, and therefore friendly to the government. The recusants, however, were sufficiently numerous to render the debates violent and disorderly, more especially as they claimed to form a majority of members legally elected. At the very outset an animated and even angry discussion arose on the election of a speaker, and Sir John Davis, who had been recommended by the king, having been chosen to the office, the recusants refused to sit or to take any share in the proceedings of an assembly so illegal, so violent, and arbitrary. In this state of matters it was deemed prudent to prorogue the parliament. The recusants laid their complaints against the validity of many of the elections before the king, who succeeded in quieting their scruples, and prevailing upon them to take part in the deliberations of the parliament.

directed, as these were, chiefly to the civil affairs of the country.

While the parliament was sitting, a convocation of the clergy was directed to be held in Dublin, for the purpose, chiefly, of framing a public confession of faith for the established church of Ireland. This confession appears to have been drawn up in 1615 by Archbishop Ussher, one of the most able and learned men of his day. The document, when completed, consisted of no fewer than one hundred and four articles, including the nine Calvinistic ARTICLES OF LAMBETH (which see), prepared in 1595; and having been submitted to the convocation, it was approved by that body, and ratified by the lord-deputy of Ireland.

At the death of James I., and the accession of his son Charles I., England being involved in foreign wars, and embarrassed by domestic dissensions, the Irish recusants gladly availed themselves of the opportunity to fan the flame of discontent among their own countrymen. In this they were aided as usual by Rome, a bull having been issued by Urban VIII., calling upon them rather to lose their lives than to take that wicked and pestilent oath of supremacy, whereby the sceptre of the Catholic church was wrested from the hand of the vicar of God Almighty. Such an appeal coming from the Pope himself, could not fail to exert a powerful influence upon an ignorant and superstitious people. Charles, however, by the advice of the Irish council, provided against the apparently impending danger by making a large addition to his army in Ireland. Hopes were held out to the popish party of obtaining some favourable concessions from the king, and reports were industriously spread that they were to be gratified with a full toleration of their religion. The Protestant clergy forthwith took the alarm, and at the instigation of the archbishop of Armagh, hastened to lay before the government a firm but respectful protest against all toleration of Popish worship and ceremonies. "The religion of the papists," said they, "is superstitious and idolatrous; their faith and doctrine, erroneous and heretical; their church, in respect of both, apostatical. To give them therefore a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects; for, first, it is to make ourselves accessory not only to their superstitious, idolatries, and heresies, and, in a word, to all the abominations of popery, but also, (which is a consequence of the former) to the perdition of the seduced people, which perish in the deluge of the Catholic apostacy. Secondly, to grant them a toleration, in respect of any money to be given, or contribution to be made by them, is to set religion to sale, and with it the souls of the people, whom Christ hath redeemed with his blood. And as it is a great sin, so it is also a matter of most dangerous consequence: the consideration whereof we commit to the wise and judicious, beseeching the

God of truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous, against all popery, superstition, and idolatry."

The pulpits of the Irish church now resounded with strong condemnation of the errors of Popery, while the Romanists themselves, encouraged by the expectation of full toleration, publicly professed their religion, and practised its rites in all parts of the country, to the great offence of the Protestant people and clergy. Nor were the hopes which they were led to entertain of receiving some marks of royal indulgence doomed to be disappointed. Various concessions of a very favourable kind were granted by government to the recusants, and among others, instead of the oath of supremacy, an oath was substituted by which they professed to acknowledge and promised to defend Charles as the lawful and rightful king of the realm. Encouraged by the indulgence which had been shown by government to the professors of the Romish religion, their priests urged them to the most imprudent excesses. "Their religious worship," says Leland, "was once more celebrated with public solemnity, and with the full parade of their ostentatious ritual. Churches were seized for their service; their ecclesiastical jurisdiction was avowedly and severely executed; new friaries and nunneries were erected; and even in the city of Dublin, under the immediate notice of the state, an academical body was formed, and governed by an ecclesiastic of some note, for the education of popish youth. The clergy, by whose influence these violent proceedings were directed, were by their numbers, and by their principles, justly alarming to government. They swarmed into the kingdom from foreign seminaries; where they had imbibed the most inveterate prejudices against England, and the most abject and pestilent opinions of the papal authority. Seculars and regulars alike had bound themselves by solemn oath, to defend the papacy against the whole world; to labour for the augmentation of its power and privileges; to execute its mandates, and to persecute heretics. Their whole body acted in dangerous concert under the direction of the Pope, and subject to the orders of the congregation *de propaganda fide*, lately erected at Rome; and many of them, by their education in the seminaries of Spain, were peculiarly devoted to the interests of that monarchy; habituated to regard the insurrections of the old Irish in the reign of Elizabeth as the most generous exertions of patriotism, and taught to detest that power which had quelled this spirit, and established a dominion on the ruins of the ancient dignity and pre-eminence of their countrymen."

Lord Faulkland was at this time lord-deputy of Ireland, and though himself disposed to moderation in religious matters of controversy, he felt that it was impossible for him to shut his eyes to the turbulent conduct of the recusants, which threatened seriously

to disturb the peace of the country. Supported by his council, therefore, he issued a proclamation to the effect that "the late intermission of legal proceedings against popish pretended titular archbishops, bishops, abbots, deans, vicars-general, jesuits, friars, and others, deriving their pretended authority from the see of Rome, in contempt of his majesty's royal power and authority, had bred such an extravagant insolence and presumption in them, that he was necessitated to charge and command them in his majesty's name to forbear the exercise of their popish rites and ceremonies."

This proclamation was treated with the utmost contempt, and popish worship was maintained as openly as formerly. But neither the inclinations nor instructions of the lord-deputy allowed him to adopt more stringent measures. Perceiving his weakness and timidity, the popish party began in a discontented spirit to utter loud complaints of the oppressive weight of the public burdens. The government now resolved to adopt a more active course of proceedings. Accordingly, having recalled Lord Faulkland, and committed the administration of the affairs of Ireland in the meantime to two lords justices, Lord Ely, and the Earl of Cork, who without waiting for instructions from the king, proceeded to act with the utmost firmness, threatening all absentees from the established worship with the penalties of the statute enacted in the second year of Queen Elizabeth's reign. This severity, however, was soon checked by an announcement from the government, that such stringent measures were not acceptable to the king. The recusants, delighted with the royal interference in their favour, were more insolent than before. A band of Carmelite friars, dressed in the habit of their order, made their appearance in one of the most public thoroughfares of Dublin, and openly celebrated their religious rites. The archbishop of the diocese, and the chief magistrate of the city, called upon the military to disperse the assembly; but the friars and their congregation opposing force to force, put the soldiers to flight. Tidings of this incident reached the English government, who, to maintain their own authority, and overawe the recusants, ordered fifteen religious houses to be seized and appropriated to the king's use; and the popish college which had been erected in Dublin, to be given over to the university, which forthwith converted it into a Protestant seminary.

It is lamentable to observe how far the Irish church and clergy had degenerated in the divided and distracted state of the country. Many of their places of worship were in a ruinous and dilapidated state; the church revenues were to a great extent alienated; many of the rural clergy were in a state of extreme poverty, and some of them characterized by the most deplorable ignorance and immorality. The Romish hierarchy, on the other hand, with a large and powerful body of adherents, was not slow to take

advantage of the depressed state of the Established Church, and in some places had actually taken possession of the church lands. A convocation of the Irish clergy accordingly was held, and the melancholy state of ecclesiastical affairs having been represented to the king, Lord Wentworth, who was at this time lord-deputy, received instructions to take immediate steps for rendering the Established Church more efficient and better provided. He began, therefore, with erecting churches, and supplying them with suitable ministers. Laws also were passed for the restitution of the rights of the clergy, and provision made to prevent all future alienations. Measures were adopted for the better education and training of candidates for the ministry in connection with the Irish church. The university of Dublin was placed upon a better footing, its statutes revised, and an efficient governor placed over it.

One point which the king, as well as Archbishop Laud and the lord-deputy, had much at heart, was the complete union of the churches of England and Ireland, by establishing the English articles and canons in the latter kingdom as the rule of doctrine and discipline. Ussher, and a considerable portion of the Irish clergy, were by no means favourable to this proposal, being desirous of maintaining the thorough independence of the Irish church, and the authority of its own articles which had been adopted in convocation during the late reign. To reconcile Ussher, who had been the compiler of the Irish articles, to the projected reformation, it was agreed that no censure should be passed on any of these articles, but that they should be virtually, not formally, abrogated by the establishment of the articles of the Church of England; and further that the English canons should not be adopted in a body, but a careful selection made from them to form a code of discipline for the Irish church. Chiefly through the influence of the lord-deputy, and in deference to the wishes of Charles and his ministers, the English articles were accordingly received and the canons established. This important alteration in the ecclesiastical system of the Church of Ireland was followed by the establishment of a High-Commission court in Dublin on the same model and with the same tremendous powers as the court of the same name in England. This court, however, seems not to have taken the strong steps which might have been expected from so powerful an engine of tyranny and oppression.

The whole conduct of Charles I. in his government of Ireland was so vacillating and insincere, that the people were every day more and more alienated from the English government. The people generally were devoted to the Church of Rome, and the feelings of bitter hatred which they entertained towards their English rulers, were fostered and strengthened by their clergy, who, having been educated in foreign seminaries, particularly those of France and Spain, returned to Ireland thoroughly ultramontane in their sentiments and unpatriotic in their

attachments. Bound by solemn allegiance to the Pope, they felt no obligation of submission to the king. These men, thus estranged from the English government, held consultation with its enemies at home, maintained secret correspondence with its enemies abroad, and formed schemes of insurrection for the purpose, as they alleged, of promoting the interests of mother church. In these circumstances a rebellion commenced, led on by Roger Moore, the head of a once powerful family in Leinster. Appealing to the prejudices, and rousing the passions of the native Irish, this man speedily gathered around him a large and enthusiastic band of conspirators. A considerable number of the old Irish chieftains flocked to his standard. Money, arms, and ammunition were supplied from foreign parts. The Romish clergy entered into the plot with the greatest cordiality, hoping to be able to expel the heretics from Ireland, and establish once more the ancient faith as the religion of the country. When the rebellion was at its height, accordingly, a general synod was convened at Kilkenny, in which the war was declared to be lawful and pious; an oath of association was proposed as a bond of union, and a sentence of excommunication was denounced against all who should refuse to take it. The clergy, also, at this synod, proposed to dispatch embassies to foreign potentates, and to solicit the emperor of Germany, the king of France, and the Pope, to grant assistance to their cause.

The melancholy and protracted civil war which now raged in Ireland rendered it a scene of desolation and bloodshed. The extermination of the heretics and the annihilation of the Irish church were the main objects of the movement; and during the life of Charles I. the rebels met with powerful though secret encouragement from Henrietta his queen. Oliver Cromwell, by his stern and inflexible resolution, succeeded in extinguishing the rebellion, and restoring Ireland, for a time at least, to some measure of tranquillity. Charles II. was a covered and concealed friend of the Romish party in Ireland; but his brother, James II., who succeeded him, was an open and avowed Romanist. The accession of a popish prince to the English throne naturally excited the most extravagant expectations in the minds of the Irish people. They anticipated now the full and final triumph of their religion over all its enemies. The hearts of the Protestants, on the other hand, were filled with the most melancholy apprehensions. For a time James sought to allay the fears of the Protestant clergy; but as soon as he had fully matured his plans, he made no secret of his ultimate design. Orders were now issued by royal authority that the Romish clergy should not be disturbed in the exercise of their duties; and this permission was followed by an announcement that it was the pleasure of the king that the Roman Catholic prelates should appear publicly in the habit of their order. The Protestant clergy were at the same

time forbidden to introduce points of religious controversy into the pulpit; and the slightest allusion to the errors of popery was regarded as an act of sedition. Such marks of favour shown to the friends of the old faith strengthened their hands and cheered their hearts. Almost the whole army was at this time composed of Irish Romanists, and a number of Protestant officers were deprived of their commissions, and driven from the kingdom. It was the evident wish of James to invest the popish party with the whole authority and influence of the kingdom, and especially the power of controlling all future parliaments.

Protestants were now heavily discouraged. Their clergy were reduced to extreme destitution; their churches were, many of them, seized by the popish priests both in rural districts and in the towns, while such acts of spoliation and injustice were connived at by the magistrates. The anxiety of the king was to make Ireland a Catholic kingdom. An order was issued that no more than five Protestants should meet together even in churches on pain of death. But these acts of tyranny and oppression were only to last for a short period. James was driven from his throne by his indignant English subjects, and the Revolution of 1688 rendered it imperative that henceforth the sovereign of Great Britain should be a Protestant, and bound to uphold Protestantism as the established religion of the realm. William, prince of Orange, who was called to the throne on the flight of James II. after the battle of the Boyne, commenced his reign by assuring the Irish Protestants that he had come to Ireland to free them from Popish tyranny, and that he doubted not, by the Divine assistance, to complete his design. After a somewhat protracted contest, the war was brought to a close, and peace restored.

The Protestant church having been fully reinstated in all its privileges as the Established Church of Ireland, now addressed itself to its great work, the evangelization of that benighted country. Throughout the whole of the eighteenth century, though some men of great ability, fervent piety, and unwearied activity, were found among the Episcopalian clergy of Ireland, yet the cause of Protestantism made little progress. At the close of the century Ireland numbered a population of nearly 5,000,000, while the members of the Established Church did not exceed 600,000. According to the Report of the Commissioners of Public Instruction issued in 1834, the adherents of the Established Church had, in the interval, increased to 853,064.

The Act of Union, which passed in 1801, united the Church of Ireland with that of England in all matters of doctrine, worship, and discipline, thus forming "the United Church of England and Ireland." But though the Irish church has been incorporated with the Church of England she is not subject to the English canons. Neither is the Irish church represented in the *Convocation* of the English

clergy. In England subscription of the Thirty-Nine Articles is required from every candidate for holy orders or presentee to a benefice; but in Ireland such subscription is dispensed with, although the Act of Uniformity passed in the reign of Charles II., in so far as it applies to the Irish church, imposes upon all its clergy subscription to the Thirty-Nine Articles of the Church of England.

From the date of the Union, the Irish branch of the Church of England has made rapid progress in all that goes to constitute the usefulness and efficiency of a Christian church. Her position is one of peculiar difficulty, her clergy being called to labour in a land where ignorance and Romish superstition prevail to a lamentable extent. But in the midst of much discouragement they have sought faithfully to discharge their duty, not only to their own people, but to all around them. Engaged in a constant struggle with Romish error, they are almost to a man strangers to High Church or Puseyite principles. One of the principal agencies which the Irish church employs for the evangelization of the Irish-speaking population, is the Irish Society, which was established in 1826, and employs 59 readers and 719 teachers, whose labours are of great importance, there being, according to a calculation made before the famine in 1846, no fewer than 3,000,000 of Irish-speaking Roman Catholics in the country. Another valuable missionary institution connected with the Established Church is the Irish Island Society, which employs about 25 readers and teachers on the islands and coasts, and has brought the gospel within reach of about 13,000 souls. For the instruction of the young, the Irish church supports the Church Education Society for Ireland, which in 1851 had 1,882 schools, and 108,450 scholars on the roll, with an average attendance of 64,647.

Two of the most interesting colonies in Ireland are Dingle in the county Kerry, and the island of Achill in the county Mayo; both connected with the Established Church. "In the year 1831," says Dr. Dill, in his 'Mystery Solved,' "the Rev. George Gubbins was appointed curate of Dingle. At this time there was in the district neither church nor school-house; and this excellent man lived in a cabin at one shilling per week, and had stated services in the private dwellings around. In about a year after the district was visited and fearfully ravaged by the cholera. There being no physician to apply to, Mr. Gubbins became physician-general to the poor; and his kindness during a crisis so awful won the people's affections, and prepared the way for the harvest which soon followed. In 1833, the Rev. Charles Gayer arrived in the district; the following year several of the inhabitants, including two Popish priests, renounced the Romish faith; upwards of 150 families have since followed their example. Some time ago, the colony consisted of 800 converts; and notwithstanding the brutal persecution to which its present excellent missionary, Mr. Lewis, has been

subjected, and the extensive emigration of the people of that district, it now consists of 1,200. Amongst the many cheering instances of the Divine blessing on the labours of these missionaries, we may mention that of Mr. Moriarty, the present curate of Ventry, who was once a bigoted Romanist, and went on one occasion into a congregation *on purpose to disturb them in their devotions*; and who, while waiting for the moment when he should commence his interruptions, received such impressions from the truth he heard, as ultimately led to his conversion.

"Achill is the largest island on the coast of Ireland. It stands on the extreme west of Mayo, is washed by the billows of the Atlantic, and consists of mountain and bog, interspersed with small patches of cultivated land. Being visited with famine in 1831, the Rev. Edward Nangle took charge of a cargo of potatoes sent to its relief. Having found the people willing to listen to the truth, he conceived the design of founding amongst them a colony on the Moravian plan; and, with the full countenance of the principal proprietor of the island, and the cordial aid of numerous Christian friends, he soon after founded 'the Colony of Achill.' A wild tract of moor has now been reclaimed, and a number of cottages have been erected upon it for the colonists; a neat church and school-house stand in the interesting little village; several families and individuals have renounced the errors of Popery; the young generation are growing up a different class of beings from what their progenitors were; the sides of the once barren mountain are now adorned with cultivated fields and gardens; most of the island has lately been purchased by the friends of the colony, at a cost of £17,000; and thus the gospel will in future have 'free course and be glorified' in the spot which for ages has slumbered in the midnight of Popery!"

The activity and zeal of the Irish church, as well as the success which attended their efforts, led the Romanists, headed by O'Connell, to make strenuous efforts for the overthrow of the national church. Through their efforts, accordingly, the payment of tithes and church cess was for a time withheld, and many of the Protestant clergy were in great pecuniary difficulties. At length the government found it necessary to introduce various modifications of the ecclesiastical system, with a view to remove alleged abuses. An act was passed accordingly in 1833, which was considered by many as a heavy blow and sore discouragement to Protestantism in Ireland. By this measure payment of first-fruits to the crown was abolished, and in its place was substituted a yearly tax on a graduated scale of from 2½ to 15 per cent. on benefices; and from 5 to 15 per cent. on episcopal revenues. Another act was passed reducing by 25 per cent. the tithes payable throughout Ireland. The incomes of the sees of Armagh and Derry were reduced; ten bishoprics and two archbishoprics were suppressed; and the deanery of St. Patrick's was united to that of Christ Church, Dublin. The

funds realized by these alterations were appointed to be expended by an ecclesiastical commission in "the building and repairing of churches, the augmentation of small livings, and such other purposes as may conduce to the advancement of religion."

In consequence of the combined operations of famine, disease, and emigration, the population of Ireland, as the census of 1851 demonstrates, has undergone a very remarkable diminution, amounting to nearly one-third of the whole inhabitants of the country. Great numbers have for some years past left the Romish church, so that the Protestants of all denominations are computed to amount to 2,000,000, while the Romanists are supposed to amount to somewhere about 4,500,000. For some years past, the Irish Episcopal Church has been blessed to do a good work in Ireland. Among her clergy are to be found many laborious servants of Christ, who, amid much discouragement and neglect, have been honoured to advance the cause of truth and righteousness in that benighted land.

**IRISH PRESBYTERIAN CHURCH.** In tracing the origin of this important section of the Christian Church in Ireland, it is necessary to revert to an event already noticed in the preceding article—the plantation of Ulster by James I. During the latter years of the reign of Elizabeth, as well as the early part of the reign of her successor, the northern provinces had been the scene of incessant conspiracies and insurrections fomented chiefly by the old hereditary chieftains who held estates in that part of the country. The active part which these nobles took in successive plots against the government led to the forfeiture of their estates; and thus, in the course of a few years after James I. had ascended the throne of England, about half a million of acres, and nearly six whole counties in the province of Ulster, reverted to the crown. The acquisition of so large an extent of land afforded James an admirable opportunity of making an experiment with the view of discovering the best means of promoting both the religious and civil reformation of Ireland. He resolved, accordingly, to plant the greater part of the territory which had fallen into his hands with English and Scottish colonies. By this step the king hoped that an improved system of agriculture would be introduced, a spirit of industry and commercial activity would be developed among the people, and a central point would be secured, from which the Protestant faith might be speedily disseminated throughout the country generally.

At the period when this wise and sagacious project was devised by James, the province of Ulster had sunk to the lowest stage both of physical and moral degradation. The country was almost depopulated, and its resources wasted by a long protracted series of exterminating wars. Its towns and villages were in ruins, the lands uncultivated, and the thinly scattered inhabitants in a state of utter wretchedness. Its religious condition also was scarcely less deplor-

able. The nobles and their retainers were devotedly attached to the old religion, and the reformed faith had scarcely found a footing among the people. In this melancholy state of matters, the scheme for the colonization of Ulster commenced in 1605, the chief management of the enterprize being intrusted to Sir Arthur Chichester, the lord-deputy of the kingdom. In distributing the forfeited lands among the settlers, the king took care to make suitable provision for the support of the church. The ecclesiastical revenues which had been alienated by the nobles were restored to the clergy; parish churches were repaired; and for the encouragement of learning, a free school was endowed in the chief town of every diocese.

The majority of the original settlers were from Scotland, owing to the vicinity of that country to Ulster, and these being of hardy constitutions and an enterprising spirit, were well fitted to encounter the difficulties attendant on the first plantation of a colony. A few English immigrants also came over, who occupied the southern and western parts of the province. In 1610, the lands were generally occupied, and amid all the hindrances to which such an enterprize was necessarily exposed, it flourished beyond expectation, more especially in the counties of Down and Antrim. To impart additional confidence to the new settlers, a parliament was summoned, which gave the sanction of law to the various arrangements of the colony. The emigrants from Scotland had brought over with them some of their own ministers, but the writers of the time give no very flattering account of the piety of either the ministers or people. The Irish Episcopalian church, however, was in as favourable a position as it had ever been during any period of its history. The sees were all filled with Protestant prelates, and such was the stability of the church, that a convocation was summoned in 1615, which framed a confession of faith of its own, independently altogether of the Thirty-nine Articles of the Church of England, which some of the prelates wished to adopt. And so great was the peace and security which the Irish church at this time enjoyed, that a number of the English Puritan ministers who were unable conscientiously to conform fled to Ireland, and rose to places of influence both in the university and the church. These, along with the Scottish clergy, who had also obtained ecclesiastical promotion, seem to have exercised considerable influence in the first convocation; and thus we may satisfactorily account for the readiness with which the Irish Articles were adopted, notwithstanding the strong Calvinistic spirit by which they were pervaded.

Encouraged by the result of the convocation, and the tranquillity which prevailed throughout the country, but more especially in Ulster, several faithful and pious ministers repaired thither from both England and Scotland, and were instrumental in founding the Presbyterian church. One of the most able and efficient of these ministers was the cele-

brated Robert Blair, who, having been invited over by Lord Claneboy, settled at Bangor, county Down. It was a curious circumstance, that as he demurred to ordination by the bishop singly, as in his view contrary to Scripture. Dr. Knox, then prelate of the diocese in which Bangor was situated, consented to act as a presbyter along with some of the neighbouring ministers in the act of ordination. This put an end to Mr. Blair's objections, and he was solemnly ordained by the laying on of the hands of the presbytery.

About this period an awakening took place in various parts of Ireland, particularly in Antrim, Down, and other northern counties. To this season of revival in the Presbyterian churches, Mr. Blair signally contributed by his individual exertions, and by rousing other ministers to increased zeal and activity in the service of the Lord. The good work which had commenced, chiefly by the instrumentality of Mr. Blair's exertions, in various parts of Ireland, was promoted to a considerable extent by the arrival of several devoted ministers from Scotland. Among these was Mr. Josiah Welsh, son of the famous Mr. John Welsh, who married one of the daughters of John Knox. In the progress of Christ's cause, under the ministry of the Presbyterians, Archbishop Ussher, then primate of Ireland, took a deep interest. It was a matter of great rejoicing to his truly Christian heart that these godly men were labouring thus zealously in the advancement of the Redeemer's kingdom. The utmost anxiety was manifested by the people to hear the Word of life, and accordingly, not merely on Sabbaths, but at the monthly meetings and the sacramental occasions, crowds attended, and eagerly hung on the lips of these men of God as they declared the heavenly message with which they had been intrusted. Their success, however, as might have been expected, soon called forth the jealousy and malignant hatred of their enemies. Knowing their abhorrence of every ceremony which savoured in the least of Popery, suares were laid for them by many of the conformist clergy. But in vain. The cause of God advanced, the numbers of their adherents increased daily, and the Presbyterian Church flourished amid the prayers and the exertions of its faithful pastors.

The hour of trial and sore persecution at length came. Mr. Blair having gone to visit his friends in Scotland, assisted at a communion along with Mr. John Livingston at the Kirk of Shotts. Mr. Maxwell, one of the ministers of Edinburgh, an ambitious, time-serving individual, brought an accusation against both, as if they had taught the necessity of bodily afflictions in the process of the new birth. This groundless and foolish charge reached the ears of Ecklin, the Bishop of Down, who had been for some time waiting for an opportunity of silencing two such effective and popular ministers. Without delay, therefore, he suspended both Mr. Livingston and Mr. Blair from the duties of the ministry. A

punishment so summary, and that, too, founded on a mere allegation which had never been proved, they felt to be oppressive and unjust, and accordingly they lost no time in complaining to Archbishop Ussher, who immediately ordered the decree of suspension to be withdrawn until the charge in question was fully proved.

Nor did Bishop Ecklin's malignity stop here. He cited several of the obnoxious ministers before him, among whom was Blair, and having in vain urged them to conform, he solemnly deposed them from the office of the holy ministry. This cruel and tyrannical act, which took place in May 1632, was reported to the worthy archbishop, who had formerly interfered in their behalf; but though himself anxious for their restoration, he declined interfering, as an order had come from the King to the Lords Chief Justices concerning them. The brethren, finding that they had no other resource, came to the resolution of making an application directly at court. Mr. Blair was, accordingly, dispatched on this important errand, and having obtained recommendatory letters from several nobles and gentlemen, both in Scotland and Ireland, he set out for London. The deepest anxiety pervaded the breasts of multitudes as to the result of his application, and many a prayer was offered up for his success. The brethren were not a little afraid that the mind of the king might be wrought upon by the pernicious influence of Archbishop Laud. In the providence of God, however, it so happened that, when Mr. Blair's petition was put into the king's hands, he not only granted a gracious answer to its request, but with his own hand inserted a clause to the effect, "That if the information made to him proved false, the informers should be punished." The royal condescension and kindness was most gratifying to Mr. Blair, and he hastened home to Ireland, carrying the glad tidings to his brethren that the Lord had answered their prayers.

It was a considerable disappointment to the deposed brethren to find that, although the king had granted their petition, the noblemen to whom the royal decree was intrusted did not arrive in Ireland for nearly a year after Mr. Blair's return. At length, in May 1634, six months' liberty was permitted to those persecuted men of God, and they gladly embraced the opportunity to declare the Gospel with the utmost zeal and diligence. At the expiry of the six months, they received a continuance of their liberty for six months longer. This, however, at the instigation of Bishop Bramble of Derry, was withdrawn, in so far as Mr. Dunbar and Mr. Blair were concerned, and, accordingly, having closed their brief respite with the celebration of the Lord's Supper, they committed their people to the care of the great Bishop of souls, and submitted to the harsh treatment to which they were exposed. In November 1634 Mr. Blair was summoned a third time before the bishop of his diocese, and formally deposed from the sacred office.

The state of matters in Ireland being unsettled, and the deposed ministers thinking it improbable that they would soon be restored to the exercise of their office, resolved to cross the Atlantic and settle in New England. Having received a kind invitation from the governor of that colony, they built a ship for their accommodation, to which they gave the name of *Eagle-Wings*. This vessel, with about one hundred and forty passengers, among whom were Messrs. Blair, Livingston, and several others of the persecuted ministers, set sail from Lochfergus on the 9th September 1636. The emigrants had not proceeded far on their voyage when a violent storm arose, and they were every moment in danger of being shipwrecked. Thus discouraged at the outset, and conceiving that to proceed further, in the face of what appeared to them evidently the will of the Almighty, would be sinful, they returned without delay to the harbour from which they had sailed. The deposed ministers had not remained above a few months, however, in Ireland, when a warrant was issued for their apprehension. It was evident that new trials were preparing for them, and with the utmost dispatch they fled to Scotland, where they were kindly received and hospitably treated by some of the most eminent ministers of the time, particularly by Mr. Dickson of Irvine, and Mr. Cunningham of Holywood.

A few years elapsed when an alarming rebellion burst forth among the Papists in Ireland, and the Protestants in the northern counties were inhumanly massacred in immense numbers. The survivors of this awful persecution, being chiefly Scotchmen who had emigrated, made application to the General Assembly of the Church of Scotland in 1642, for a supply of ministers. Among those who were sent over to Ireland to assist in ordaining young men over the different parishes, and in otherwise encouraging the poor persecuted remnant, was Mr. Blair, who, from his former connection with that unhappy country, felt a peculiar interest in the distressed Presbyterians. During the three months he spent in Ireland, he generally preached once every day and twice on Sabbath, chiefly in the open air, as no church could contain the crowds who waited on his ministry.

The rebellion and massacre were the means of bringing out a very important change in the ecclesiastical condition of Ulster. The Episcopal church was now in an enfeebled and prostrate state. Few of her clergy and not one of her prelates remained in the province; and of the Protestant laity, few were conscientiously attached to prelacy. Hence a large majority of the Protestant inhabitants of Ulster were in favour of a church founded on Presbyterian principles. A number of Scottish regiments were sent over to Ireland at this time, and being accompanied by chaplains who were ordained Presbyterian ministers, the foundations of the Presbyterian church were once more laid in Ulster, conformed in all respects to the parent church in Scotland. The

army chaplains formed in each of the regiments sessions or elderships; and by their means also the first regularly constituted presbytery held in Ireland, met at Carrickfergus on Friday the 10th of June 1642. No sooner was it known in the surrounding country that a presbytery had been formed in Carrickfergus, than applications poured in from the adjoining parishes for admission into their communion, and for a supply of ministers. This was the origin of the *Irish Presbyterian Church*, which has since earned for itself a deservedly high place among the faithful churches of Christ for usefulness and efficiency.

Many of the Episcopal clergy now came forward and joined the presbytery. Before admission, however, they were called upon to profess repentance in public for their former conduct. The number of congregations was daily on the increase, and another application was made by the presbytery in 1643, to the General Assembly of the Church of Scotland for an additional supply of ministers. This petition was intrusted to the Rev. John Scott, one of their number, who, on his appearance in the Assembly, was duly recognized and admitted as a member of the court. This meeting of the supreme ecclesiastical court of Scotland is noted in history as having been that on which the important document, commonly known by the name of the Solemn League and Covenant, was formally discussed and agreed to.

While the negotiations in regard to the Solemn League and Covenant were carrying on both in England and Scotland, the neighbouring kingdom of Ireland was still agitated by religious and civil dissensions. For a time the Romanist party appeared to be completely disconcerted by the success which attended the Scottish forces under Munro, and the British regiments under Sir William and Sir Robert Stewart; but their courage revived on the arrival of O'Neill, an experienced officer, who had distinguished himself in the Spanish and Imperial service. In preparation for the coming of this distinguished leader, steps had been taken, chiefly through means of the clergy, to establish a formal confederacy among all the Roman Catholics of the kingdom. For the accomplishment of this object, a General Assembly of Romanist lords and bishops, with delegates both lay and clerical from the provinces and principal towns, was summoned to meet in Kilkenny in October 1642. At this convocation the Romish faith was declared to be again established, and the ecclesiastical estates of the kingdom were ordained to be the possessions of the Romish clergy. An oath of association was at the same time adopted, and appointed to be administered by the priesthood to every parishioner, binding him to consent to no peace except on the following conditions:

"I. That the Roman Catholics, both clergy and laity, have free and public exercise of the Roman Catholic religion and function throughout the kingdom, in as full lustre and splendour as it was in the reign of King Henry the Seventh.



"II. That the secular clergy of Ireland, viz., primates, archbishops, bishops, ordinaries, deans, deans and chapters, archdeacons, prebendaries, and other dignitaries, parsons, vicars, and all other pastors of the secular clergy, shall enjoy all manner of jurisdiction, privileges, immunities, in as full and ample a manner as was enjoyed within this realm during the reign of the late Henry the Seventh.

"III. That all laws and statutes made since the twentieth year of King Henry the Eighth, whereby any restraint, penalty, or restriction, is laid on the free exercise of the Roman Catholic religion within this kingdom, may be repealed and declared void by one or more acts of parliament.

"IV. That all primates, archbishops, bishops, deans, &c., shall hold and enjoy all the churches and church-livings in as large and ample a manner as the late Protestant clergy respectively enjoyed the same, on the first day of October 1641, together with all the profits, emoluments, perquisites, liberties, and rights to their respective sees and churches."

When this assembly had closed its sittings in January 1643, it was resolved to prosecute the war with increased vigour, and the conduct of military operations in Ulster was intrusted to General O'Neill. Charles, being involved in a contest with his own parliament in England, was disposed as soon as possible to come to terms with the Romanists in Ireland. To carry out this object he held secret correspondence with the leaders, and even appointed commissioners to treat with the supreme council of the confederates. At the very outset, however, the success of the negotiations was frustrated by the influence of the lords justices and the Irish privy council. But the Earl of Ormond, who was a ready tool in the hands of the king, at length obtained a cessation of hostilities between the royal forces and those of the confederacy; the Roman Catholics engaging to pay the king £30,000, and Ormond guaranteeing to them and to their clergy the undisturbed possession of all the towns, castles, and churches in those parts of the kingdom which were occupied by their forces at the time of signing the treaty. This arrangement, instead of being generally approved, was the means of spreading a very unfavourable impression, both in England and in Scotland, as to the feelings of the king. He was now looked upon as decidedly favourable to the Roman Catholics. The parliament were indignant at the cessation of hostilities in Ireland, and they resolved to impeach Ormond as a traitor. The conduct of Charles in his management of Irish affairs, and the concessions which had been made with his sanction to the Romanists in Ireland, while at this critical period it inflicted a deep injury on the royal cause, led both the English parliament and the Scottish estates to take a still deeper interest than before in the success of the covenant.

Nowhere was the cessation more unpopular than among the Presbyterians in Ulster. It had weakened their strength by affording the king an excuse

for withdrawing the English regiments in Leinster, and thus gone far to counteract the encouraging advantages they had gained by their successful struggles against the enemy. Amid these depressing events, the people of Ulster gladly hailed the arrival of Captain O'Conolly in November 1643, bearing a copy of the covenant and letters recommending it to the commanders of the British and Scottish forces. In vain did the lords justices issue a proclamation, which they commanded to be read to every regiment, denouncing the covenant as treasonable and seditious. Such was the feeling in favour of the sacred bond among both officers and men, that the commanders durst not publish the proclamation.

Meantime two measures were adopted, both of which were most obnoxious to the Irish Presbyterians. The first was the promotion by Charles of Ormond to the dignity of the Lord Lieutenant of Ireland, and the second was the removal of the Scottish forces from Ulster, by order of the Scottish estates. So strong was the alarm which the very proposal of the withdrawal of the Scottish army excited, that the Presbyterians threatened to abandon the country. Their apprehensions, however, were speedily set at rest by the arrival of the intelligence, that the Scottish estates, taking into view the critical state of matters in Ireland generally, but more especially in Ulster, had agreed to countermand their order for the removal of the Scottish army.

On the 16th of October 1643, the English parliament requested the Scottish commissioners to see that the covenant "be taken by all the officers, soldiers, and Protestants of their nation in Ireland." The matter was ultimately intrusted to the Scottish ministers, who were deputed by the General Assembly to visit Ireland. In the summer, accordingly, of 1644, the covenant was subscribed with great solemnity throughout every part of Ulster, both by the military and the masses of the people. And the benefit of this holy bond of union was soon extensively felt, in the increased feeling of attachment which was everywhere manifested to the Presbyterian cause, as well as in the revived interest which began now to be taken in the cause of piety and vital godliness. From this period, according to Dr. Reid, the able historian of the Presbyterian Church in Ireland, may be dated the SECOND REFORMATION with which the province of Ulster has been favoured.

The conflict between Charles and the parliament of England was keen and protracted. The parliament had, on their own authority and in direct opposition to the royal views, abolished prelacy, convoked the Westminster Assembly, enforced the solemn league and covenant, and substituted the Directory in room of the Book of Common Prayer. After a time, a general desire was felt in the country that the unseemly collision between the king and the houses of parliament should, if possible, be brought to a close. Commissioners were appointed on both sides, but on the subject of Ireland, as well as on

that of church government and the signing of the covenant, the negotiations were completely unsuccessful. It was proposed by the parliamentary commissioners, that the king should join with them in declaring the cessation to be void, that the war against the Irish insurgents should be carried on under their direction, and should not come to a close without their consent. But Charles refused to allow a single concession to be made, and the treaty of Uxbridge was suddenly broken off. This infatuated procedure, on the part of the monarch, evidently arose from the expectations which he had formed of concluding a peace with the Irish Romanists. Intent upon this object, he dispatched the Earl of Glamorgan privately to Ireland, with full powers to negotiate with the confederates in the king's name. Without delay a secret treaty was concluded at Kilkenny, Glamorgan engaging, on the part of the king, not only that the penal laws against popery should be entirely repealed, but that the Romish church should be re-established and endowed throughout the greater part of Ireland. The Lord-Lieutenant Ormond, wholly ignorant of this secret treaty with the popish party, made strenuous efforts to detach the northern Presbyterians from the cause of the parliament, and to induce them to espouse the cause of the king. On learning this movement on the part of Ormond, the parliament took instant steps for redressing the grievances of which the Ulster Protestants complained, and thus preventing them from joining the royalist party. Such a union, however, was rendered hopeless, not by the efforts of the parliament, but by the accidental discovery of a full and authentic copy of the private treaty which Glamorgan had, in the name and with the perfect sanction of the king, concluded with the confederates. This unexpected disclosure of the real designs of Charles, followed by the arrival in Ulster of commissioners from the parliament with supplies of money, provisions, and clothing, turned the whole current of popular feeling in that quarter against Ormond, and in favour of the parliamentary party.

The interests of religion in general, and the cause of Presbyterianism in particular, received considerable impulse at this time throughout the North of Ireland. By the exertions of the presbytery, aided and encouraged by the commissioners from the parliament, immorality was repressed among all classes, and arrangements were made for the regular administration of religious ordinances and the faithful exercise of church discipline. These beneficial measures were not a little advanced by the timely arrival from Scotland of a deputation of ministers from the General Assembly, whose counsel and advice were felt by the presbytery to be peculiarly valuable. It was a critical time, more especially as the universal favour in which the Presbyterian form of church government was held by the people of Ulster had led several episcopal ministers, particularly in the county of Antrim, to act a disingenuous part, by conform-

ing to Presbyterian usages, so far as might be sufficient to retain the confidence of the people. Several ministers, adopting this dishonourable line of conduct, formed themselves into an association, which they called a Presbytery, though it wanted the characteristics of a true Presbytery. This misnamed court, which was composed of ministers only, without the presence of elders, held no correspondence with the regularly constituted Presbytery, which sat stately at Carrickfergus, and whose proceedings they looked upon with jealousy, as likely to counteract their own secret design of restoring prelacy as soon as a fitting opportunity occurred. The army-presbytery understood the object of this mock-presbytery, and they resolved either wholly to suppress it, or to reconstruct it on a proper and more orderly footing.

Commissioners were sent in 1645 as formerly, to the Scottish General Assembly, with a petition from "the distressed Christians in Ulster for a further supply of ministers." The application was cordially granted, and several ministers were appointed "to repair unto the North of Ireland, and there to visit, comfort, instruct, and encourage the scattered flocks of Christ." At the same meeting of Assembly an application was favourably entertained from the Presbyterians of Derry and its vicinity, and three additional ministers commissioned to labour in that district. The arrival of the brethren thus commissioned by the Assembly to visit Ulster, gave great encouragement to the arduous work of the Presbytery in seeking to instruct their own flocks, and to convert those of the Roman Catholics to whom they had access. In the discharge of this latter part of their duty, it is painful to notice that they proposed to inflict civil penalties upon those Romanists who adhered to their errors notwithstanding all exertions made for their conversion; and an act of Presbytery to this effect was publicly read in the several parish churches.

At this period, the province of Ulster received a large accession to its presbyterian population by the emigration from Scotland of great numbers, who sought shelter in flight from the evils of civil war, and the cruel and devastating operations of the Earl of Montrose. A peace had now been concluded between Ormond in behalf of the king, and the supreme council of the Irish confederates at Kilkenny. But instead of allaying, this peace only increased the commotions with which the country was agitated. The Pope's nuncio had exerted himself to the utmost to prevent the peace from being concluded, and his opposition having proved fruitless, he put himself at the head of a new party consisting of the extreme Romanists, thus rendering the state of matters in Ireland still more complicated. The extreme party was joined by O'Neill and the Ulster Irish, who were averse to the peace; and the coalition thus effected enabled O'Neill to descend upon Ulster with a large army, where he obtained a complete victory

over the British and Scottish forces at Benburb near the Blackwater. This sad calamity threw the presbytery into no small distress and alarm, but it did not prevent them from labouring with the utmost assiduity for the diffusion of the gospel all around them. About this time the parliament of England passed an enactment which gave great offence to the Ulster Presbyterians, namely, that lay courts of appeal should be instituted in which the decisions of ecclesiastical courts might be reviewed. The other acts of this period, however, were received with the utmost satisfaction by the friends of presbytery in Ireland. Prelacy was abolished; the directory substituted for the Common Prayer Book; the government of the church was declared to be vested in congregational elderships, classes or presbyteries, provincial synods, and National or General Assemblies; and the power of these courts to license, ordain, suspend, or depose ministers, and to pass ecclesiastical censures, was confirmed. These enactments in favour of Presbyterianism were rendered somewhat unsatisfactory by the introduction of several restricted provisions, in deference to the views of the Independents on the one hand, and the Erastians on the other. The discussions which, in consequence, arose in England, did not extend to the North of Ireland, where the principles of the Presbyterian polity were fairly and fully carried out. To fill the vacant charges, young men were invited over from Scotland, and in this way the number of Presbyterian ministers in Ulster rapidly increased.

The victory of Benburb gave the opponents of the peace which Ormond had concluded with the confederate Romanists a complete ascendancy in Ireland, and the Pope's nuncio, supported by General O'Neill, pronounced the highest ecclesiastical censures upon all who had negotiated with Ormond. He imprisoned the members of the supreme council, formed a new council, placed himself at its head, and remodelled the army at his pleasure. Not contented with adopting these decided steps in maintenance of the interests of the Romish church, he took upon himself the office of "commander-in-chief of all Ireland, under the sovereignty of the Pope." The first act of the nuncio in this new capacity was to direct O'Neill to blockade Dublin, into which Ormond had retired. After holding out for a time, the city was surrendered to the parliamentary forces in Ulster, who took possession of it in March 1647, and in the course of a few months a treaty was concluded when Ormond retired to England.

On obtaining possession of the metropolis of Ireland, the parliament took steps for the removal of the Scottish forces from Ulster, having requested the estates of Scotland to issue an order for their recall. The British regiments in Ulster were put under the command of Colonel George Monck, who having fixed his head-quarters at Lisburn, was empowered by parliament to execute martial law within his quarters. Remarkable for duplicity and

cunning, this military officer endeavoured to conciliate the presbytery, deluding them with the assurance that the parliament was devotedly attached to the presbyterian government, and firmly adhered to the covenant. In the end of 1647, a treaty was hastily concluded by the Scottish commissioners without due authority from their estates. This treaty was usually known by the name of the Engagement, and by it Charles bound himself to establish the presbyterian church-government and worship for three years, stipulating, however, that in doing so, he was neither obliged to desire the settling that government, nor to present any bills to that effect. The commissioners from Scotland, on the other hand, engaged to support Charles against the army and the parliament; and, if necessary, to provide an adequate military force to secure an honourable peace. Such a force it was difficult to collect, and in this emergency commissioners were despatched to the Scottish forces in Ulster to induce them to return and declare for the engagement. The presbytery caused a public protest against the engagement to be read from their pulpits, and sent a commissioner to the General Assembly in Scotland to express their cordial concurrence with the parent church in opposing this attempt to restore the king to the throne. After the execution of Charles by his subjects, the presbytery of Ulster openly declared their abhorrence of the murder of the king, and the overthrow of lawful authority in England. On this subject they drew up a representation, which was read from all their pulpits, and the Solemn League and Covenant was formally renewed by the people. Application was made to General Monck to have the covenant renewed by the army, but both the crafty commander and the council of war declined to take any steps in the matter. Soon after the general retired to England, from which he never returned again.

In 1649, Oliver Cromwell made his appearance in Ireland in the capacity of general, and by his vigorous conduct of the war, soon put an end to the brief ascendancy of the prelatical party, and completely changed the aspect of affairs in Ulster, rendering the republicans masters of the province, of which they held uninterrupted possession until the Restoration. The presbytery meanwhile persevered in protesting against the power of the usurpers, and in favour of a limited monarchy in the person of Charles II. These views of the Presbyterian church in Ireland were in complete accordance with those of the parent church in Scotland, which sent over ministers to Ulster to encourage the presbytery in their adherence to the king, who had pledged himself to support the covenant. Now that the republican party had obtained the ascendancy in Ireland, the Independents, to whom Cromwell belonged, sought to spread their principles in that country; but though for ten years they received a state endowment, and enjoyed the full patronage of government, they never succeeded in establishing themselves as a religious sect in the

kingdom. So slight was the hold indeed which they had got of the affections of the people, that the Restoration of Charles had no sooner taken place, than almost all their ministers fled, and their congregations dispersed, so that in the course of a few years the Independents or Congregationalists had almost disappeared from the country.

One of the first steps which was taken by Cromwell and his party in England after the execution of Charles I., and the abolition of the House of Lords, was to frame an oath called the Engagement, in which all persons were required to swear to be faithful to the commonwealth of England as now established without a King or House of Lords. The Engagement was introduced into Ireland, and pressed upon all classes of the people, and heavy penalties threatened against all who refused to take the oath. Many of the Presbyterian ministers in consequence were compelled to abandon the country, and the few who chose to remain were forbidden to preach, and had their stipends taken from them; notwithstanding which they continued in the disguise of rustics to wander up and down in their own parishes, as well as in other places, embracing every opportunity of instructing the people in Divine truth.

The severity thus exercised towards the Presbyterian ministers in Ulster was somewhat relaxed when Cromwell assumed the title of Lord Protector of the Commonwealth. Having dispatched his son Henry to ascertain the state of parties in Ireland, the beneficial effects of his visit were soon manifest in the improvement which took place in the religious condition of Ulster. The Presbyterian ministers were permitted freely to officiate, and those who had either fled to Scotland, or been banished to that country, were allowed to return to their flocks. The church began now to exercise the utmost caution in the admission of ministers, and various acts were passed by the presbytery bearing upon this subject. The number of congregations rapidly increased in all parts of the north of Ireland, and it was found necessary no longer to confine the meetings of presbytery to one place, but to have three different meetings in different districts of the province. These meetings were not constituted into presbyteries, strictly so called, but they acted by commission of the presbytery. They met at Down, Antrim, and Route with Lagan. In 1657, another division of the presbytery took place, Route being separated from Lagan. Shortly after another meeting was formed in Tyrone, so that the meetings became five in number; and this arrangement continued till 1702, when nine presbyteries were formed, which were subsequently increased to twenty-four.

The Ulster Presbyterian churches were not a little distracted in the middle of the seventeenth century, by some converts being made from among their members to the opinions of the Quakers. (See FRIENDS, SOCIETY OF.) The first regular meeting of this body in Ulster was formed at Lurgan in 1654. Edmund

sen, a zealous supporter of Quaker principles, was imprisoned at Armagh for haranguing the people at fairs and other public places on religious matters, proclaiming the unlawfulness of tithes, and the impropriety of public ordinances and of a hired ministry. Cromwell's party knowing that the Presbyterians in Ireland were at heart in favour of the legitimate monarch, gave his son Henry strict charges to watch narrowly all their movements. The Irish council frequently issued proclamations for days of fasting and of thanksgiving; these, however, the presbytery uniformly refused to observe. Henry viewed this resistance to authority with indignation; but on being promoted by his father to the office of lord-deputy of Ireland, his whole policy underwent a remarkable change, the Presbyterians being now treated with confidence and favour. In March 1658, he summoned a number of the more eminent Presbyterian and Independent ministers to meet in Dublin, and confer with him on the subject of their maintenance. The meeting, which consisted of thirty ministers, continued nearly five weeks, and the result of their deliberations was, that Henry caused arrangements to be made for each minister receiving a regular stipend of not less than £100. "But this," says Adair, "through the uncertainty of these times came to nought before it could be well effected." The attention of the assembled ministers was next called to several other matters deeply affecting the interests of the country, such as the instruction and conversion of the Roman Catholics, the promotion of peace and unity among all godly ministers though of different churches, the due observance of the Sabbath, and the suppression of heresy and profaneness. It was Henry's earnest desire to promote in every way the improvement of Ireland; and although the death of his father, Oliver Cromwell, led to a change in the government of England, by the succession of his eldest brother Richard to the Protectorate, Henry was still continued as head of Irish affairs, and raised to the dignity of Lord Lieutenant. Under this excellent and prudent ruler, Ireland enjoyed unusual tranquillity, and became every day more prosperous. The presbytery improved the precious opportunity which this season of internal quiet afforded to visit remote districts of Ulster, and settle ordained ministers over vacant congregations.

The government of Henry was of but short duration. His brother Richard, having proved himself quite incapable of managing the affairs of England, was deprived of his office as Protector, and the government became once more republican. Henry thereupon resigned the lord lieutenancy of Ireland, and withdrew to England. The Irish Presbyterians, always opposed to republican government, agreed generally with the Scottish Presbyterians in their desire for the restoration of the exiled king. A general convention of Protestants met in Dublin about the beginning of February 1660, which appointed a fast to be kept throughout Ireland, one of

the causes assigned for it being breach of covenant. The members of the convention were for the most part favourable to prelacy, and after sitting three months, they agreed to send commissioners to England desiring the restoration of the former laws and church government and worship.

Charles II. had in the meantime been brought back to England and placed upon the throne. In the days of his adversity, he had made great professions of attachment to the cause of presbytery, but in a short time after he had received the reins of government, he threw off the mask, restored prelacy and the Liturgy, denounced the covenant, and all who adhered to it, and refused toleration to non-conformists. The Presbyterians of Ireland, like those of Scotland, had been deceived by the hollow and insincere professions of the perfidious monarch, and accordingly, immediately after the convention had closed its sittings, they sent over a deputation to the king, to lay before him their state, and solicit protection. At the same time also they sent a petition for the settling of religion according to the rule of reformation against popery, prelacy, heresy, &c., according to the covenant. On their arrival in London, the deputation, learning that the king had declared for prelacy and disowned the covenant, were requested to modify their petition by expunging all mention of the covenant and prelacy. They did so, and the king having given them an audience, listened respectfully to their petition, and sent them away with fair promises. In the meantime it was publicly known that Charles had actually named bishops for every diocese in Ireland, and that they were preparing to proceed to occupy their different sees.

For seven years the Presbyterians of Ulster had enjoyed an interval of peace and growing prosperity, during which they had gathered round them nearly the whole population of the province. They had now seventy ministers, and nearly eighty congregations, comprising a population of not fewer than 100,000 souls. The ministers were associated in five presbyteries, subordinate to a general presbytery or synod, which met usually four times in each year. In worship, government, and discipline, the Irish Presbyterians were entirely conformed to the Church of Scotland. Their church was now rooted in the affections of the people, and consolidated in all its arrangements. But a season of severe persecution was fast approaching. The prelates whom Charles had nominated to the vacant sees in Ireland repaired to their different dioceses. On the 27th of January 1661, two archbishops and ten bishops were consecrated in St. Patrick's cathedral, Dublin. This was immediately followed by a proclamation issued by the lords justices, forbidding all unlawful meetings, under which meetings of presbytery were included, and directing the sheriffs and other officers to prevent or disperse them. In vain did the Ulster clergy apply for the exemption of their presbyterian meetings from the application of this proclamation; they

were told that they might preach on the Lord's Day and exercise other pastoral duties, but they must not dare to hold meetings for the exercise of discipline in church affairs.

The first who commenced active persecution against the Pre-byterian ministers was the celebrated Jeremy Taylor, who had been appointed to the see of Down and Connor. This prelate declared in one day no fewer than thirty-six congregations vacant, on no other ground than that their ministers had not been ordained by bishops. Curates and priests were named by the bishop to the vacant charges. The rest of the brethren in the other dioceses were gradually ejected in the same way, and although they still continued preaching for a time, all of them, except two, were forced to desist within two or three months after their places were declared vacant. The two thus favoured were allowed through intercession in their behalf with the bishop, to exercise their ministry for six months after their brethren were silenced. All the Presbyterian ministers were now not only deprived of their churches and maintenance, but forbidden under heavy penalties to preach, baptize, or publicly exhort their people. In these distressing circumstances, these faithful servants of Christ had no alternative left them but to labour diligently in private. Accordingly, they visited from house to house, and held meetings for religious exercises under cloud of night. Sixty-one Presbyterian ministers in Ulster were at this time deposed from the ministry, and ejected from their benefices by the northern prelates. The summary nature of the steps thus taken in the case of the Presbyterians of Ireland, is to be accounted for by the fact that prelacy had never been abolished by law in that country, and therefore at the Restoration, being still the legal establishment, it was immediately recognized and enforced. Both in England and Scotland, on the contrary, prelacy having been already abolished, new acts of parliament required to be passed before the bishops had power to proceed against non-conformists. Of the seventy ministers who belonged at this trying time to the different presbyteries throughout Ulster, seven conformed to episcopacy, and joined the now dominant church, consenting publicly to renounce the covenant, and to be re-ordained by their bishop.

After an interval of twenty years, the Irish parliament met in May 1661, and besides establishing the former laws in regard to episcopacy in Ireland, they issued a declaration forbidding all to preach who would not conform, and ordered it to be read by every minister in Ireland to his congregation on the next Sabbath after receiving it. An act was passed by the same parliament for burning the Solemn League and Covenant; and this was accordingly done in all the cities and towns throughout the kingdom, the magistrates in every place being directors and witnesses. At this solemn time, when such deeds were transacted in the land, the presbyterian

ministers in the north gave themselves much to prayer, and held frequent conferences in private for mutual encouragement and advice in such critical times. For a few months in the beginning of the year 1662, there was a partial relaxation of the penal statutes against non-conformity, both in the case of the Romanists and of the Presbyterians; but the bishops becoming alarmed at these indications of toleration, persuaded the lords justices to issue a proclamation to the effect that as recusants, non-conformists, and sectaries, had grown worse by clemency, no further indulgence would be granted by the state. A change now took place in the government, the Duke of Ormond being appointed lord-lieutenant of Ireland; but his policy, in so far as regarded the Presbyterians, was the same as that of the lords justices. A deputation was sent by the Ulster brethren to wait upon the Duke with a petition for immunity from bishops and ceremonies, which, however, met with no success.

About this time a conspiracy, generally known by the name of *Blood's Plot*, was formed by some restless spirits for the overthrow of the government. Several concurring circumstances gave rise to the suspicion that some Irish Presbyterian ministers were to some extent connected with the plot. Such an opportunity was gladly seized for creating a prejudice against the whole body, and in consequence the greater number of the ministers of the north were either banished, imprisoned, or compelled to flee, though entirely unconnected with the conspiracy. It was to the credit of the Duke of Ormond, that when he ascertained the innocence of the Presbyterians he gave them exemption for six months from all annoyance on account of non-conformity. In the course of that time, Brandhall the primate, having died suddenly, his successor being a person of a mild spirit, prolonged the indulgence for six months longer. The ministers began gradually to resume their duties among their flocks, and in the course of four or five years the Presbyterians in Ulster had nearly recovered their former position in the province. In the year 1668, they began to build churches, and religious ordinances were publicly dispensed. The clergy held also monthly meetings of presbytery, though in private houses, and resumed their entire ecclesiastical functions, with the exception of licensing and ordaining ministers, so that in the beginning of the following year they had attained to considerable freedom. But the activity which was now displayed by the Ulster Presbyterians excited the jealousy of the Episcopalians; and Bishop Leslie of Raphoe, in particular, seemed inclined to take violent steps against the ministers of his diocese, but was compelled by the government to pause in his course of intolerance.

In 1672, Charles II., contrary to all expectation, granted a yearly pension of £600 to the Ulster Presbyterian ministers, which was distributed in equal proportions to all the ministers who were in the

country in the year 1660, and on their death to their widows and orphans. The warrant for this grant continued in force for ten years, till 1682, though it was not probably paid regularly during that time. There is a tradition, indeed, that this *Regium Donum* was enjoyed by the ministers for only one year.

For several years after this period, little or nothing occurred of importance as regarded the church. Ministers continued to be planted by the presbyteries, not only in the north, but also in the south and west. Occasional instances of petty persecution still happened. Many of the laity were summoned before the bishop's court for refusing to attend on the established worship, and subjected to heavy fines or to excommunication. In 1684 a severe persecution was commenced anew in Ulster. The Presbyterian meeting-houses were closed, and public worship among them prohibited. This continued during the two following years; and such was the deplorable state of matters in the counties of Derry and Donegal, that several ministers from these parts removed to America, and laid the foundation of the PRESBYTERIAN CHURCH IN NORTH AMERICA (which see).

Charles II. died in 1685, and was succeeded by his brother, James II., who proved himself to be a despotic monarch, and a bigoted supporter of Romanism. He commenced his government of Ireland by disarming the militia, who were almost exclusively Protestant. He next removed the lords justices, and intrusted the government to Lord Clarendon, who was sworn into office as lord-lieutenant in January 1686, but only a year had elapsed when this nobleman was recalled, and the most obnoxious Romanist in the empire, the notorious Lord Tyrconnel, appointed in his room. James seemed to be bent on establishing Popery in Ireland, but Tyrconnel had a still further object in view, to separate Ireland from the crown of England, and should the king die without male issue, to have it erected into an independent kingdom under the protection of France. To this treasonable scheme devised by Tyrconnel, Louis XIV. was privy, having by secret correspondence been made fully cognizant of the plan. The new lord-lieutenant proceeded to take steps for carrying out his project. He put the military power in the hands of the Romanists, and transferred to the same party the chief civil and corporate offices of the kingdom. The corporations of Ulster were also reconstructed with the view of placing them under the exclusive authority of the Roman Catholics. The ecclesiastical affairs of Ireland were regulated on the same principles. The Romish prelates received liberal salaries out of the revenues of the vacant sees; they wore their official costume in public, and in many cases they laid hold of the tithes for their own use. To encourage the established clergy to join the Church of Rome, they were allowed still to retain their benefices even after leaving the established church. At length, James issued his celebrated Declaration for Liberty of Conscience, sus-

pending the execution of all the penal laws for religious offences, and prohibiting the imposition of religious tests as qualifications for office. This Declaration, which extended to Ireland, afforded seasonable relief to the Presbyterians from persecution. Their places of worship, which had been closed for five years, were now re-opened; stated meetings of presbytery were publicly held, and all ecclesiastical functions exercised as formerly.

The year 1688 was probably the most eventful year in the whole history of the British empire. Liberty lay prostrate at the feet of a despotic sovereign, and through royal influence Romanism was fast assuming the ascendancy. In these circumstances the Presbyterians, losing sight of all that they had suffered at the hands of the Episcopalians, cordially joined with them in opposing the common enemy. Any active movement was next to impossible, the army being almost to a man composed of Roman Catholics. But in the midst of the gloom which seemed to hang over the prospects of the Irish Protestants, the news arrived of the landing of the Prince of Orange in England, and suddenly the whole aspect of affairs was changed. The Presbyterians were the first to hail the arrival of the prince, and from Ulster a representative was sent to wait upon his highness, and in their name congratulate him on his arrival, and wish him success in his great undertaking.

At this moment, when the expectations of the Irish Presbyterians were at their height, an unfounded rumour was raised of an intended massacre of the Protestants of Ireland on a particular day. All rushed to arms in self-defence, and although the report, being false, soon subsided, the Protestants of Ulster still continued their defensive preparations. A Protestant association was formed in each of the counties; a council of war was elected, and a commander-in-chief or general for each county; while a general council of union was appointed to sit at Hillsborough for each of the associated counties of Ulster. No sooner had the organization of the northern Presbyterians been completed than Tyreconnel resolved to send the flower of his army to Ulster in order to disperse their associations, and reduce them to subjection; but before taking this step he issued a proclamation offering pardon to all who should lay down their arms, with the exception of ten of the leading Protestants of Ulster, and threatening those who rejected this offer with the penalties of high treason. This insidious offer of Tyreconnel was unanimously rejected by the general council of the Protestants, and they were all the more encouraged to give a decided refusal, by the arrival of a letter from the Prince of Orange approving of their conduct, and promising them speedy and effectual support. On receiving this welcome intelligence, the Presbyterians of the north immediately proclaimed King William and Queen Mary with the most cordial demonstrations of joy.

II.

The Irish army advanced rapidly upon the northern counties, and achieved a decided victory over the Protestant forces at Dromore, thus opening to themselves the whole of the north-east of Ulster. Nor were the Protestants more successful on the western side of Lough Neagh than they had been on the eastern. At length Derry was the only city in which they could find a refuge, and their enemies were now resolved, if possible, to deprive them of this last resort. King James marched northwards from Dublin at the head of twelve thousand men, and a considerable train of artillery. He proceeded to blockade the small but fortified town of Derry. Meanwhile, in the disturbed state of the country, public worship was almost wholly suspended. Nearly fifty Irish ministers took refuge in Scotland, and were settled in various parts of the kingdom.

The enemy, with King James at their head, had concentrated their forces around the walls of Derry, which was garrisoned by about seven thousand brave Protestants, who were resolved to perish in its defence rather than surrender. The siege commenced on the 18th of April 1689, and for the long period of a hundred and five days did the Protestants maintain their ground, until, on the last day of July, the Irish army abandoned their trenches, and raised the siege, having lost 100 officers, and between 8,000 and 9,000 men. Enniskillen was maintained with equally undaunted bravery and remarkable success. Encouraged by these victories, the Protestants were still further cheered by the arrival of a large army from England commanded by the Duke of Schomberg. The timely aid thus sent them by King William relieved their minds from much anxiety. In a short time Ulster was restored to comparative tranquillity, the inhabitants returned to their homes, and business was resumed with its usual activity. The ministers gradually returned to their charges, and as soon as the presbyteries could be held, a solemn day of thanksgiving was appointed, and an address drawn up to the Duke of Schomberg, which was presented to him before he left Belfast. The deputation which was sent from Ulster to congratulate King William on the glorious Revolution, reported to the brethren, on their return, that they had received a most gracious answer to their petition, and a promise that an annual pension of £800 should be conferred on the ministers. Ample protection and toleration was now granted to the Presbyterians of Ulster, who are accustomed, even at this day, to ascribe the remarkable prosperity, which has since attended their church, to the benefits conferred on them by the reign of William of glorious memory.

Strongly attached to King William, it afforded the Irish Protestants the highest satisfaction to learn that his majesty had resolved to place himself at the head of his army in Ireland, and to conduct the war in person. On the king's arrival, the Presbyterian as well as the Episcopalian ministers, hastened to express their loyalty to their sovereign, and

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their devoted attachment to his cause. One of his first acts, after setting foot on the shores of Ireland, was to authorise the payment of £1,200 yearly to the Presbyterian clergy of Ulster, in which originated the grant called the *Regium Donum* or Royal Bounty, still enjoyed by their successors. The victories of William, the confident assurance of the royal protection, and the pecuniary grant which they had just received, tended to encourage them in the re-establishment of their church in the most favourable circumstances. The Presbyterians were at this period by far the majority of the Protestant population in Ulster.

Now that not only perfect toleration, but even royal favour, was enjoyed by the Presbyterian ministers in the north, they resolved to resume their synodical meetings, and to hold them half yearly. Accordingly, the first regular meeting of synod was held at Belfast on the 26th of September 1690. In the discharge of all their ministerial duties the ministers suffered no molestation either from the church or the state. The penal statutes against them were still in force, yet they had become a dead letter, and several Presbyterians were in the enjoyment of political and municipal offices. King William now set himself to the repeal of several obnoxious statutes, which seriously affected the Ulster Presbyterians. He commenced with abolishing the oath of supremacy, and substituting in its room the same oaths of fidelity and allegiance which had been in force in England since the year 1688. This was no small boon to the Presbyterians, as it opened up to them, without a violation of their consciences, all the civil, military, and municipal offices of the kingdom. But while their civil privileges were thus enlarged, their religious liberties were still under statutory restrictions. And this was all the more surprising, that the English Dissenters had, from the beginning of William's reign, enjoyed the benefit of the toleration act, though, in consequence of the sacramental test act, they were incapable of holding any public office.

The Irish parliament, which had not sat for twenty-six years, was convened towards the close of the year 1692; and in a few days after the session commenced, Lord Sydney, the lord-lieutenant, by the direction of the king, introduced a bill for the toleration of Dissenters similar to that which was in force in England. Through the influence of the bishops, however, the bill was defeated, and William's good intentions were frustrated. And yet practically such a measure was scarcely needed in Ireland at the time, in so far as the Presbyterians were concerned. They enjoyed the utmost freedom in the exercise of religious worship; all places of trust and power were open to them, and the most friendly co-operation existed between them and the Episcopalians, in all that regarded the best interests of the people. The pleasing harmony which thus prevailed among the different religious denominations in Ulster was first broken by Dr. King, bishop of Derry, who, in 1693,

published a pamphlet with the view of showing the Presbyterians that their modes of worship were mere human inventions, and unwarranted by the Word of God, and that those of the Episcopal church were alone founded on the Bible. This production was not published in the first instance, but circulated privately among the Presbyterian ministers in the diocese. Contrary, however, to the author's wish, it found its way to London, where it was reprinted, and soon became known throughout the kingdom. A keen controversy now ensued, which unhappily roused the most bitter feelings of animosity among the different classes of Protestants at a time when unity was peculiarly desirable.

The king and his ministers were still bent on extending toleration to the Irish Presbyterians, and a new parliament having met in Dublin in 1695, another attempt was made, at the request of the king, to pass an act similar to the toleration act in England. Through the determined opposition of the High Church party, this second effort was equally unsuccessful. The subject of toleration was now discussed with great vigour and earnestness through the press. Pamphlets appeared on both sides manifesting no small ability and argumentative power. While this controversy was raging as to the expediency of extending toleration to the Irish Presbyterians, an act was passed in the Irish parliament, which met in 1697, guaranteeing ample toleration to the French Presbyterians, a large number of whom had settled in Ireland after the revocation of the edict of Nantes in 1682. In consequence of the encouragement thus given to the French refugees, French nonconforming congregations sprang up in Dublin, Carlow, Cork, Waterford, and other places, whose ministers continued to receive salaries from government so long as a single French congregation existed in Ireland.

But although the Irish Presbyterians were unable to secure an act of toleration, they were, notwithstanding, making rapid progress both in numbers and influence. In the principal towns of Ulster they had risen to the highest offices in the municipal corporations. And while new congregations were formed in different parts of the province, an attempt was made to rear up a native ministry, by the establishment of a philosophical seminary at Killileagh. The five original presbyteries were now, in 1697, distributed into two particular synods, or sub-synods as they were sometimes called, which were appointed to meet at Coleraine and Dromore in the months of March and October of each year. The presbytery of Antrim, also, having become too large, was divided into two presbyteries, that of Antrim and that of Belfast. This arrangement of synods and presbyteries continued during the remainder of William's reign.

The flourishing condition of the Presbyterian church in Ulster began now to excite the jealousy of the clergy of the Establishment. The consequence was, that the presbyteries and synods were



subjected to new grievances. It was demanded, in some places, that the burial service of the English Liturgy should be read by an Episcopal clergyman; oaths were required of them in other places which they could not conscientiously take, and attempts were made, for the first time, to prevent the Presbyterian ministers from celebrating marriages among their own people. Prosecutions were instituted against the ministers, in several instances, and heavy penalties imposed.

The Presbyterian body in Ulster felt it to be a very great hardship that the validity of marriages celebrated by their ministers should be called in question, more especially as they had been accustomed to such marriages from their first settlement in Ireland. After submitting to the annoyances connected with this matter, they resolved to bring the whole subject before the lord-lieutenant, and entreat the interposition of government in their behalf. The king, to whom the point was referred by his deputy, expressed his decided disapproval of the proceedings carried on against the Presbyterians, and his earnest wish that some measure should be devised for putting a stop to the prosecutions, without interfering with the rights of the Established Church. But instead of the royal wish being complied with, the prosecutions in the bishops' courts against marriages continued to multiply to such a degree, that in less than half a-year another appeal for redress was made to the Irish government. Their hope of obtaining relief from this or any other grievance, however, was now much diminished, King William having died in March 1701. No party in the kingdom mourned more deeply the loss of this excellent monarch than the Irish Presbyterians, in whose interests he had uniformly manifested a lively concern.

Deprived of their greatest earthly protector and friend, they were still exposed to prosecutions on account of marriages, and rumours began to spread of a design to suspend the *Regium Donum*, which had been granted by William. The synod, accordingly, lodged complaints on both these heads with the lord lieutenant; and while little satisfaction was given in the matter of the prosecutions, the Royal Bounty was continued as formerly, Queen Anne having issued letters-patent constituting thirteen ministers trustees for the distribution of the grant. But through the influence of the High Church party certain modifications were introduced into the mode of its distribution, in order to render the ministers more directly dependent on the government. To accomplish this object, the power of allocating the amount among the ministers was withdrawn from the trustees, and vested in the lord-lieutenant. Thus the grant was no longer divided share and share alike, but the plan of arrangement was now laid down in these words: "To be distributed among such of the non-conforming ministers, by warrant from the lord-lieutenant or other chief governor or governors for

the time being, in such manner as he or they shall find necessary for our service, or the good of that kingdom." And yet, notwithstanding these written modifications, the *Regium Donum* seems to have continued to be distributed in equal proportions to all the ministers as formerly.

So rapidly had the Presbyterian congregations in Ulster increased in number, that it became necessary to organize anew the public judicatories of the church. Accordingly, the whole ministers were now arranged in nine presbyteries, distributed into three sub-synods, all being under the superintendance of one general synod, which continued to meet annually at Antrim in the first week of June. To raise the standard of theological acquirements among her young men, the church enacted, in 1702, that the curriculum of study should include not less than four years' study of divinity, besides the regular course of philosophy. The standards of the Church of Scotland, which she rightly regarded as her parent church, were those to which all her ministers were required steadfastly to adhere.

Queen Anne had no sooner ascended the throne, than she put herself in the hands of the High Church party, who were strongly opposed to the Presbyterians of Ulster. Accordingly, in the first English parliament of this reign, a bill was passed extending to Ireland the provisions of an act of King William's last parliament, by which all persons in office, civil, military, or ecclesiastical, were required to take the oath of abjuration, which declared that the person pretending to be king of England, under the title of James III., had no right or title whatsoever to the crown. This oath was taken by almost all Presbyterian ministers in Ireland. There were, however, a few who scrupled conscientiously to take the oath, and who on this account received the name of non-jurors. These were looked upon by High Churchmen as Jacobites, and disloyal, and occasion was taken to cast the same reproach, however unjustly, on the whole Presbyterian body. For a time the non-juring ministers were unmolested, but at length various attempts were made, though without success, to put the law in force against them. Such was the hostility of the High Church party to the Presbyterians, that they prevailed upon the Irish House of Commons to pass a resolution, "That the pension of £1,200 per annum granted to the Presbyterian ministers in Ulster is an unnecessary branch of the establishment." But the government declined to carry out this resolution of the Commons, and the grant was continued as formerly.

A heavy blow was dealt at this time by the High Churchmen in Ireland against the Presbyterians. A bill was framed ostensibly to prevent the further progress of Popery, and as its provisions applied exclusively to the Romanists, it received the support of the Presbyterians, but when sent to England, a clause was introduced into it by the English ministry, no doubt with the full approbation of the Queen, "requiring all persons holding any

office, civil or military, or receiving any pay or salary from the crown, or having command or place of trust from the sovereign," to take the sacrament in the Established Church within three months after every such appointment. By this Sacramental Test, dissenters of all kinds, including of course the Irish Presbyterians, were excluded from all offices of public trust and emolument. The consequence was, that most of the magistrates throughout Ulster were deprived of their commissions. For a time, indeed, it appeared doubtful whether the ministers were not prevented by the act from accepting the *Regium Donum*, but on consulting the solicitor-general, the synod were assured that they might continue to receive it with safety, inasmuch as it did not accrue to them out of any office or place of trust bestowed by the sovereign.

In vain were petitions presented to the Irish parliament by the Presbyterians and their friends, calling for the repeal of the Sacramental Test clause; all such petitions were utterly disregarded. Nay, such was the intolerant spirit which characterized this parliament, that an attempt was even made wholly to prevent Presbyterian ministers from celebrating marriages, but happily the design was not carried out, and no attempt was again made to interfere with the validity of Presbyterian marriages. Still further to injure the Presbyterian church, the parliament passed a resolution, which, though general, was designed to crush the philosophy school at Killileagh, in which young men were trained for the ministry in Ulster. The resolution ran thus:—"That the erecting and continuing any seminary for the instruction and education of youth in principles contrary to the Established Church and government, tends to create and perpetuate misunderstandings among Protestants;" but this resolution was entirely inoperative, and failed to inflict the slightest injury on the seminary at which it was aimed. The same party were more successful in their efforts to injure the non-juring ministers who had hitherto been allowed to remain unmolested; the parliament having been prevailed upon to pass two resolutions, which compelled Mr. M'Bride, one of the non-jurors, to quit his ministerial charge in Belfast, and to retire to Scotland, where he was forced to continue for three years.

Meanwhile the Presbyterian church was prosecuting her Master's work with the utmost activity and zeal. In 1705, it was enacted by the synod, that all persons licensed or ordained should subscribe the Westminster Confession of Faith, as the confession of their faith. A number of congregations having sprung up in the south and west of the kingdom, a missionary fund was now instituted for their support, and active measures were taken for supplying with ordinances the scattered members of the church in remote districts of the country. It was the earnest wish of Queen Anne, and the Whig party, which had acquired the ascendancy in England, to obtain a repeal of the obnoxious Sacramental Test clause, but the High

Church party, which still predominated in the Irish parliament, were resolved to uphold the test with even increased rigour. Circumstances soon afforded them an opportunity of displaying their zeal in this direction. It so happened that, with the exception of Derry, the Presbyterians in Ulster, who had held municipal offices before the passing of the Sacramental Test clause, still retained them, though they had ceased to act. This peculiarity having been accidentally discovered in the case of Belfast, the House of Commons took the opportunity of setting forth a declaration to the effect, that the office of Burgess was vacated in every case in which the occupant had not qualified by becoming a conformist. In consequence of this declaration, Presbyterian burgesses were everywhere throughout Ulster superseded by Episcopalians. The impolicy of the Sacramental Test clause became more especially apparent in the spring of 1708, when the French king attempted to land the Pretender in Scotland. This event excited great alarm among the Presbyterians in Ulster, from their vicinity to Scotland, but numbers of them refused to be enrolled in the militia lest they should be brought under the operation of the Sacramental Test. It was now plain to thoughtful men of all parties, that some remedy must be devised for so serious an evil. Efforts, therefore, were again put forth to procure a repeal of the obnoxious clause from the English parliament, as the Oath of Supremacy had been repealed in the previous reign. It was found, however, that any proposal of the kind would meet with insurmountable opposition, and therefore, it was judged to be quite inexpedient to bring forward the subject in the meantime.

The prospect of obtaining the speedy removal of the test, as well as the redress of their other grievances, now became brighter in consequence of the appointment to the government of Ireland of the Earl of Wharton, who had long been considered the leader of the Presbyterian interest of England. But the nomination of this nobleman to the lord-lieutenancy aroused the High Church party to redouble their exertions to maintain the test. At this crisis Dean Swift appeared, wielding his powerful pen in opposition to the claims of Presbyterian and other Dissenters. Amid all opposition, however, the Presbyterian church was still on the increase. Its congregations numbered more than one hundred and thirty, and it was proposed in the synod of 1708, that the supreme court should now consist of delegates from each presbytery, as in the case of the Church of Scotland. This proposal was fully discussed at the meeting of synod in the following year, and in consequence of the strong opposition which it met with from a number of ministers and elders, it was first postponed, and ultimately abandoned.

In 1710, the synod of Ulster resolved to adopt measures for preaching the gospel to the native Irish in their own language. This important work had been too long neglected, and as the Episcopal

church had recently awakened to their duty in this matter, the Presbyterian church now followed their example. Seven ministers and three probationers, who were able to preach in Irish, were appointed to itinerate for this purpose, carrying along with them a supply of Bibles, Confessions of Faith, and Catechisms, all in the Irish language. But the troubles of the times prevented this scheme from being carried out to any great extent. To this period also must be referred the origin of what has been called "The General Fund," instituted "for the support of religion in and about Dublin and the South of Ireland, by assisting and supporting the Protestant dissenting interest against unreasonable persecutions, and for the education of youth designed for the ministry among Protestant dissenters, and for assisting Protestant dissenting congregations that are poor and unable to provide for their ministers." Large sums of money were contributed to this fund, by means of which ordinances were provided for many districts in the south of Ireland.

Meantime the Earl of Wharton, who had been again appointed lord-lieutenant, endeavoured, though without success, to prevail upon the parliament to repeal the Sacramental Test. A few months only had elapsed, however, when the High Church interest having re-acquired the ascendancy at the English court, the government of Ireland was transferred once more to the Duke of Ormond. This change in the rulers of the country led of course to an entire change in the whole aspect of public affairs. The penalties of the law were now put in force on the few non-juring ministers in Ulster, and three of them were compelled to seek safety in flight. The Irish parliament, but more especially the House of Lords, continued to manifest the most undisguised hostility to the Presbyterians. A representation and address was drawn up to the Queen's Majesty relating to the dissenting ministers, and though this document professed to narrate a number of grievances which the Episcopalians of Ireland suffered at the hands of the Presbyterians, the real design of the whole was to urge upon Queen Anne the withdrawal of the Royal Bounty. Another address having the same object in view was presented by the Convocation of the clergy. The Presbyterians, therefore, in self-defence, hastened to lay at the foot of the throne a faithful statement of their principles, vindicating themselves from the misrepresentations which their enemies had so industriously spread. Government, and even the Queen personally, received from the High Church party in Ireland numerous and earnest letters calling for active steps to be taken against the Ulster Presbyterians. Pamphlets were published of the most abusive and inflammatory character, accusing this peaceable and useful class of her Majesty's subjects, of disloyalty and rebellion. Not contented, however, with calumniating them by private correspondence and through the press, the High Church party proceeded to acts of open persecution. Through

their influence the presbytery of Monaghan was summoned before the magistrates of the district, and indicted for a riot, simply because they held meetings in their capacity as a church-court. Such an outrage could not of course be borne in silence; and the synod having appealed in vain to the lords justices in Dublin, laid their case before the Queen, the lord-lieutenant, and the Earl of Oxford, who was at that time prime minister. In reply, instructions were sent from Government to the lords justices, that if the indictment should be sustained by the grand jury, the trial should be conducted before the Queen's Bench in Dublin, where it would be free from the influence of local prejudices, and more completely under the control of government. Before the day of trial came, the prosecution was stopped. But the Presbyterian clergy were now in various ways made the victims of that intolerant spirit which had been revived by the House of Lords and the Convocation. Ministers were prosecuted for celebrating marriages, and laymen for teaching schools and refusing to act as churchwardens.

The resignation of the Duke of Ormond, and the appointment to the lord-lieutenancy of the Duke of Shrewsbury, a man of a mild and conciliatory spirit, induced the Ulster synod to make another attempt to obtain the repeal of the Sacramental Test; on this also, as on former occasions, they were unsuccessful. The influence of the High Church party was now strong, and at their suggestion the Royal Bounty grant was entirely withdrawn in 1714 by the Irish government. Lawsuits still continued to be instituted against the Presbyterian clergy for celebrating marriages. And the change which had recently taken place in the political affairs of England by the ascendancy of Bolingbroke, was the means of adding still more grievances to those which already existed. A bill having been introduced into the English parliament for preventing the growth of schism, a clause was proposed and passed in the House of Lords extending its operation to Ireland. By this measure every Irish Presbyterian, who ventured to teach a school, except of the very humblest description, was liable to be imprisoned for three months. Encouraged by the assaults thus made at headquarters on the liberties of the Ulster synod, the Episcopalians in Ireland openly added insult to injury, and so far did they carry matters, that in the towns of Antrim, Downpatrick, and Rathfriland, the Presbyterian churches were actually nailed up. In the midst of these gross acts of persecution, and on the very day on which the schism bill came into operation, the unexpected death of Queen Anne checked the proceedings of the High Church party, and introduced an era of comparative liberty and peace.

The accession of George I. to the throne of England, was welcomed by the Irish Presbyterians as likely to secure to them the full possession of civil and religious freedom. They hastened therefore to lay their claims before the king and his ministry,

craving the repeal of the Sacramental Test, full legal protection for their worship and government, and the restoration and increase of the grant of the Royal Bounty. Knowing that the Act of Toleration had been obtained by the English dissenters, on condition that they subscribed the Thirty-Nine Articles of the Established Church, excepting those which related to discipline, the Irish Presbyterians held a meeting at Antrim, for the purpose of maturely considering on what principles they would claim the protection of the laws. This point was carefully deliberated upon, and it was resolved that as they could not conscientiously subscribe the Thirty-Nine Articles, they were quite willing and ready to substitute subscription to the Westminster Confession of Faith; but a few congregations in Dublin and the South of Ireland having been educated among the English dissenters were averse to subscribe the Westminster Confession; and in deference to the scruples of these brethren, the meeting proceeded to prepare a special formula to be substituted in room of the Westminster confession, in case the government should refuse to admit of their subscription of the latter. The formula agreed upon by the meeting was in these words:—"I profess faith in God the Father, and in Jesus Christ the eternal Son of God, the true God, and in God the Holy Ghost, and that these three are one God, the same in substance, equal in power, and glory. I believe the Holy Scriptures of the Old and New Testament were given by Divine inspiration, and that they are a perfect rule of Christian faith and practice. And pursuant to this belief, I agree to all the doctrines common to the Protestant churches both at home and abroad." A deputation from the Presbyterian body proceeded to London, and were received graciously by the king, who appeared to be sensibly moved in listening to the detail of their grievances; and by his command the grant of Royal Bounty was forthwith renewed, and hopes held out of an augmentation to its amount at no distant date.

It was quite plain to the High Church party that the king was disposed to favour the Presbyterians; hence they sounded the alarm that the church was in danger. These extreme views prevailed in Dublin College, and the Jacobite spirit which began to manifest itself among the students, attracted the notice of the government, more especially as the Pretender was well known to threaten an invasion. It was supposed that he might land in the northern parts of Ulster, and steps were immediately taken suited to the emergency. A militia force was enrolled, and although by joining it the Presbyterians exposed themselves to the penalties of the Sacramental Test Act, they hesitated not to take arms in defence of their religion and liberties, hoping that the government would protect them against the penalties of the law. A bill was accordingly passed through the Irish parliament, which secured dissenters in the militia against all the penalties of the

obnoxious Act. The bishops did all in their power to prevent even this partial relief from being afforded to the Presbyterians, and accordingly after having been transmitted to London, the bill was abandoned by the government, and the Test Act remained in full force against the Presbyterians, whether they served in the militia, the regular army, or in any other capacity whatever. In order to neutralize the injurious effect of the triumph which the bishops had effected, the House of Commons passed a resolution, declaring, "That such of his Majesty's Protestant dissenting subjects of this kingdom as have taken commissions in the militia, or acted in the commission of array, have hereby done a seasonable service to his Majesty's royal person and government, and the Protestant interest in this kingdom." And still further to quiet the minds of the disappointed Presbyterians, the Commons, in opposition to the High Church party, passed an additional resolution to the effect, "That any person who shall commence a prosecution against any dissenter, who has accepted or shall accept of a commission in the army or militia, is an enemy to King George and the Protestant interest, and a friend to the Pretender."

Thus once more were the Irish bishops powerful enough to defeat the attempts made to repeal the Sacramental Test, even although both the King and the Irish House of Commons were disposed in this matter to favour the Presbyterians. It was highly creditable to the Presbyterian body that they came to the resolution of continuing in the public service at this critical period, even although by doing so they exposed themselves to the penalties of the Sacramental Test. A synod was now summoned to meet at Belfast, with the view of considering the terms on which application should be made to the government for a Toleration Act. The attendance both of ministers and elders was larger on this occasion than at any former meeting of synod, and after mature deliberation, it was agreed, that they should propose subscription of the Westminster Confession of Faith as the ground of toleration; and if the government should prefer the formula already referred to, they should add to it a clause which would make the last sentence run thus:—"And pursuant to this belief, I agree to all the doctrines common to the Protestant churches at home and abroad, contained in their and our public Confessions of Faith." The synod directed their attention also to the necessity of preaching the gospel in the Irish language, in districts where Roman Catholics abounded, and they unanimously resolved to encourage this excellent design to the utmost of their power. Those of the brethren who were able to preach in Irish were commissioned accordingly to preach in succession in various districts. A school for teaching Irish was opened in Dundalk, and steps were taken for printing editions of the catechism, and of a short grammar in the Irish tongue. A very favourable report of the success which had accompanied this important scheme

was made to the synod in 1717, and they resolved "to continue to use their utmost endeavours to further so good a work." The nine presbyteries of which the church consisted in 1702, were now augmented to eleven, having under their care about 140 congregations.

The Irish Presbyterians knowing that it was the earnest desire of the king and his ministers to redress the grievances of which they justly complained, held a meeting at Newry, to consider the propriety of making another effort to obtain relief. They appointed a deputation from both the North and South to repair to London for this purpose. On reaching the metropolis, the deputation waited upon the members of Government, from whom they received assurances that something effectual would be done for their relief in the next session of parliament; and in the meantime the king and his ministers placed on the civil list the sum of £800 a-year, as an augmentation of the Royal Bounty, one-half to be appropriated to the synod of Ulster, which comprised 140 ministers, while the other half was to be devoted to the ministers of Dublin and the South, who amounted at this date to no more than thirteen. In the course of the following year (1719), the Government sought to fulfil their pledge by causing a bill to be introduced into the Irish House of Commons, "for rendering the Protestant dissenters more useful and capable of supporting the Protestant interest of this kingdom." The High Church party, afraid that too liberal concessions might be made to Presbyterians, introduced a counter bill, "for exempting the Protestant dissenters of this kingdom from certain penalties to which they are now subject." The object of this latter measure was to grant nothing more than a bare toleration for dissenting worship; and in this meagre and unsatisfactory form it passed into a law, but not without the most strenuous and persevering opposition from some High Churchmen. In the course of the same session of parliament, a bill of indemnity was passed discharging those in public offices or employments from the penalties incurred by not taking the Sacramental Test. A similar act of indemnity was repeated annually for a long period, either voted by the Irish Parliament, or as was generally the case, sent over from England.

Up to this period of its history, the Presbyterian church in Ireland had been characterized by a strict adherence to the doctrines of the Westminster Confession of Faith, and a complete accordance both in worship and discipline with the parent Church of Scotland. Now, however, heretical views on the essential doctrines of the gospel began to be broached by some ministers connected with the Belfast Society, an association of ministers which had been organized in 1705 for mutual improvement in theological knowledge. The originator of the new opinions appears to have been a young minister, the Rev. John Abernethy, who was ordained minister of a congregation in Antrim. He taught that the ground of a sin-

ner's acceptance in the sight of God was his sincerity, that error was innocent when not wilful, and that all belief in positive doctrines was uncertain, or at all events non-essential. In regard to ecclesiastical discipline, Mr. Abernethy, and those of the Belfast Society who agreed with him, held that the church had no right to require subscription to a human confession of faith, and that to demand such a subscription was to violate the right of private judgment, besides being inconsistent with Christian liberty and true Protestantism. The origin of these lax and erroneous opinions in Ulster is probably to be traced to the circumstance, that Mr. Abernethy had been a fellow-student and intimate friend of Professor Simpson, who was cited before the General Assembly in Scotland for teaching Arminian and Pelagian errors in the Divinity Hall of Glasgow; and besides, several of the leading members of the Society had studied under this heretical professor. It was strongly suspected, moreover, that in addition to their other errors, these young men had imbibed the Arian opinions of Dr. Samuel Clarke, but this charge they solemnly denied. For fifteen years the errors which had crept into the church made silent but steady progress, and those who held them became the most prominent and influential members of the synod. At length, Mr. Abernethy published a sermon, which he had preached before the Belfast Society, under the title of 'Religious Obedience founded on Personal Persuasion.' From the appearance of this discourse in print, is to be dated the commencement of that controversy which raged among the Ulster Presbyterians for seven years, giving rise to a number of publications on both sides, and terminating in the exclusion of the members of the Belfast Society from the community of the Synod.

At the commencement of this important controversy, the practice had begun to be adopted by some presbyteries of allowing subscription of the standards with reservations and explanations. This objectionable practice was legalised by the Synod, under what is known by the name of the Pacific Act, and laxity of discipline having been thus introduced into the proceedings of the supreme court of the church, the example was soon followed by the inferior courts. In the presbytery of Belfast, Mr. Halliday, who was a strong advocate for the new opinions, refused to avail himself of the provisions of the Pacific Act, or to subscribe the Confession of Faith in any form. In utter contravention of the laws of the church, the presbytery were contented to receive a meagre and unsatisfactory declaration of his faith, which he tendered to the brethren, insisting that no church had a right to demand any fuller confession. Four members of the presbytery protested against the reception of such a declaration, in place of subscription to the Westminster Confession, and appealed to the sub-synod of Belfast. This quarterly provincial synod met in the first week of

January 1721, when the reasons of protest were approved by the whole synod, with the exception of the members of the Belfast Society; and the majority of the presbytery who had admitted Mr. Halliday, without subscription of the standards, were publicly rebuked at the bar of the court. Notwithstanding this decision of the sub-synod, Mr. Halliday still refused to subscribe the Confession. The whole church was much agitated by the divisions which had arisen among its ministers, and in this painful state of matters the supreme court held its annual meeting at Belfast. The attendance of both ministers and elders was unusually large, showing the deep interest which was felt in the present critical state of affairs. At this synod memorials were presented from seventeen congregations spread over seven counties of Ulster, entreating that in order to quiet the apprehensions of multitudes, as well as to remove all cause of reproach, "all the members of synod, and all inferior judicatories of the church, may be obliged to subscribe the Westminster Confession of Faith as the confession of their faith." In the spirit of this memorial, the synod commenced their proceedings by passing a resolution, which denied in the strongest manner that they had departed "from the commonly received doctrine concerning the essential Deity of the Son of God, by denying his essential Divine perfections, particularly his necessary existence, absolute eternity, and independence." The members of the Belfast Society declined voting for this resolution, "not," as the minutes of synod bear, "because they disbelieved the article of Christ's supreme Deity; for this article they professed in the strongest terms to believe; but because they are against all authoritative human decisions as tests of orthodoxy, and because they judged such decisions unseasonable at this time." To meet more directly the object of the memorial which had been laid before them, the synod agreed not to enjoin, but simply to permit all the members of synod who were willing to do so, to subscribe the Westminster Confession of Faith. This resolution also was keenly opposed by the members of the Belfast Society, but was carried by a decided majority. A large number of ministers accordingly signed anew the Confession of Faith, and from this time the two parties were known by the names of Subscribers and Non-Subscribers.

At this meeting of synod, Mr. Halliday was admitted as a member of the body without being called upon to subscribe the Confession, on the simple proviso that this be no precedent in any instance for the future. And to render the Pacific Act more effectual, as well as to secure the peace of the church, three resolutions were passed, first, that no person should be licensed, ordained, or installed, without the concurrence of two-thirds of the presbytery then present; secondly, that should any single member protest against such license, ordination, or installation, further proceedings therein should be arrested until the next synod; and thirdly, that should the

Pacific Act be again violated, the presiding minister should be suspended at the discretion of the synod.

The entire province of Ulster was now in a state of commotion, the people arraying themselves on either side of the controversy. Pamphlets were published in rapid succession by the champions of both parties. So keen indeed did the conflict become, that great anxiety was felt lest a rupture should take place between the two parties at the next meeting of synod, which was appointed to be held at Derry. The attendance, owing to the remoteness of the place of meeting, was not so large as at the last synod. After discussion, which was conducted with considerable warmth, the following five resolutions were adopted with the view of removing division and preserving peace. 1. The declaring articles of faith in Scripture words only shall not be accepted as a sufficient evidence of a person's soundness in the faith. 2. The synod resolved most constantly and firmly to adhere to the Westminster Confession of Faith. 3. The synod resolved to maintain the Presbyterian government and discipline as hitherto exercised. 4. The synod desire to exercise Christian forbearance towards the non-subscribers, so long as they governed themselves according to the acts of the synod, and did not disturb the peace of the church. 5. The synod earnestly and most seriously exhorted the people under the ministry of the non-subscribers to condescend as far as their consciences allowed them in adhering to their pastors.

These attempts on the part of the synod to compromise matters were altogether unsuccessful. The lay-members of the church were much dissatisfied with the leniency shown by the supreme court to the non-subscribers, as being in their view utterly inconsistent with the purity and safety and peace of the church. It now became every day more and more apparent that a disruption of the synod was at hand. In several presbyteries accordingly, vacant congregations refused to admit into their pulpits non-subscribing ministers. So strong indeed was the feeling against these ministers which pervaded the Presbyterian population generally, that subscribing ministers found it necessary to cease from employing them at communion seasons, or holding ministerial intercourse with them in any way. To allay the irritation which existed in the minds of many, the sub-synod of Derry at their meeting in May 1724, drew up a "Seasonable Warning," as it was termed, which they circulated widely among the people, and which had the effect of convincing them that a large body of ministers and elders were firm in upholding the doctrines and constitution of the church.

Meantime great anxiety prevailed throughout the church as to the probable result of the deliberations of the supreme court. The meeting took place at Dungannon, and the deepest interest in its proceedings pervaded all classes. A very large number of members, both clerical and lay, were present. The subject which engrossed the attention of the synod

throughout almost its entire sittings was the case of Mr. Nevins, one of the non-subscribing ministers, who was accused of holding and avowing Arian tenets. The result was, that after a protracted trial, extending to nearly two weeks, he was cut off from the communion of the synod, but neither disjoined from his congregation, nor deposed from the ministerial office.

The warfare between the subscribers and the non-subscribers continued to be carried on with the greatest earnestness through the press, the latter party exhibiting a decided superiority in literary prowess. Popular favour, however, was decidedly on the side of the Subscribers, and it was daily becoming more obvious that the expected separation of the two parties could not be much longer delayed. While the public mind was in a state of the utmost excitement, the synod held its usual annual meeting at Dungannon on the 21st of June 1726. The non-subscribers laid on the table five overtures or "expedients for peace," as they chose to term them. This elaborate production took up extreme ground, and left the synod no other alternative but to exclude its authors from the communion of the church. An attempt was made to delay matters for another year, but this motion was negatived by a large majority. The subject of separation was now deliberated upon, and on the votes being taken it was found that by a large majority, composed chiefly of elders, the ministers being nearly equally divided, the separation was carried. Yet even this decision was partial and limited in its character. It excluded the non-subscribers from "ministerial communion with subscribers in church judicatories as formerly;" that is, it simply excluded them from ecclesiastical fellowship, by being members of the synod or its inferior courts, but did not exclude them either from Christian fellowship or from ministerial communion in religious ordinances and sacraments. And though the open, avowed non-subscribers were now removed from the synod, there still remained a number of ministers who were secretly attached to the principles of the non-subscribers, but who, not being honest enough to avow their sentiments, still continued in communion with the synod. A question naturally arose in the altered state of matters as to the distribution of the Royal Bounty, but in a private meeting of the ministers, it was unanimously agreed, that the usual proportions of the grant should be paid to the members of the excluded presbytery, as regularly as if they still formed a constituent part of the synod.

The Irish Presbyterians had, a few years before this, received from government the full benefit of the Act of Toleration. They had still reason to complain of several grievances which remained unredressed. Sites for churches were refused by Episcopalian landlords. Presbyterians were still excluded by the Sacramental Test from places of public trust under the crown, and they were liable to be prose-

cut for their marriages celebrated by their own clergy. The accession of George II., in 1727, however, was hailed as holding out favourable prospect, the highest authorities, both in church and state, being generally disposed to relieve them from the disabilities under which they still laboured. But though their hopes from government were now brightening, the social condition of the province of Ulster was far from satisfactory, and an extensive emigration of the agricultural population took place, the people flocking in great numbers to the West Indies. An inquiry was immediately instituted by government into the causes of this alarming diminution of the Protestant population in the north of Ireland, and the Presbyterians urged anew upon the attention of the civil authorities the necessity of repealing the obnoxious Sacramental Test Act. The High Church party were naturally afraid that the claims of the Ulster Presbyterians might be acknowledged, and Dean Swift appeared once more as the stern opponent of toleration, publishing a powerful pamphlet on the subject. In 1732, the English Protestant Dissenters exerted themselves strongly to procure the repeal of the Test and Corporation Acts. And in the following year the Irish Presbyterians directed their efforts towards the procuring of the repeal of their Test Act, but although their claims were admitted by the English ministry, their hopes of redress were once more doomed to be disappointed. The only relief, indeed, which the Presbyterians received during the reign of George II., was an act passed in 1738 by which they were exempted from all prosecutions for marriages celebrated in their congregations by ministers who had qualified under the Toleration Act.

Notwithstanding the numerous disadvantages under which the Ulster Presbyterians had long laboured, their numbers had steadily increased, thirty new congregations having been organized within the last thirty years. The consequence of this was, that the dividend of the Royal Bounty, which annually accrued to each individual minister, was rapidly diminishing. In these circumstances, the synod, between the years 1744 and 1750, frequently had under their consideration the propriety of applying to government for an addition to the Royal Bounty. It was strongly feared that the cause of the Pretender would be warmly espoused by the Irish Romanists, but all apprehensions for the security of Ireland were quieted by the promptitude with which the Presbyterians of Ulster took up arms to resist the enemy should he venture to land upon their shores. Their determination to risk their lives and fortunes in defence of the Protestant king and constitution, was set forth in a "Declaration" which they published as soon as the standard of the Pretender had been raised in Scotland. These demonstrations of loyalty were duly appreciated by the Earl of Chesterfield, the lord-lieutenant, and the Presbyterians were given to expect that they would probably receive some mark of the royal

favour. In 1746, accordingly, when the rebellion had been suppressed, the synod forwarded a memorial to government, setting forth their present distressing circumstances, occasioned by the pressing poverty of the country, and craving an increase of the grant which they had received from the Royal Bounty. This memorial appears not to have been presented at headquarters; and though, in 1749, a similar resolution was formed by the synod, in consequence of discouragements it was speedily abandoned. The following year a fund was established for the benefit of the widows and families of deceased ministers; an institution which has flourished beyond all expectation, and though the endowment originally contemplated was £12 annually, each widow now receives yearly £34, present currency; and when a minister dies, leaving a family and no widow, the children receive the annuity for ten years.

The non-subscribers now occupied a separate position from the Ulster synod under the name of the Presbytery of Antrim; but although by their separation from the body the church was to some extent purified, their students being still educated chiefly in Glasgow, a class of ministers gradually arose in the synod, who held lax, and, in many cases, erroneous principles, such as were usually termed New-Light. In the course of time this party acquired a complete preponderance both of influence and talent in the synod. In the Irish Episcopal Church also, at this period, that is about the middle of last century, evangelical doctrine had almost fled from its pulpits. Several of the inferior clergy held Arian opinions, and one of the bishops was an avowed Unitarian. The two parties of Presbyterians, the subscribers and non-subscribers, though ecclesiastically separated from each other, were brought frequently into friendly intercourse, on the footing of their common connection with the Widows' Fund, and in theological sentiment they began gradually to approximate to each other. Pure Calvinistic doctrine was now very generally repudiated by the leading ministers of the Presbyterian Church, and the whole body was gradually drifting away from the good old theology of the Westminster Confession. The Seceders, however, who preached sound evangelical doctrine, were gradually on the increase, and numbers of Presbyterians, who loved the truth, gladly sought refuge from the heresy which pervaded their own church in the orthodox Seceding congregations. Thus the apathy of the synod of Ulster promoted the success of both branches of the Secession Church, the Burghers and the Antiburghers. See ASSOCIATE PRESBYTERY OF IRELAND.

So great was the indifference which the Presbyterian ministers of Ulster manifested even to the concerns of their own church, that not more than one-half, and scarcely sometimes one third of their entire number, attended the meetings of the general synod. To remedy this growing evil, it was proposed, in the meeting of 1752, that the synod should for the fu-

ture be composed of delegates from the respective presbyteries, and that their charges in attending should be defrayed by their constituents. The project, however, was postponed from year to year, and at length abandoned. For a long period the Ulster synod had been sadly degenerating both in doctrine and discipline, and while ever since the separation of the presbytery of Antrim there had been a party in the synod who sympathised with the non-subscribers, that party was no longer a minority, but a large and overwhelming majority. It is not surprising, therefore, that in 1758 a resolution should have been unanimously adopted by the synod for the renewal of friendly intercourse with the non-subscribers, who were well known to adhere as firmly as ever to their original principles, and to be departing more and more widely from the Westminster standards. The following year, accordingly, a deputation from the presbytery of Antrim appeared at the synod, and handed in a commission appointing them to attend the synod, and to join in consultation with it in all matters of general concern to the Protestant Dissenting interest. Some of the members were taken by surprise, and were scarcely prepared for this step on the part of the non-subscribers; but the commission was sustained without opposition. Next day, however, some of the members adverted to the subject, stating that the minute of the previous year, inviting the non-subscribers, contemplated their taking part in the discussions of the synod only in reference to their common secular concerns. This explanation was accepted by the synod. Another opportunity soon presented itself of exhibiting publicly the affinity which the two bodies now felt to exist between them. George H. having died in 1760, the Ulster synod and the Presbytery of Antrim joined in an address of congratulation to the new sovereign, George III., on his accession to the throne, describing themselves as "The Presbyterian ministers of the Northern Association in Ireland." The students of both parties were trained under theological professors, and the ministers held brotherly intercourse by preaching in each other's pulpits. Nothing, indeed, seemed to lie in the way of a complete coalition, but the fear of alienating a large body of the laity who were decidedly opposed to the heretical principles avowed by the non-subscribers. In the low state to which vital religion had now sunk among the Irish Presbyterians, it is scarcely to be wondered at that the cause made so little progress among the people, that from 1756 to 1769 only two congregations were added to the synod of Ulster.

Emigration had for a number of years past diminished to a considerable extent the number of Presbyterians in the north of Ireland, and the dividend which the Royal Bounty afforded to each minister was so small that they had a difficulty in obtaining an adequate maintenance. The natural result of such a state of matters was, that the number of candidates for the ministry was quite insufficient to supply the vacant



congregations. This led to a relaxation of the rules laid down in regard to the course of study necessary to obtain license, and men of indifferent qualifications were both licensed and ordained. But this evil was light compared with the alarming indifference to sound doctrine which so extensively prevailed. The doctrines of the Westminster Confession were almost completely set at naught, and the proposal was broached by a number of ministers to set aside the law of subscription. Such, however, was the attachment of the laity to the Confession, that it was deemed prudent to relinquish the design; although the supporters of the Confession were now but a minority in the supreme court, and several presbyters dispensed with subscription both in cases of license and ordination.

Though the Irish Presbyterians, both ministers and people, were in a very depressed state, so far as outward prosperity was concerned, and thousands had emigrated to America, they were fast rising in political importance. When the revolutionary war commenced between America and Britain, and the French took part with the revolted provinces, her ships of war threatened a descent upon the coasts of Ulster. The government hastened to conciliate all parties in Ireland in order to secure their support, more especially as the Irish people had voluntarily set up an extensive military organization for their own defence. In June 1778, or about three months after the volunteer companies had begun to be formed, the Irish House of Commons made another attempt to obtain the repeal of the Sacramental Test, a clause to that effect having been appended to a bill which was designed to relieve the Roman Catholics of some of their disabilities. The bill passed with the appended clause, but when forwarded to England in order to receive the sanction of the privy council, it was returned without the clause which had been appended; and thus the grievances of which the Ulster Presbyterians had so long complained still remained unredressed. The volunteers rapidly increased until they reached the large number of 42,000; and while a large proportion of the population were thus in arms, discontent was rapidly spreading in consequence of the deep injury which the American war had inflicted upon trade. Such a state of things could not fail to excite considerable anxiety in the government; and as a matter of policy, the Irish parliament had no sooner met in 1779 than a bill was introduced, and unanimously carried, for the relief of the grievances of Dissenters. After a little delay the measure having been approved by the privy council, was sent back to Ireland unaltered, and speedily passed into a law.

The Irish volunteers had now become a formidable body. On the 15th February 1782 they held a meeting at Dungannon, which was attended by the representatives of one hundred and forty-three corps in military dress, and passed resolutions indicating their determination to maintain the principles of con-

stitutional freedom. At this time the volunteers in Ireland amounted to nearly 100,000 men, well armed and disciplined, who, with one voice, boldly asserted the independence of the Irish legislature. It was found to be impossible to resist the demands of the people, and the English government yielded so far as to acknowledge the legislative independence of Ireland. Various other acts were passed favourable to the Presbyterians, among which may be mentioned one which declared the validity of all marriages celebrated among Protestant Dissenters by ministers of their own denomination. In 1784 a further boon was conferred upon the Ulster synod by an increase of the *Regium Donum*, the king having been pleased to grant £1,000 per annum. Some disappointment was felt that the sum was so small, but the men of power in Ireland had resisted the bestowal of a larger grant. About the same time the Irish Seceders received a bounty from government of £500 per annum. In the course of a few years the question as to the necessity of a more adequate provision for the Presbyterian ministers was taken up by the Irish House of Commons, who passed an unanimous resolution to present an address to his majesty on the subject. The wishes of the Commons, however, were anticipated by a king's letter, dated 21st January 1792, granting during pleasure an additional sum of £5,000 per annum for the use of the Presbyterian ministers of Ireland. Of this sum the synod of Ulster and presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation, St. Peter's, Dublin. But though favoured with outward prosperity, the internal condition of the Presbyterian church of Ireland was melancholy in the extreme, erroneous opinions as to the vital doctrines of Christianity being openly avowed by the leading ministers of the body. Pelagian and semi-Pelagian views were very generally taught from the pulpits. The presbytery of Killileagh was particularly noted for the number of heretical ministers which it contained. The course of education prescribed for students of theology in connection with the synod of Ulster was so limited that any candidate who had attended a divinity class only one session of five months, might be licensed as a preacher. Ministers who had passed through such a brief course of study were not likely to prove efficient instructors or able defenders of the faith. The subject was brought under the notice of the general synod, and in 1786 the Belfast academy was opened, though it does not appear to have been attended by any considerable number of students of divinity, these continuing still to resort to the Scottish universities. At this period the church made little or no progress. For the twenty years preceding 1789 not one new congregation was regularly established. The Seceders and Reformed Presbyterians, however, were, during the same time, rapidly on the increase.

In 1795 the Government had signified their in-

tion of erecting and endowing a seminary at Maynooth for training candidates for the Romish priesthood. Some hopes were at the same time entertained that the English parliament would vote a sum for the establishment of a Presbyterian college in Ulster. Negotiations were carried on for some time with men in power, but to the mortification of the Irish Protestants, Maynooth was built and endowed, while the establishment of a Protestant seminary was postponed for an indefinite period. The state of Ireland was now such as filled the hearts of all good men with sorrow and alarm. "The three Romish provinces," says Dr. Reid, "exhibited a miserable array of ignorance, poverty, profligacy, and outrage. Even in Ulster, laxity of principle had introduced laxity of practice,—drunkenness, profane swearing, and Sabbath breaking were fearfully prevalent, and the writings of Thomas Paine, which had been diligently circulated, had extensively diffused the leaven of infidelity."

Such was the moral condition of Ireland when the rebellion of 1798 broke out. The object of this conspiracy was wholly of a political nature, having in view the separation of Ireland from Great Britain, and the erection of an independent republic. The Irish Presbyterian ministers, as a body, steadfastly opposed all insurrectionary movements, and gave no countenance to the Society of United Irishmen. The same sentiments were shared by a large portion of the Presbyterian laity. In several districts of Down and Antrim, however, and especially in the town of Belfast, a spirit of disaffection was widely diffused among the people. But it was highly creditable to the ministers connected with the synod of Ulster, that very few of their order were implicated in the Rebellion, and such was the confidence which the military authorities reposed in the loyalty of the ministers, that the meeting of synod in 1798 was held with their sanction, and under their protection. At that meeting a resolution was passed expressing strong disapprobation of the conduct of those individuals belonging to their flocks who had taken part in the conspiracy. A pastoral address was also drawn up, and addressed to the Presbyterian people, remonstrating with those who had joined the ranks of the rebels. The sum of £500 was unanimously voted to the government towards the defence of the kingdom; and the presbyteries were enjoined under penalty of severe censure to institute a solemn inquiry into the conduct of ministers and licentiates charged with seditious and treasonable practices, and to report to next meeting of synod. When the synod met in June 1799, the reports from the several presbyteries showed that very few of the ministers had been concerned in the Rebellion, and that only one, the Rev. James Porter of Greyabbey, had been arrested, tried, and executed for treasonable practices. Of the small number involved in the Rebellion, two were reported as kill in confinement; others had expressed their

sincere contrition; others were no longer connected with the body, and the remainder had either voluntarily, or with the permission of the government, removed from the kingdom. It may be noticed, that the greater number of the Presbyterian ministers who were implicated in the Rebellion held New Light principles.

The project now began to be started of a legislative union between Great Britain and Ireland. To reconcile all parties of the Irish people to this most important measure, various inducements were held out. The members of the synod of Ulster were assured that a university for their special benefit would be founded at Armagh, and a divinity professorship endowed; that the *Regium Donum* would be liberally increased, and that a royal commissioner of their own communion should sit in their annual synod, as in the General Assembly of the Established Church of Scotland. All these proposals were afterwards abandoned, except that which referred to an increase of the *Regium Donum*. While this subject was under consideration, the union of the two countries of Great Britain and Ireland was consummated. This great event took place on the 1st of January 1801. Some apprehensions were entertained that, in consequence of a change of government which happened about this time, the proposed increase of the *Regium Donum* might not be obtained, but at the annual meeting of the synod of Ulster in 1802, it was officially announced that "his Majesty's confidential servants had come to a determination to recommend to the king to increase the *Regium Donum* in the next year, and that a future communication would be made as to the amount, and the regulations which it might be thought necessary to adopt." A new arrangement accordingly was made, the members of the synod of Ulster, and of the synod of Antrim, to whom alone the grant was restricted, being divided into three classes, those located in cities or large towns, those in the more populous districts, and those in more thinly peopled localities. The congregations amounted at this time to 186, which were divided into three classes, containing 62 each. The ministers, according as they belonged to the first, second, or third class, were to receive respectively, £100, £75, or £50 each per annum. The agent for the distribution of the bounty was henceforth to be appointed and paid by government. Much dissatisfaction was expressed by many members of the synod with the system of classification, but the government refused to modify the terms of the grant, and they were therefore with some murmuring submitted to. The *Regium Donum* to the synod of Ulster and presbytery of Antrim, had previously amounted to £6,329 6s. 10d., but by the addition now made it amounted in 1803 to £14,970 18s. 10d., late Irish currency. Such a liberal government allowance was received with satisfaction and gratitude, and the result has been such, even in a political and financial point of view, that the gov-

ernment has never had cause to repent of its liberality.

It is lamentable to reflect, that at the very time when the synod of Ulster was experiencing so largely and liberally the countenance of government, its usefulness as a Christian institution was at a low ebb. Many of the ministers had imbibed Arian and even Unitarian principles. The subscribers and non-subscribers were so mingled together, that it was almost impossible to distinguish the one party from the other, and in 1805, the synod unanimously resolved that the licentiates of the presbytery of Antrim, of the Southern Association, and of the Church of Scotland, should be fully entitled to officiate in its pulpits. In such a state of matters practical religion among the people had sunk, as was naturally to be expected, to a very low state. But how often has the truth of the Divine promise been exemplified in the history of every section of the church of Christ, "At evening time it shall be light." In the midst of the spiritual darkness and death which now overspread the Presbyterian Church of Ireland, there were still found some godly ministers and praying people who longed and looked for a revival of true vital religion in the land. Nor did they long and look in vain. No sooner had the excitement of the Rebellion passed away, than a number of pious ministers and laymen belonging to the various Protestant denominations met at Armagh, and formed an association under the designation of the 'Evangelical Society of Ulster,' having in view the establishment of a system of itinerant preaching throughout the towns and villages of the province. A number of Congregationalists or Independent churches sprung up about this time in Ulster, and several of the Secession ministers with their congregations joined that body. One eminent minister belonging to the synod of Ulster, the Rev. Alexander Carson of Tobermore, withdrew from the body and joined the Baptists. Amid the keen discussions which agitated both the synod of Ulster and the Secession synods on the subject of the *Regium Donum*, a number of the lay members belonging to both bodies passed over to the Reformed Presbyterian church, which repudiated a state endowment. Besides, so zealous was this last-mentioned denomination, and so faithfully did they preach the pure gospel of Christ, that numbers of the more pious portion of the community hastened to join them, so that numerous congregations arose in all parts of the country professing the principles of the Reformed Presbyterians.

The rapid increase of the other branches of the Protestant Dissenters in Ireland, had a decidedly beneficial influence upon the synod of Ulster. Arian and Socinian preachers began now to be discontinued by the people, and whenever a vacancy occurred, their places were filled by evangelical ministers. A better spirit now showed itself in the deliberations of the synod. Plans were devised, and

money was raised for the supply of Bibles on easy terms to the poorer classes of Presbyterians. This benevolent and truly Christian movement was chiefly carried forward by Mr., afterwards Dr. Hanna of Belfast, to whom on many accounts the Presbyterians of Ireland are under deep obligations. The appointment of this excellent and able evangelical minister as Professor of Theology, which took place in 1817, by a unanimous vote of synod, formed a new era in the history of the Presbyterian church of Ireland. It indicated that sound evangelical doctrine had now obtained an ascendancy in the synod; it cemented the union between the General Synod and the Belfast Institution, and it enabled the church to train its students at home, instead of obliging them to repair for their theological education to Scottish universities. The synod now began to raise the standard of education among its candidates for license, and to carry out this important object, the students were required to devote two sessions instead of one to the study of theology. Since that time another session has been added to the theological curriculum. For a long time the synod of Ulster had held ecclesiastical intercourse with the synod of Munster and the presbytery of Antrim; and this was tolerated, though most reluctantly, by the evangelical ministers, who were yearly on the increase, as long as there was no ecclesiastical code to which they could appeal; but a canon of discipline and church government having been prepared and adopted by the synod in 1824, the ecclesiastical relationship between the synod and the Munster and Antrim brethren ceased to be recognized. And another advantage which accrued to the church from its possession of a regular code of laws was, that the question of subscription to the standards was finally settled by the established rule, that "presbyteries, before they license candidates to preach the gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession of Faith, or by such examinations as they shall consider best adapted for this purpose." Some definite arrangement on this point was absolutely demanded by the position of the church at this period. For half-a-century the practice of requiring subscription from either licentiates or ordained ministers had been unknown, and as the natural consequence of such laxity, heresy had grown up and been tolerated in the bosom of the Presbyterian church. To such an extent had this evil spread that, according to a statement made by Dr. Cooke, when examined before the Commissioners of Irish Education Inquiry, of two hundred ministers belonging to the Ulster synod, about thirty-five were Arians. The evidence containing this statement appeared in February 1827, and its publication caused no small excitement; more especially as in addition to Dr. Cooke's startling statement, the fact became known that the Rev. William Porter, who was then clerk of the Ulster synod, had, in answer to

the inquiries of the Commissioners, openly avowed himself to be an Arian, and expressed his belief that the system was "gaining ground among the thinking few," giving it as his opinion, that there were "more real Arians than professed ones" amongst the ministers with whom he was officially connected. At the next annual meeting of synod, a motion was proposed to the effect that "the Rev. William Porter having publicly avowed himself to be an Arian, be no longer continued clerk." After a long and keen debate, it was agreed to condemn certain parts of his evidence, but that he should be allowed to retain his situation as clerk of the synod. The matter did not terminate here however. Mr., now Dr. Cooke, who has ever proved himself the champion of orthodoxy against error of every kind, moved that the members of the court, "for the purpose of affording a public testimony to the truth, as well as of vindicating their religious character as individuals, declare, that they do most firmly hold and believe the doctrine concerning the nature of God contained in these words of the Westminster Shorter Catechism, namely, that 'there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.'" This motion was admirably fitted to test the principles of the body, and accordingly a discussion ensued of the most earnest and exciting kind, which lasted for two entire days, at the close of which Mr. Cooke's motion was carried by an overwhelming majority, only two ministers venturing to vote in opposition to it, while eight declined voting.

No sooner had the synod closed its sittings, than the Arian party in the church resolved to make a desperate struggle in defence of their principles. Mr. Montgomery of Strabane had delivered a brilliant speech in support of the New-Light opinions, and this able production was forthwith printed and industriously circulated, and a few days before the meeting of the synod in 1828, the author was presented by his admirers with a complimentary address and a service of plate. The whole Presbyterian body were keenly alive to the importance of this meeting of synod. It was more numerous than any synod had ever been in the whole course of the history of the Irish Presbyterian church. This was felt to be the crisis of the Arian controversy, and the immense majority of the Presbyterian laity being decidedly in favour of the Old-Light principles, watched with the most intense interest the proceedings of the church at this eventful period. Mr. Cooke, as he had done from the commencement of the controversy, took the lead against the Arians, and to put an end to the growth of this noxious heresy within the church, he moved a series of overtures, the obvious design of which was to exclude from the sacred office all Arians, Socinians, Pelagians, and Arminians, as well as all who were destitute of vital godliness. These

overtures, which passed by a large majority, are too important not to be inserted in full. They were as follows:—

"I. That many of the evils which now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this body, as founded on the Word of God, from the occasional admission of others, who, though nominally holding in sound words and profession the form of godliness, were yet deniers of the power thereof, and consequently destitute of that zeal which is necessary to the dissemination of the gospel.

"II. That while we are individually bound to use all Scriptural means to guard against the continuance of these evils, it is also our duty as a church to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our Church courts and congregations.

"III. That before any person be recognized as a candidate for the ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting to be examined by a committee of this synod respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, and likewise as to his motives for offering himself a candidate for the sacred office of the ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall in no case be recognized as a candidate for the ministry of this synod.

"IV. That students after having finished their theological course, and their trials in the presbytery, shall again present themselves for a similar examination before the same committee, and it shall be the duty of that committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

"V. That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body.

"VI. Persons who are already preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

"VII. Should any person be licensed or ordained in opposition to these regulations, such license or ordination shall not be deemed valid by this body.

"VIII. The committee for these examinations shall annually be appointed in open synod."

The design of this last overture was to exclude all Arians from the committee of examination.

The synod, by passing these overtures, had evidently taken a step which most effectually excluded Arians from the ministry in connection with the synod of Ulster. The New-Light party now saw that it was next to impossible for them to continue much longer in the communion of the synod, and they began seriously to meditate the propriety of separating from the body. A few months, accordingly, after the meeting of synod, a meeting was convened in Belfast, and a remonstrance adopted, in which they plainly stated that if the obnoxious overtures were not repealed, they would be compelled to form themselves into a separate association. Next synod, which was to meet at Lurgan in June 1829, was expected to decide the fate of the Arian party, but the pressure of other business compelled the postponement of the subject to a special synod, which was appointed to be held in Cookstown on the third Tuesday of the following August. Before that day, however, the Arians met in Belfast, and agreed to absent themselves from the ensuing synod, feeling that it was useless to prolong a contest so unequal. Mr. Porter alone of all the New-Light party was present at the synod, and read an address explaining the cause of their absence. Their remonstrance was presented, signed by 18 ministers, 15 students or licentiates, 197 elders, 138 members of the committees of congregations, and 314 seatholders. In the address which Mr. Porter read, a request was made that if the overtures were confirmed, the synod should nominate a committee furnished with full power to enter into an arrangement with them for a Christian and friendly separation. The synod acceded to the proposal, and a conference was arranged to take place in Belfast on the 9th of the following September. The result was, that seventeen ministers withdrew from the jurisdiction of the synod of Ulster, and formed themselves into a separate body on the 25th of May 1830, under the name of the REMONSTRANT SYNOD OF ULSTER (which see). They were still permitted by government, however, to enjoy their share of the *Regium Donum*, they retained their interest in the Widows' Fund, and they continued in possession of their places of worship though numbers of their people now forsook their ministry.

From the date of the withdrawal of the Unitarians the Ulster synod began to experience a great revival of true religion, and to make rapid progress in the work of church extension. "Within twelve months after the adoption of the overtures in 1828," as we learn from Dr. Reid, "no less than eleven new congregations sprung up in the synod, and in the ten years immediately following the Arian separation, the growth of the body was greater than it had been during the century preceding. From 1729 to 1829, the synod added only about seventy-three to the number of its congregations; from 1830 to 1840 no less than eighty-three congregations were erected." The important subject of theological education now

occupied much attention, and in the course of seven years the number of professors was trebled, and in 1840 it was proposed to add another session to the theological curriculum. The synod engaged also with redoubled zeal in the cause of missions both at home and abroad. For some years the national system of education established by government for Ireland occasioned keen discussion, and even angry controversy, but in January 1840 the synod succeeded in obtaining such modifications of the system as enabled it to accept assistance from the funds provided by the legislature. Another topic of great importance was brought under the consideration of the synod, that of subscription to the Confession of Faith. In 1832 the synod agreed to require subscription from candidates for license or ordination, but at the same time a written explanation was allowed on any point about which scruples were entertained. This rule, however, was found to give rise, in many cases, to considerable embarrassment, and in 1835 the synod resolved that in future no exceptions or explanations were to be received, but that the candidates for license or ordination must give an unqualified subscription to the formula. This measure was followed by a renewal of communion with the Church of Scotland, the General Assembly in the following May unanimously agreeing to readmit the members of the Ulster synod to ministerial fellowship.

It was quite obvious, from the whole proceedings of the synod, that a doctrinal reformation had been wrought in the church, commencing from the separation of the Arian or Socinian party. The adoption of the overture requiring unqualified subscription was the crowning act of this great revival. All the evangelical Dissenters rejoiced in the all-important change which had thus been effected in this interesting section of the Protestant Church in Ireland. The Irish Secession Church seemed to sympathise more than any other with the Ulster synod in its renovated state. The two bodies were now completely agreed both in doctrine and polity, besides having been placed by the government in 1838 on precisely the same footing as to the reception of the *Regium Donum*. A desire began to be very generally entertained accordingly, that a union of the two churches should take place as soon as possible. The movement on the subject commenced among the students connected with the Belfast Academical Institution, and from them it spread among the elders and people of both denominations. In 1839 memorials in favour of a union were presented both to the synod of Ulster and the Secession synod. Committees were appointed on both sides to prepare preliminaries, and after agreeing in their separate judicatories to the terms of incorporation, the two bodies were formally united into one church on the 10th July 1840, the united synods being regularly constituted under the title of the General Assembly of the Presbyterian Church of Ireland. Thus the Ulster synod, by

this happy union, received an accession to its numbers of 141 additional congregations, raising its entire number to 433, and the whole united body was divided into 33 presbyteries, which have since been increased to five synods, 36 presbyteries, 491 congregations, and 533 ministers. The Irish Presbyterian Church from this time took a high position as a large and influential body. An attempt was made soon after the union to prevent Presbyterian ministers from celebrating marriages between their own people and Episcopalians, and the English judges even went so far as to declare such marriages illegal. But in 1844 an act was obtained from the legislature warranting the exercise of the disputed privilege, where at least one of the parties belongs to his own denomination. An Episcopalian minister, however, can perform the ceremony where both the parties are Presbyterians or Romanists, and no minister not connected with the Establishment can legally marry an Episcopalian or a Romanist.

In 1846 a wealthy lady connected with the Presbyterian church bequeathed a sum of £20,000 towards the erection and endowment of a Presbyterian college. Considerable discussion took place as to the most suitable locality for such an institution, but it has at length been built in the town of Londonderry. Within the last sixteen years, as we learn from Dr. Dill, the Home Mission of the Irish Presbyterian Church has planted about 160 new churches in destitute localities; established a number of mission-stations and out-stations in the south and west; supported from 300 to 400 Irish and English mission schools, in which upwards of 20,000 Roman Catholics have been taught to read the Scriptures; and circulated large numbers of Bibles and tracts in popish districts. The Home Mission has two departments of operation, the one devoted to the conversion of Roman Catholics, and the other to the supply of the spiritual wants of the Protestant population, and especially the Presbyterian. The mission to Roman Catholics is again divided into two branches, one to the English-speaking, and the other to the Irish-speaking Romanists, both of which have, through the Divine blessing, led to the rescue of many from the errors of Romanism, and their admission into the communion of the Presbyterian Church.

**IRVINGITES.** See APOSTOLIC CATHOLIC CHURCH.

**ISBRANIKI**, a sect of Russian Dissenters which arose about the middle of the sixteenth century. The appearance of this sect excited no small commotion. The name which they assumed means the Company of the Elect, but their enemies styled them *Raskolniki* or *Schismatics*. Some Lutheran writers have alleged that these *Isbraniki* were sprung from the ancient **BOGOMILES** (which see). The cause of their separation from the national church appears to have been somewhat singular. The church books, which were printed in 1562 under the czar, John Basilides, were printed from manuscript co-

pies, which being considered incorrect, were somewhat altered in their printed form. The changes introduced were regarded by some as teaching unsound doctrine, and a sect having arisen who adhered to the former books, called themselves by the name of *Staroverci*, or believers in the old faith. These Dissenters, however, were comparatively few in number till about the middle of the following century, when, in consequence of the church-books having been revised by the patriarch Nikon, the outcry of unsound doctrine was again raised, and the number of Dissenters increased. Of all the doctrines which they held, that which gave greatest offence was their denial of different orders and gradations of clergy. On account chiefly of this tenet they were exposed to much persecution, but under Alexander I. they were tolerated by the State.

**ISIS**, one of the principal deities of the ancient Egyptians, the wife of *Osiris* and the mother of *Ihorus*. She was the goddess of the earth, and processions were held in her honour, at which her votaries carried wheat, barley, and other cereal grains. Osiris symbolized the sun and the Nile, Isis represented the moon and Egypt fertilized by the Nile. Osiris was worshipped under the form of an ox or a bull (see **APIS**); Isis under the form of a cow. As the mythology of ancient Greece has been believed to be derived from that of Egypt, Isis came to be identified with *Demeter*; and hence the fabulous stories in regard to the latter came to be transferred to the former. Isis was also worshipped in Greece under the names of *Pelagia* and *Ægyptia*; while, in the western parts of Europe, her worship was in course of time likewise established. In the time of Sulla it came to be introduced at Rome, but the private observance of the rites of Isis was afterwards forbidden on account of their immoral character. For the same reason her temples were destroyed by the public authorities at Rome, but so partial were the people to the worship of Isis, that it was restored and sanctioned by the triumvirs in B. C. 43. Under Augustus this licentious worship was again forbidden, but it was revived under Vespasian, and continued until the introduction of Christianity which gradually banished all Pagan worship throughout the Roman empire. Apuleius introduces Isis as giving the following account of herself: "I am Nature, the mother of all things, mistress of the elements, the beginning of ages, the sovereign of gods, the queen of the Manes, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the sea, and the horrid silence of heaven, with a nod. My divinity alone, though multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessimuntian Mother of the gods; the Athenians, the Cecropian Mother; the Cyprians, the Paphian Venus; the Sicilians, the Stygian Proserpine; the Cretans, Diana Dictynna; the Eleusians, the Old

goddess Ceres; some Juno, some Bellona; others Hecate; and others, again, Rhamusia. The oriental Ethiopians and Egyptians honour me with peculiar ceremonies, and call me by my true name Isis."

ISITES, a Mohammedan sect who believed the Koran to have been created. They alleged that the Koran delivered by Mohammed was merely a copy of that which was written by God himself, and was kept in the library of heaven; and to reconcile this notion with the statement of Mohammed, they declared that when the prophet affirmed that the Koran was not created, he referred to the original, and not to his own copy. See KORAN.

ISJE, the name of a central province of Japan, to which the religious sect of the Siutoists requires each of its adherents to make a pilgrimage once a-year, or at least once in their life. In *Isje* is the grand *Mia*, or temple of *Tensio-Dai-Dzin*, which is the model after which all the other temples are built. An account of this celebrated pilgrimage is given by Kämpfer, whose words we quote: "This pilgrimage is made at all times of the year, but particularly in the spring, at which season vast multitudes of these pilgrims are seen upon the roads. The Japanese of both sexes, young and old, rich and poor, undertake this meritorious journey, generally speaking, on foot, in order to obtain, at this holy place, indulgences and remission of their sins. Some of these pilgrims are so poor, that they must live wholly upon what they get by begging. On this account, and by reason of their great number, they are exceedingly troublesome to the princes and lords, who at that time of the year go to court, or come thence, though otherwise they address themselves in a very civil manner, bareheaded, and with a low, submissive voice, saying, 'Great Lord, be pleased to give the poor pilgrim a *seni*, towards the expense of his journey to *Isje*,' or words to that effect. Of all the Japanese, the inhabitants of Jedo and the province Osju are the most inclined to this pilgrimage. Children, if apprehensive of severe punishment for their misdemeanors, will run away from their parents and go to *Isje*, thence to fetch an *Ofarri*, or indulgence, which upon their return is deemed a sufficient expiation of their crimes, and a sure means to reconcile them to their friends. Multitudes of these pilgrims are obliged to pass whole nights lying in the open fields, exposed to all the injuries of wind and weather, some for want of room in inns, others out of poverty; and of these last many are found dead on the road, in which case their *Ofarri*, if they have any about them, is carefully taken up and hid in the next tree or bush.

"Others make this pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. They form themselves into companies, generally of four persons, clad in white linen, after the fashion of the Kuge, or persons of the holy ecclesiastical court of the Dairi. Two of them walking a grave, slow, deliberate pace, and standing often still, carry a large barrow adorned and hung

about with fir-branches and cut white paper, on which they place a resemblance of a large bell, made of light substance, or a kettle, or something else, alluding to some old romantic history of their gods and ancestors; whilst a third, with a commander's staff in his hand, adorned, out of respect to his office, with a bunch of white paper, walks, or rather dances, before the barrow, singing with a dull, heavy voice, a song relating to the subject they are about to represent. Meanwhile, the fourth goes begging before the houses, or addresses himself to charitable travellers and receives and keeps the money which is given them. Their day's journeys are so short, that they can easily spend the whole summer upon such an expedition."

It would appear from the accounts of travellers, that *Isje*, the object of this most meritorious of pilgrimages, presents nothing that corresponds to its fame, or the greatness of the empire. It is rather held forth as a monument of antique poverty and simplicity. The *Mia* or temple where the pilgrims pay their devotions, is a low wooden edifice, with a flat thatched roof, and on entering nothing is to be seen but a looking-glass of cast metal, which is regarded as a symbol of the Deity, and some white paper cut in different forms, which they take for an emblem of the purity of the heart. The doors are likewise embellished with white paper. When any one comes to worship at the temple, he never presumes to enter, but stands without, and while he says his prayers, he looks only into it through a lattice-window.

ISLAM, the name given by Mohammed to the religion which he taught. The word means either "resignation to the will of God," or "a state of salvation," but the former is the meaning recognized by the majority of the Mohammedan writers. Faith in the Koran is *Islám*, and a believer derives from the same Arabic root the name of Moslem or Mussulman. The word *Islám* is also sometimes used to denote the whole body of the faithful; but they are more generally called Moslems or Mussulmans. See MOHAMMEDANS.

ISLEBIANS. See ANTINOMIANS.

ISMAILIYAH, or ISMAELIANS, a Mohammedan sect which branched off from the SCHITES (which see), in the age of the seventh Imám. Jaafar, the sixth Imám, had nominated his son Ismail his successor, but on his premature death he declared his second son Moussa his heir. Now as Ismail had left children, those of the *Schites* who regarded the Imámate as hereditary, denied the right of Jaafar to make a second nomination. They formed a sect accordingly, called *Ismaelians*, to which belonged the *Fatímite Caliphs of Egypt*, and also the ASSASSINS (which see), whose name was once so justly dreaded both in Europe and Asia. The *Ismaelians* were a secret association, as has already been described under the article *Assassins*, in which the history of the sect is given. The following account, however, of the Egyptian Ismaelians, as given by Dr. Taylor,

may interest the reader: "The Ismaelians of Egypt met in their grand lodge twice every week; their president, or *Dai-al-Doat*, paid a formal visit to the sovereign, and lectured him on some portion of the secret doctrines. Maerisi tells us that the degrees of the order were extended in Egypt from seven to nine, and furnishes us with the following account of the stages of initiation. In the first stage, the candidate was shown the doubts and difficulties attending the religion of the Koran, he was inspired with an anxious desire to have its mysteries explained, and some glimpses of the Ismaelian doctrine were then afforded, in order that he might be induced to take an oath of blind faith and unlimited obedience to his *Dai*, or instructor. In the second stage the nature of the *Imamate*, as a divine institution, was explained. The peculiar doctrines of the Ismaelians commenced at the third degree, when the candidates were taught that the number of *Imáns* was seven, and that Ismail was the last and greatest. In the fourth stage it was declared, that since the creation there had been seven legislators divinely inspired, each of whom had modified the doctrines of his predecessors. These seven prophets were said to be 'endowed with power of speech' because they authoritatively declared the divine will; they were each followed by 'a mute prophet,' that is, one whose duty was simply to enforce the doctrines of the preceding, without the power of altering or modifying them. The seven legislators were Adam, Noah, Abraham, Moses, Christ, Mohammed, and Ismail; their seven disciples or 'mute prophets' were Seth, Shem, Ishmael, Aaron, Simon (Peter), Ali, and Mohammed the son of Ismail.

"In the fifth degree, it was declared that each of the 'mute prophets' had appointed twelve *Dais*, or apostles to spread the knowledge of the faith, and that the number twelve was next in sanctity to the number seven. Having passed through these inferior degrees, in which the great aim of all the tenets taught was to inspire converts with a high respect for their instructors, the secret doctrines were revealed to them in the next gradations. Those who attained the sixth degree, were told that religious legislation should be subordinate to philosophical; in the seventh stage, they were introduced to the mystical speculations, which characterize Oriental metaphysics; in the eighth, they were taught the indifference of human actions, and in the ninth, the initiated received their final lesson, 'to believe nothing and dare every thing.'

**ISOCHRISTE** (Gr. equal to Christ), some followers of Origen, who were charged with maintaining that the Apostles were raised to equal glory with their Master. They were condemned by a council at Constantinople in A. D. 553.

**ISRAELITES.** See **Jews**.

**ISRAFIL**, the angel who, according to the Mohammedans, will sound the trumpet which is to summon the world to judgment on the great day.

**ISTHMIAN GAMES**, one of the great national festivals among the ancient Greeks, which derived its name from the isthmus of Corinth on which it was celebrated. The games were held in honour of *Poseidon* every third year, although Pliny alleges that they were celebrated every fifth year. They consisted of wrestling, horse and chariot races, and other athletic exercises; along with contests in music and poetry. At a later period, fighting of animals was introduced among the amusements of the joyful festive season. The victors in the Isthmian games received a garland of pine-leaves or of ivy. See **GAMES**.

**ISTHMIUS**, a surname of **POSEIDON** (which see), derived from the isthmus of Corinth, on which stood a temple dedicated to his worship.

**ITALIC SCHOOL**, a sect of ancient Greek philosophers, founded by Pythagoras, who flourished in the last half of the sixth century before Christ. He commenced with the great general idea of absolute, all-comprehending unity, which he called the *Monad*, and which included spirit and matter, but without separation or division. This *Monad* was the Pythagorean god. From unity arises multiplicity, or the universe consisting of manifold beings, all evolved from the original *Monad*. Matter when thus disengaged from the primitive unity becomes the principle of darkness, ignorance, instability and change, while spiritual beings, in the same circumstances, have fallen into a state of imperfection and division. In its fundamental character then the Grecian Italic school was essentially pantheistic.

According to this system, all the efforts of intelligence and will ought to be directed towards their emancipation from the thralldom of matter, and the influence of the variable, with the view of reaching the knowledge of the true which is invariable. The conception of absolute unity is the highest point of science, and when arrived at this point the mind is completely delivered from the influence of matter. The will also being involved in the same bondage to matter, can only be freed by such exercises as fasting and abstinence, by which the soul restricts the dominion of the senses. But the complete emancipation of the soul from the bondage of matter could only, according to Pythagoras, be effected by successive transformations or metempsychoses; and the final deliverance of the soul is its transformation into God.

Such were the fundamental principles of the Italic school of philosophy, which, though originated by Pythagoras, was followed up by Timæus of Locrum, in his work on the Soul of the World, in which the universe is regarded as one vast intelligent being, of which God is the soul, and matter the body. Ocellus Lucanus carried these pantheistic notions still further, recognizing one uncreated, imperishable being, which, however, undergoes successive phases of decay and renovation.

**ITALIC VERSION (OLD)**, a translation into



Latin both of the Old and New Testaments, which was held in general estimation before the time of Jerome, who undertook to revise it at the desire of Damasus, bishop of Rome. Jerome had not proceeded far in his work of revision, when finding that the Old Testament had been translated not from the Hebrew, but from the Greek version, he determined to execute an entirely new translation, directly from the Hebrew original. Hence originated the VULGATE (which see).

ITALY (CHRISTIANITY IN). At a very early period in the history of the Christian church, even in the days of the apostles, the gospel had found its way into Italy. This is evident from the circumstance that when Paul wrote his Epistle to the Romans, there existed in Rome, the capital of Italy and indeed the metropolis of the world, a church so considerable that the apostle could address them in these words, Rom. i. 8, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." It is very probable that Rome being a general rendezvous of people from all countries, both Jewish and Gentile converts may soon after the day of Pentecost have taken up their residence there, and formed themselves into a Christian church. Among those who were present indeed at the Pentecostal effusion of the Spirit, are expressly mentioned "strangers from Rome," by whom doubtless the seeds of Divine truth would be conveyed to their native city; and hence from the salutations at the end of the Epistle to the Romans, it is plain, that some of the oldest Christians lived at Rome. It has long been a favourite assertion of the Roman Catholic Church, that the Apostle Peter was the founder of the church at Rome. For this opinion, however, there is no solid historical foundation; and the whole facts of the case militate against such an idea. Had it been founded by an apostle, Paul would neither have addressed it by letter, nor visited it in person, since it was a fixed principle with him, not to build upon another man's foundation. And it is remarkable that while Caius and Dionysius, the former writing in the end, and the latter in the middle of the second century, speak of Peter as founding the church at Rome, the Apostle Paul is mentioned as engaged along with him in this work. And Caius states, that in his time the graves of the two apostles were pointed out at Rome. Taking all these circumstances together, it seems to be an established point, that at a date later than any noticed in the Acts of the Apostles, both Peter and Paul had jointly ministered to the Christian church at Rome, which had existed in a flourishing state many years previous to their visit.

But a difficulty arises in connection with this view of the subject, from the circumstance that on Paul's arriving in Rome, as stated in Acts xxviii. 22, the elders of the Jews, who resided in the city, begged him to give them some information as to the sect of the Christians, of whom they seem to have known

nothing, except that it was everywhere spoken against. At first view it appears inconceivable on the supposition that a Christian church existed in Rome, that the Jews should not have been aware of its existence. And yet notwithstanding the ignorance manifested by the Jewish elders, the very same narrative plainly informs us, though incidentally, of the fact, that at that very time there was a body of Christians resident in the city, some of whom hastened to meet the apostle, whose heart, we are told, was cheered by the sight of them. "So we went," says Luke, who accompanied the apostle, "toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage." How then, since it cannot be denied that a body of Christians dwelt in Rome when Paul arrived there, were the Jews unacquainted with the fact of their existence? "The only possible explanation," says Olshausen, "of this phenomenon—and it is one which at the same time indicates the origin of the tendency which we afterwards find in the Roman Church—appears to be this. It must be assumed that the Christians of Rome were induced, by the persecutions directed against the Jews under Claudius in the ninth year of his reign, to make their differences from the Jews clearly and strongly apparent—perhaps in consequence of the influence which even at that early time some disciples of St. Paul already exercised on the Roman Church; exactly as at a later date the Christians of Jerusalem separated themselves from the Jews, that they might not be confounded with them, and might be allowed to live in Aelia. If disciples of St. Paul early acquired a decisive influence in Rome, we shall also understand how it was that the Apostle could regard the Roman Church as his own, and could open his correspondence with it without invading another's field of labour. In consequence of this persecution of the Jews, Aquila and Priscilla took refuge at Corinth; and there they were found by the Apostle Paul (Acts xviii. 2), who, without doubt, became even at that time acquainted, by means of these fugitives, with the Roman Church and its circumstances. On this knowledge St. Paul, four or five years later, at the beginning of Nero's reign, on his third missionary journey, wrote from Corinth his epistle to Rome. There is little likelihood that any great number of Jews can have ventured so early to return to Rome; those who returned were obliged to keep themselves in concealment, and it was naturally the interest of the Christian community there to remain as far as possible from them. Even three years later, when St. Paul himself appeared in Rome, the body of Jews there may still not have been considerable,—in part, too, it may not have been composed of its old members, who had lived there before the persecution by Claudius, but of altogether new settlers, who were unacquainted with the earlier existence of a Christian community. And thus it might

come to pass within eight or ten years that the Christian community at Rome appears entirely separated from the body of Jews in that city; and in such a state of separation we find it, according to the notice at the end of the Acts."

On the authority of Tertullian, we learn, that when the Roman Emperor Tiberius heard from Pilate concerning the miracles of Christ, and his resurrection from the dead, he actually proposed to the senate that Christ should receive a place among the Roman deities, but the proposal was negatived by the senate. This story, however, which is referred to by no other writer except Tertullian, is too improbable to be credited on his single and unsupported testimony. So ignorant were the Pagans of the new religion, that at first the Christians were confounded with the Jews, so that the edict of Claudius in the banishment of the Jews from Rome, A. D. 53, in all probability involved the Christians also; and hence the confused statement of Suetonius, who lived half-a-century after the event:—"the emperor Claudius expelled the Jews from Rome, who were constantly raising disturbances, at the instigation of Chrestus." With the advance of Christianity in the Roman Empire, the Christians came to be distinguished from the Jews, and to be no longer regarded as a Jewish sect.

The persecution of the Christians commenced at Rome in A. D. 64, under the emperor Nero; and while the Christian religion was prohibited throughout all the provinces of the empire, the cruelty of the emperor fell exclusively on the Christians in Rome, who were accused as being the incendiaries of the city. Domitian, who assumed the imperial purple A. D. 81, adopted also the most severe and persecuting measures against all who embraced Christianity, in whatever part of the empire they might be found. The short reign of Nerva, extending from A. D. 96 to A. D. 99, afforded the Christians a breathing time, all complaints against them being suspended, and a temporary toleration of their religion being granted. The fury of their enemies, however, burst forth with fresh violence on the death of Nerva and the accession of Trajan, more especially as Christianity was spreading rapidly on every side, and the rites of Paganism were everywhere passing into discredit. Pliny the younger, in writing to the emperor concerning the state of religion in Bithynia and Pontus, over which he had been appointed proconsul, says, "The contagion of this superstition has seized not only cities, but also the villages and open country." Tacitus, who lived at the same period, speaks of Christianity as a destructive superstition, which, in common with many other evil opinions and practices, found a home in the great Roman capital. During the reign of Trajan many Christians perished for their religion; but even while sanctioning persecution throughout the whole empire, the emperor issued a rescript, granting pardon to such as manifested repentance by

renouncing the Christian faith. The result of this was, that the Christian church at Rome passed through a sifting-time which separated the chaff from the wheat, and while some drew back at the threatening prospect of death, multitudes readily submitted to martyrdom rather than deny their Lord.

Popular fury imagining itself to be supported by law, now rose with unmitigated violence against the Christians, and the first years of the government of Hadrian, who ascended the throne A. D. 117, were disgraced by the most reckless assaults made upon the innocent and unoffending Christians. The emperor was warmly attached to the Pagan customs of his country; but being a lover of justice and social order, he issued a rescript designed to protect the Christians against the unbridled rage of the populace. With this view it required that no accusations against Christians were to be received, unless they were drawn up in legal form, and when legally brought to trial and convicted of acting contrary to the laws, they were to be punished according to their deserts; but a severe punishment was also to be inflicted on false accusers. On the death of the emperor, A. D. 138, his rescript lost its force; but under his successor, Antoninus Pius, several public calamities, which were imputed by the people to the Christians, roused the popular rage to a greater height than it had ever before reached. The emperor, naturally of a mild and gentle disposition, hastened to put an end to such violent proceedings. Though repressed for a time, however, they broke forth again under his successor, Marcus Aurelius, who, while he professed the calm philosophy of the Stoics, joined with the lawless mob in oppressing the Christians. In his reign a pestilence of the most destructive kind spread its ravages throughout the whole Roman empire, and while it was raging in Italy, he looked upon it as a warning from the gods to restore their worship in its minutest particulars. He summoned priests, therefore, from all quarters to Rome that they might observe the Pagan rites, by which he hoped to avert the evil. But this zeal for the renewal of the ancient worship only rendered him more cruel and unsparing in his persecution of the Christians. By a strange incident, however, which occurred in the course of Providence, Marcus Aurelius was led to change his whole line of policy towards the Christians. It is thus briefly noticed by Neander: "While prosecuting the war with the Marcomannians and Quades in 174, he, with his army, was thrown into a situation of extreme peril. The burning sun shone full in the faces of his soldiers, who were suffering under the torture of intolerable thirst; while, at the same time, under these unfavourable circumstances, they were threatened with an attack of the enemy. In this extremity, the twelfth legion, composed entirely of Christians, fell upon their knees. Their prayer was followed by a shower of rain, which allayed the thirst of the Roman soldiers, and by a storm which frightened the barbarians

The Roman army obtained the victory, and the emperor, in commemoration of the event, gave those Christian soldiers the name of the 'thundering legion.' He ceased to persecute the Christians; and though he did not receive Christianity immediately into the class of 'lawful religions,' yet he published an edict which threatened with severe penalties such as accused the Christians merely on the score of their religion."

The Christians under Commodus, who succeeded to the throne A. D. 180, enjoyed a season of respite and tranquillity after the protracted sufferings of the previous reign. Not that the old laws were repealed, but the emperor, though a person of licentious habits, was from some cause or another disposed to befriend the Christians. Irenæus, who lived at this period, says, that Christians were to be found in the imperial court enjoying the same privileges which belonged to all throughout the Roman empire. Commodus was assassinated A. D. 192, and Clement of Alexandria, who wrote soon after this event, describes the Christians as exposed to heavy persecution. "Many martyrs," says he, "are daily burned, crucified, beheaded, before our eyes." Septimius Severus, on reaching the empire, threw the shield of his imperial protection over the Christians, knowing that men and women of the highest rank in Rome, senators and their wives, belonged to the persecuted sect. In the course of a few years, however, this emperor passed a law, forbidding under severe penalties a change either to Judaism or to Christianity. The circumstances of the Christians were now rendered distressing, and entire communities were glad to purchase freedom from persecution by the payment of large sums of money. No improvement in the state of matters took place under the cruel Caracalla, but a spirit of hostility to the Christians prevailed in all the provinces of the Roman empire, which, however, began to pass away at the commencement of the reign of Heliogabalus A. D. 219. The aim of this emperor was to establish, not the ancient Roman idolatry, but the Syrian worship of the sun; and Christianity, therefore, he tolerated as he did other foreign religions. From very different motives this toleration continued under Alexander Severus from A. D. 222 to A. D. 235. Partial to a species of religious eclecticism, he recognized Christ as a Divine Being, on a footing with the other gods; and it is said that he wished to have the name of Christ enrolled among the Roman deities. He does not appear, however, to have adopted Christianity by an express law of the empire among the tolerated religions. But the partial quiet which the Christians enjoyed during the reign of Severus came to an end with his assassination, when the throne came to be occupied by Maximinus, who allowed full scope to the popular hatred which existed in many parts of the empire against the Christians. A more favourable period for the Christians returned again in A. D. 244, when Philip the Arabian, who is said to have been him-

self a Christian, ascended the throne. Origen, who lived at this time, and was on terms of intimacy with the imperial family, states, that the Christians now enjoyed a season of quiet. "The number of the Christians," he says, "God has caused continually to increase, and some addition is made to it every day; he has, moreover, given them already the free exercise of their religion, although a thousand obstacles still hinder the spread of the doctrines of Jesus in the world."

During this long time of peace Christianity made rapid and extensive inroads on the Paganism of the Roman empire, and the fury of the adherents of the old religion was aroused to check, if possible, the encroachments of the Christian faith. Decius Trajan, who conquered Philip the Arabian, and ascended the throne of the Caesars A. D. 249, was a devoted friend of Paganism, and was, therefore, resolved to restore the ancient laws against the Christians, which had fallen into desuetude, and to put them in execution with the utmost rigour with the view of effecting an entire suppression of Christianity. He commenced his reign by demanding from all his subjects complete conformity to the ceremonies of the old Roman religion on pain of torture, and in the case of bishops on pain of death. The persecution began at the city of Rome with great severity, and gradually extended to the provinces. At its very outset the Roman bishop Fabianus suffered martyrdom. Imprisonment, exile, torture, and death were the portion of those of both sexes, of every age, and of all ranks and conditions, who were disposed to hold fast the testimony of Jesus. In the close of the year 251, Decius fell in a war against the Goths. The calm which the Christians enjoyed, in consequence of this event, continued during the reign of Gallus and Volusianus, which extended only through a part of the following year. But a destructive pestilence, with drought and famine, excited, as in former times, the fury of the populace against the Christians, as being, in their view, the cause of these calamities. An imperial edict now appeared, requiring all Roman subjects to sacrifice to the gods, and when it was discovered that the altars were far less frequented than in former times, new persecutions arose, in order to compel an increase of sacrifices, and to sustain the declining interests of Paganism. The bishops of Rome, who were, of course, under the immediate eye of the emperor, were the first to bring down upon themselves the sword of persecution; both Cornelius and Lucius, who successively held the episcopate of Rome, were first banished, then condemned to death. The assassination of Gallus, A. D. 253, restored tranquillity and peace to the oppressed Christians; and the Emperor Valerian, in the first year of his reign, seemed disposed to treat them with clemency, and even kindness. But in the course of a few years he was persuaded to alter his course of acting towards the Christians. He deprived the churches of their teachers and pastors; then he prohibited public as-

semblies of Christians, endeavouring in this way to check the progress of Christianity without resorting to bloodshed. Measures of severity were now resorted to, chiefly, in the first instance, against bishops and clergy, but afterwards against the laity also; even women and children were subjected to the scourge, and then condemned to imprisonment or to labour in the mines. Finding that such measures were ineffectual, Valerian resolved to adopt a more vigorous line of procedure. In A. D. 258, accordingly, an edict was issued, declaring that "Bishops, presbyters, and deacons were to be put to death immediately by the sword; senators and knights were to forfeit their rank and their property; and, if they still remained Christians, to suffer the like punishment; women of condition, after being deprived of their property, were to be banished. Those Christians who were in the service of the palace, who had formerly made profession of Christianity, or who now made such profession, should be treated as the emperor's property, and after being chained, distributed to labour on the various imperial estates." In consequence of this rescript, the Roman bishop, Sixtus, and four deacons of his church, were condemned to suffer death.

Valerian, having been engaged in war with the Persians, was taken prisoner, and the imperial sceptre passed into the hands of his son Gallienus. This emperor immediately published an edict, securing to the Christians the free exercise of their religion, and restoring to them the cemeteries, as well as other buildings and lands belonging to the churches which had been confiscated in the reign of his father. This edict was very important, recognizing, as it did, the Christian church as a legally existing corporation, entitled to hold common property, and now brought under the express protection of law. For more than half a century the Christians enjoyed a season of peace and tranquillity, and their ranks were joined by individuals drawn from all orders of society. Men of wealth and station now began, in considerable numbers, to profess Christianity, and splendid churches to be erected in the large cities. And even when Dioclesian was first invested with the imperial dignity, Christians were sometimes raised to the highest offices of trust. The Pagans were naturally jealous of the growing esteem in which Christians were now held, and more especially as, in their view, the rise of Christianity must necessarily hasten the downfall of the old religion. This crisis the Pagan party felt to be imminent. All their influence, therefore, they brought to bear upon Dioclesian to induce him to enter upon an exterminating persecution of the Christians. But the emperor was most unwilling to undertake the bloody task. A fitter tool was found in Dioclesian's son-in-law, Caius Galerius Maximian, a prince who was zealously devoted to the Pagan religion, and held sacrifices and divination in high estimation. This man, accordingly, being commander of the forces, issued an order to the army requiring every sol-

dier to perform sacrificial rites; and in consequence Christian officers resigned their commissions, and Christian soldiers quitted the service, that they might remain steadfast to their faith. This was the commencement of a time of persecution, but beyond the harsh military order Dioclesian refused to move. At length, through the influence of Galerius, he was persuaded, in A. D. 303, to commence a bloody persecution. An edict was forthwith issued, prohibiting all assemblies of Christians for religious worship; ordering all Christian churches to be demolished, and all manuscripts of the Bible to be destroyed. Christians who held places of honour must either renounce their faith or be degraded; while those in the humbler ranks of life were to be divested of their rights as citizens and freemen. Christian slaves were pronounced to be incapable of receiving their freedom as long as they remained Christians. In judicial proceedings also, whenever Christians were concerned, the torture was authorized to be used.

The impression made upon the Christians by this edict of Dioclesian was, that nothing less was aimed at than the total extirpation of Christianity. All the prisons were now filled with the Christians, and a new edict appeared, commanding that such as were willing to sacrifice should be set free, and the rest compelled by every means to offer sacrifices to the gods. The floodgates of oppression were now thrown open, and cruelties of every kind were practised upon the Christians. Constantius Chlorus, however, in A. D. 305, was raised to the dignity of emperor along with Galerius, and being naturally of a mild disposition, as well as a friend to Christianity, the sword of persecution was now sheathed, and the Christians enjoyed a temporary respite. But in the course of three short years, a command was issued by Galerius, directing the fallen temples of the gods to be restored, and requiring that all free men and women, and slaves, and even little children, should sacrifice and partake of what was offered at heathen altars. This cruel edict led to new tortures, and a fresh effusion of blood; a state of matters which, however, was happily soon followed by another respite, more particularly to the Christians in the West, which lasted till the beginning of the year 310. Galerius, having been attacked by a severe and painful disease, now relaxed his severity, and in the following year the remarkable edict appeared which put an end to the persecution of Christians in the Roman empire.

With the succession of Constantine commenced a new era in the history of the Christian church. Soon after his remarkable conversion to Christianity, A. D. 312, he proceeded to establish it as the religion of the state, and sought to remodel the government of the Christian church, so as to make it correspond with the civil arrangements of the empire. From this time the bishops of Rome began to put forth those arrogant claims which terminated in the full development of the papacy, A. D. 606. The acknowledgment of the Pope as Universal Bishop, was, of

course, a work of time, and it is a well-known fact, that the papal supremacy was resisted in Italy after it had been owned by the most remote churches of the West. So early as the fourth century, the worthy Ambrose, archbishop of Milan, which was the capital of the diocese of Italy, prepared a particular office or form of worship, which was known by the name of the *Ambrosian Liturgy*; and even after the Pope had appointed the Roman Missal to be used in all the Western churches, the church of Milan continued still to adhere to their own ritual. It was not, indeed, till the eleventh century that the archbishops of Milan would consent so far to acknowledge the authority of Rome, as to receive their palls from the Pope. When Honorius first demanded the submission of the church of Milan, a universal feeling of indignation was excited among the people, as well as the clergy. And it was not without a strong remonstrance that the point was at length yielded, but as a standing memorial of their independence, they still continued to use the Liturgy of Ambrose. For a long period the papal claims met with occasional resistance from the archbishops of Milan, and when Gregory VII., in A. D. 1074, issued his famous decree enforcing the celibacy of the clergy, the church of Milan rejected the papal edict, pronounced the Pope and all who adhered to him on this point to be chargeable with heresy, and they even threatened to make a formal separation from the Church of Rome.

During the dark ages, Italy was the scene of some of the most valiant struggles against Papal domination. Claude of Turin, in the ninth century, who protested against the worship of images and against pilgrimages to Rome; and Arnold of Brescia, the disciple of Abelard, in the twelfth century, who lifted his voice against the secularization of the church and the temporal authority of the Pope; are examples of the reforming spirit which has so often characterized the Christians of Italy. (See *ARNOLDISTS*.) The labours of the enthusiastic young priest of Brescia produced a powerful effect upon the ardent minds of the Italian people, and prepared them for welcoming the Waldenses, who, penetrating through the Alps, effected a settlement in Lombardy A. D. 1180, and so rapidly spread themselves throughout Italy, that in the beginning of the thirteenth century, some of them were found even in Rome itself. Actively engaged in propagating their simple scriptural tenets, these hereditary witnesses for the truth could not fail to call down upon themselves the fulminations of the Vatican. In A. D. 1231, accordingly, Gregory IX. issued a bull, directing that a strict search should be made for these heretics, and that when discovered, they should be given up into the hands of the secular authorities to be punished; while those who gave them shelter and protection were to be declared infamous, along with their children to the second generation. The *Patarones*, as the Waldenses were then called, had churches in almost all the towns of Lombardy, and in some parts of Tuscany, as well as

in Naples and Sicily. For a long time their students of theology were educated in Paris, but in the thirteenth century they had academies in Lombardy for training their candidates for the ministry.

A colony of Vaudois, in A. D. 1370, found an asylum in Calabria, but their simple worship, so unlike to that of Rome, soon attracted the notice of the priests, who raised the cry of heresy against them. The colony, however, maintained its position, and received from time to time accessions to its numbers, continuing to flourish for nearly two centuries, when, as the light of the Reformation began to dawn upon Italy, it was assailed with fury by Rome's supporters, and completely exterminated. For a long period the corruptions of the Roman Church were so thoroughly known and recognized among the Italian people, as to form a staple subject of railery and reproach in the works of their most celebrated poets. Dante, Petrarch, Boccaccio, and Ariosto, each in turn made the most withering exposure of the errors and evil practices of the Romish clergy, and especially of the monks and friars. The novelists joined with the poets in these assaults upon the ecclesiastics of the time; and a series of spirited lampoons and pungent satires imbued the minds of many among all classes of the Italian people, with the most thorough contempt both for the clergy and the church to which they belonged.

But of all the precursors of the Reformation, Italy owes its deepest debt of gratitude to the great Florentine Reformer, Girolamo Savonarola. This eminent man was born in Ferrara in 1452. Endowed with great talents, he devoted many years to the study of philosophy and theology. Being a man of strong imagination, and warm piety, he was impressed with a firm persuasion that he had received a mission from above. His discourses to the people produced a powerful effect, inveighing as he did with the most impressive eloquence against the abuses of the church, and the unfaithfulness and vices of the clergy. Having settled at Florence in 1489, he so wrought upon the minds of the people, by his powerful and fervid appeals, that a speedy improvement took place in the whole aspect of the town. "Luxury," says Dr. M'Crie, "was repressed, the women gave an example of modesty in their dress, and a change of manners became visible over the whole city." Nor did he call for a reform of Florence alone, but of the whole country, commencing, as he alleged it ought to do, with the head of the church. The reigning Pope was Alexander VI., whose notorious vices Savonarola most unsparingly exposed. The result of such boldness it was easy to predict. The daring monk was apprehended, accused of heresy, interdicted from preaching, and visited with a sentence of excommunication. For a short time the Reformer yielded to the Papal decision, but at length summoning courage, he appeared again in public, renouncing obedience to a corrupt tribunal; and conducting divine service in the face of the interdict, he

preached to immense crowds, who listened with the deepest interest to the discourses of the reforming monk. Alexander was enraged at this open defiance of his Pontifical authority, and watching his opportunity, he prevailed upon the Florentines to give up the heretical monk into his hands, on which he condemned him to the flames, along with two of his reforming associates. In pursuance of this sentence, Savonarola was burnt at the stake on the 23d of May 1498.

The cry for reform in the church, which the Florentine reformer had so loudly and perseveringly echoed, was now familiar as household words throughout all Italy. For a century this cry had rung in the ears of the people, and both from the pulpit and the press the church had been assailed as essentially Antichristian both in its doctrines and practices. Such invectives could no longer be tolerated, and in 1516 a papal bull was issued forbidding preachers to treat in their sermons of the coming of Antichrist. It was too late. Such a mass of corruption did the Popes and the Papal church appear to the discerning Italian people, that contempt for the organized framework of the church gave rise, first to indifference about religion, which afterwards passed by a gradual and easy process into cold scepticism, and this again attempted to hide itself under a forced outward respect for the forms of the church. But in spite of all the attempts made by the Popes to uphold the credit of the Romish system, the writings of Luther and Melancthon, Zwingli and Bucer, were extensively circulated throughout Italy, and perused by many with the greatest eagerness. And the reformed opinions were all the more easily spread, as the attention of numbers of the learned Italians had been directed to sacred and oriental literature. These studies naturally led them to the examination of the Holy Scriptures, and prepared them for taking an active and intelligent part in the religious controversies of the period. "The reformers appealed," says Dr. M'Crie, "from the fallible and conflicting opinions of the doctors of the church to the infallible dictates of revelation, and from the vulgate version of the Scriptures to the Hebrew and Greek originals; and in these appeals they were often supported by the translations recently made by persons of acknowledged orthodoxy, and published with the permission and warm recommendations of the head of the church. In surveying this portion of history, it is impossible not to admire the arrangements of providence, when we perceive monks and bishops, and cardinals and popes, active in forging and polishing those weapons which were soon to be turned against themselves, and which they afterwards would fain have blunted and laboured to deery as unlawful and empoisoned."

In vain did the Romish clergy exclaim loudly against the translation of the Scriptures into the vulgar tongue; translations into the Italian began to appear soon after the invention of the art of

printing, and tended to pave the way for the reception of the reformed doctrines in Italy. And the intercourse which had been opened up between that country and the Protestant parts of Europe, tended to propagate the new opinions among all classes of the people. So seriously was this inconvenience felt by the defenders of the old religion, that they would willingly have put a stop, if it had been possible, to all intercourse between the Germans and Italians.

During the first half of the sixteenth century, however, this intercourse was rendered more intimate and close in consequence of a number of German soldiers who had embraced the Protestant faith having come into Italy in the army of Charles V., as well as in that of his rival Francis I. These Protestant soldiers mingling with the Italian people, made them acquainted with the opinions of Luther and his associates. And the impressions thus conveyed to the popular mind in favour of the Reformation, were not a little strengthened by the bitter and angry contest between the Pope and the emperor. Manifestoes were published on both sides full of threats and recriminations. Nor did the emperor rest contented with mere verbal fulmination. He advanced with his army into the territories of the church, besieged Rome itself, and took his holiness prisoner. The following scene, described by the elder M'Crie, shows the contempt with which the German soldiers treated the rites of the Romish church: "A party of German soldiers, mounted on horses and mules, assembled one day in the streets of Rome. One of them, named Grunwald, distinguished by his majestic countenance and stature, being attired like the Pope, and wearing a triple crown, was placed on a horse richly caparisoned. Others were arrayed like cardinals, some wearing mitres, and others clothed in scarlet or white, according to the rank of those whom they personated. In this form they marched, amidst the sounding of drums and fifes, and accompanied by a vast concourse of people, with all the pomp and ceremony usually observed in a pontifical procession. When they passed a house in which any of the cardinals was confined, the procession stopped, and Grunwald blessed the people by stretching out his fingers in the manner practised by the Pope on such occasions. After some time he was taken from his horse, and borne on the shoulders of one of his companions on a pad or seat prepared for the purpose. Having reached the castle of St. Angelo, he drank from a large cup to the safe custody of Clement, in which he was pledged by his attendants. He then administered to his cardinals an oath, in which they engaged to yield due obedience and faithful allegiance to the emperor, as their lawful and only prince; and not to disturb the peace of the empire by intrigues, but, as became them, according to the precepts of Scripture and the example of Christ and his apostles to be subject to the civil powers. After a speech, in which he rehearsed the civil, parricidal, and sacrilegious wars excited by the popes, and acknowledged that

Providence had raised up the Emperor Charles V. to revenge the crimes and bridle the rage of wicked priests, the pretended pontiff solemnly promised to transfer all his authority and power to Martin Luther, that he might remove the corruptions which had infected the apostolical see, and completely re-fit the ship of St. Peter, that it might no longer be the sport of the winds and waves, through the unskilfulness and negligence of its governors, who, intrusted with the helm, had spent their days and nights in drinking and debauchery. Then raising his voice, he said, 'All who agree to these things, and would see them carried into execution, let them signify this by lifting up their hands;' upon which the whole band of soldiers, raising their hands, exclaimed, 'Long live Pope Luther! Long live Pope Luther!' All this was performed under the eye of Clement VII."

Throughout all the Italian States, and more especially in the large towns, were found numerous and ardent friends of the Protestant cause. And even the very disputes which were agitated among the Reformed churches themselves were made subjects of controversy among the Italian Protestants. This was remarkably the case with the difference which existed between Luther and Zwingli respecting the presence of Christ in the sacrament of the Supper; the former interpreting the words of institution literally, the latter figuratively. Both views of the subject had their respective supporters in Italy, but the majority were in favour of the opinions of the Swiss Reformer. The controversy was warmly agitated among the Protestants of Modena, Bologna, and other parts of Italy; but it was carried on with the greatest heat in the Venetian territories, where the doctrine of the German Reformer chiefly prevailed. Another controverted point, which was keenly discussed among the Italian Protestants, was the doctrine of the Trinity. It is not improbable that the heretical writings of Servetus may have found their way into Italy. At all events the Reformed church at Naples was disturbed in its infancy by the diffusion of Arian principles among its members; and in the Venetian territories, where the Protestants were numerous, though not organized into settled congregations under regular pastors, these unscriptural notions obtained ready acceptance. Socinian writers are accustomed to trace the origin of their sect to meetings which were held towards the middle of the sixteenth century in the territories of Venice, but chiefly at Vienza, where they allege that private conferences or colleges met and agreed upon a creed which was drawn up on Socinian principles. This statement, however, is doubted by Mosheim and other ecclesiastical historians, and their hesitation to admit its accuracy is amply justified by the consideration, that not the slightest allusion is made to the subject in any part of the works of Faustus Socinus.

But although it is scarcely probable that the Socinian doctrines originated in Italy, it is undeniably

that a number of the Italian Protestants were, at the Reformation period, infected with these heretical opinions, and, accordingly, when driven from their country and settled in the Grisons, we find the Grison churches agitated by violent disputes, not only on the doctrine of the Trinity, but on various other articles of the Christian faith. And yet Protestantism in Italy, with all the errors which came to be mingled with it, was a living, a growing principle, which had taken such root in the country, that the friends of the Reformation entertained the most sanguine hope that Italy would throw off the yoke of Rome. The Pope himself became alarmed at the rapid progress of the new opinions; and, in 1542, the Romish clergy were urgent with his Holiness to take some effective measures for the defence of the Catholic faith. Those of the ecclesiastics, accordingly, who were suspected of favouring the new opinions, were carefully watched, and occasion eagerly sought of lodging formal complaints against them. Ochino and Martyr, in particular, who attracted crowds to listen to their discourses, while their writings were extensively circulated and eagerly read by the Italian people, were surrounded by spies, and snares having been laid for their lives, they were compelled to escape from the country. The erection of a court of inquisition was now eagerly pressed by the more zealous Romanists as absolutely necessary to preserve Italy from being overrun with heresy. Accordingly, Pope Paul III. founded at Rome the congregation of the Holy Office, by a bull dated 1st April 1543. This court at first confined its operations to the States of the church; but gradually extending its authority, it established branches in other parts of the country. The senate of Venice refused to allow the inquisition to be set up within their territories, except in a very modified form. On two different occasions, in the beginning of the sixteenth century, the Neapolitans had resisted the establishment of the inquisition in their country, and even when Charles V., in 1546, renewed the attempt, such a commotion was excited that it was found necessary to abandon the design. In almost every part, however, of the Italian States, Rome, by watching its opportunity, and acting with its usual caution, succeeded in peaceably establishing the inquisition, and in this way alone, as popish historians admit, was the Reformation suppressed in Italy. No sooner was this engine of tyranny and cruel oppression set up than multitudes of the Italian Protestants fled from the country, and the prisons of the inquisition were rapidly filled with those who remained behind. The public profession of the Reformed religion was now strictly prohibited, but so numerous were its private adherents, that it cost the inquisitors the labour of twenty years to extirpate them. At Modena, Ferrara, and the territories of the Venetian republic, the popes found the utmost difficulty in suppressing the Reformed doctrine. One occupant of the see of Rome after another, lighted up the fires of the inquisition for the destruction of Italian Pro-

testantism; but although the open confession of the Reformed doctrines was rendered impossible, persons were found in different parts of Italy, in the seventeenth century, who secretly held these principles.

Great numbers of the Protestant Italian refugees found a home in the Grisons, where they enjoyed liberty of conscience and the pure preaching of the gospel. Zealous and unwearied in their endeavours to advance the cause of truth and righteousness, their settlement in that country proved a blessing to many. New churches sprung up on every side, and in a short time the Protestants became a decided majority of the population. The provinces situated between the Alps and Italy, more especially the valley of the Valteline, formed the principal seat of the Italian Protestants who had been driven from their native land. But little bands of these refugees repaired to other places, such as Zurich, Basle, and Geneva in Switzerland, Lyons in France, Strasburg in Germany, Antwerp in the Low Countries, and even to London, in each of which towns they formed Protestant churches where the gospel was preached in the Italian language.

Since the suppression of the Reformation in Italy, that unhappy country has been crushed under the combined influence of Papal oppression and political despotism. But as Sismondi has eloquently remarked, "her heart still beats with the love of liberty, virtue, and glory: she is chained and covered with blood; but she still knows her strength and her future destiny; she is insulted by those for whom

she has opened the way to every improvement; but she feels that she is formed to take the lead again and Europe will know no repose till the nation which in the dark ages lighted the torch of civilization with that of liberty, shall be enabled herself to enjoy the light which she created." In every part of Italy, but more especially in Tuscany and Naples, the slightest attempt to assert liberty of thought in matters of religion, is instantly met with persecution in various forms. The Bible in the vernacular language is a proscribed book; and tracts containing doctrines not in unison with the dogmas of Rome, expose the persons in whose possession they are found to the vengeance of the priests. In the dominions of the King of Sardinia, however, the Protestant religion is tolerated, and the Waldenses, that long-persecuted sect, which has never bowed its neck to the yoke of Rome, maintains its scriptural principles, and practises its simple worship without molestation or interruption of any kind.

ITOGAY, a household god among the Mongol Tartars. He is the guardian of their families, and presides over all the products of the earth. Old travellers tell us, that no one presumes to dine until this god and his family are first served, their entertainment consisting in the mouths of the idols being covered with grease. When the people have dined, they throw out the fragments which remain, expecting them to be devoured by some unknown spirits.

IXIUS, a surname of *Apollo*, from a district in the island of Rhodes, where he was worshipped.

## J

JAAFARITES, a Mohammedan sect who held in the highest reverence the memory of Jaafar, the sixth Imán, who is considered by many of the *Schíites* as little if at all inferior in knowledge to Solomon himself. When the celebrated Nadir Schah proposed to assimilate the Persian Mohammedan system to that of the Turks, he suggested that Jaafar should be acknowledged as the head of the new national faith. His plans, however, were altogether unsuccessful. See IMAMS (THE TWELVE).

JABAJAHITES, a Mohammedan sect, who denied the perfect foreknowledge of God, and asserted that the providence of God in the government of the world is regulated by circumstances as they arise; and they held also that the Divine knowledge, like human, was improved by experience.

JACOBINS, a name which was applied in France to the DOMINICANS (which see) because their principal convent was situated near the gate of St. James

(*Jacobus*) in Paris. At the commencement of the first French revolution, the meetings of its most zealous promoters were held in the hall of this convent, and from this circumstance *Jacobin* came to be another name for a revolutionist.

JACOBITE CHURCH, a name which the Syrian church assumes to itself. When the Syrian Christians are interrogated as to the reason of this name, they usually allege that they are the descendants of Jacob or Israel; that they are the descendants also of the earliest converts of the apostle James; and that they are sprung from the adherents of the monk and presbyter Jacob Baradaus, who, in the sixth century, was mainly instrumental in preserving, establishing, and extending the Monophysite party in Syria and the adjacent countries. In his zeal for the propagation of the Monophysite tenets, Jacob wandered in the disguise of a beggar through the Syrian provinces, confirming and encouraging the oppressed party, and



ordaining pastors over them. The patriarch of Antioch was made superior of the sect, and Jacob laboured as a bishop at Edessa for thirty-three years, until A. D. 558, when he died. At the close of his laborious life, Jacob left his sect in a very flourishing condition in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries, where they have flourished more or less till the present day.

The great body of the members of the Jacobite church are now found in Mesopotamia, particularly in the neighbourhood of Mosul and Mardin. Their primate or highest ecclesiastical functionary is the patriarch of Antioch, who, since the end of the ninth century, has uniformly taken the name of Ignatius, in memory of the martyred bishop of Antioch. This dignitary usually resides in a monastery near Mardin. The second dignitary, the primate of Tagrit, resides near Mosul, and is termed Maphrida or fruit-bearer. The whole number of Jacobites is calculated to amount to nearly 150,000 souls, which, according to Dr. Wilson, are thus distributed: "In the pashalik of Aleppo, and chiefly in that city and in Antioch, they number probably about 2,000. In Damascus they have only a few families. There are very few, if any, of them to be found in Lebanon; and in the southern parts of the Holy Land, including Jerusalem, where they have a bishop and a monastic establishment, they probably do not exceed a hundred or two. In the provinces of Malabar and Travankur in India, their numbers, by the persecutions and frauds of the Roman Catholics, have been considerably reduced. Those who remain independent of Rome, in a letter to their brethren of Mesopotamia, stated their numbers a few years ago at 11,972 families, having forty-five churches and a half. In the government census of Travankur of 1836, they are given at 118,382 souls, the Romo-Syrians being, in addition to this number, 56,184 souls. The Syrian and Nestorian communities in India have now for many years been united. The time of the merging of the former into the latter is not exactly known."

In their public worship the Syrian Christians use the Syrian language, though their vernacular tongue is the Arabic. They acknowledge only the councils of Nice, Constantinople, and Ephesus. Like other Monophysites, they allege that the Divine and human nature of Christ were so united as to form only one, yet without any change, confusion, or mixture of the two natures. While their liturgical standards contain much scriptural, evangelical doctrine, the Jacobites have imbibed some dangerous errors. They address prayers to the saints, particularly to the Virgin Mary, and John the Baptist, whom they address as powerful intercessors with Christ in their behalf. They believe in baptismal regeneration. In dispensing baptism the face of the child is turned toward the East, and a triple affusion of water is made with the left hand of the priest as he pronounces the name of each of the persons of the Trinity. The anointing with holy oil is also in use

in the Jacobite church, and the rite of Confirmation follows that of Baptism and Chrism after the expiry of seven days. The doctrines of the real presence, and the sacrifice of the mass, are tenets of this church, but they use leavened bread in the eucharist. The priest alone drinks of the cup; but he dips the cake, with the cross and sections corresponding with the twelve apostles imprinted upon it, in the wine, before handing it to the people. Prayers are offered for the dead by the Jacobites, and they maintain the doctrine of sacerdotal absolution. They attach great importance and efficacy to the sign of the cross. Their fasts are numerous, and kept with great strictness, so that, as Dr. Wolff was assured by one of their deacons, for seven months in the year they are neither allowed to eat meat, nor fish, nor eggs, and can eat nothing else but herbs.

There are some Romanist Jacobites in Syria, who have a patriarch of their own at Aleppo. In 1847, the Jacobite bishop of Mardin went over to the Church of Rome, along with some of his flock. In general, however, their attachment to the Monophysite doctrine proves an insuperable obstacle to their conversion to the Romish faith. Accordingly, a Jesuit, in the seventeenth century, declared, that "if you combat them, they only answer by invectives, making the sign of the cross with only the middle finger of their hand, holding, at the same time, the other fingers closed, in order to make you understand that they acknowledge only one nature in Jesus Christ, and that you shall never make them believe the contrary." The Egyptian Jacobites are called Copts (see COPTIC CHURCH), and the Indian Jacobites or Syrian Christians of Malabar, receive the name of Christians of St. Thomas. (See THOMAS, ST., CHRISTIANS OF).

JACOBITES, a name applied to the adherents of James II., particularly to the non-jurors, who separated from the high Episcopal church simply because they would not take the oath of allegiance to the new king, and who, in the public services, prayed for the Stuart family. They were most numerous in Scotland, but were much lessened by the defeat of the Pretender in 1745, and still more so at his death in 1788.

JACOBITES (ORDER OF), a Romish order of mendicant monks established by Innocent III. in the thirteenth century, but which ceased to exist in the course of the same century.

JAGOUTH, or YAGHUTH, one of the five principal gods of the ancient Arabians. He was usually represented under the form of a lion, and is mentioned by name in the Koran.

JAIL. See JEHOVAH.

JAINS, a remarkable sect of Hindus found scattered throughout India, but more especially in South Canara. The hills about Gawilghur have been a favourite retreat of the Jains, who, in many particulars, resemble the ancient followers of *Buddha*. Several of their tenets are similar; their temples are

frequently of the same fashion; and their images have the curly hair and African features peculiar to the Buddhist idols. These two sects agree in denying the divine origin and authority of the Vedas; the worship of both is chiefly directed to certain eminent saints, having the same attributes though bearing different names; and they both recognize the subordinate deities of the orthodox Hindus. The doctrine of transmigration, also, is held by both these sects. In all other matters they are at variance. The Jains admit the doctrine of caste, so far as to acknowledge the usual division into the four principal tribes; but they select their priests from the Vaisyas or cultivators, instead of from the Brahmans. Hence the Brahmans entertain the most inveterate hostility to the Jains, who are always found in separate communities, and such is the mutual enmity of the two parties, that while the Brahmans are wont, in their daily prayers, to curse the Jains, these again often utter the cry, "May the Brahmans perish!"

One of the great peculiarities which belong to the religion of the Jains is the remarkable and even ludicrous extent to which they carry their scruples respecting the destruction of animal life. "Their absurdities in this matter," remarks a writer much conversant with India, "are far beyond those of the Hindoos. With one exception,—the sacrifice of the ram,—they esteem the destruction of any sentient creature, however minute, as the most heinous of crimes; and continually carry at their girdles a small broom, suspended by a string, with which they tenderly sweep aside every insect which they may observe in their path, lest they should accidentally tread upon it. To so senseless a length do they carry this principle, that they will not pluck any herb or vegetable, or partake of any sort of food, which may be supposed to contain animalculæ; so that the only articles of sustenance remaining to them appear to be rice, and a few sorts of pulse, which they cook with milk. They affirm, indeed, that it is as foul a murder to kill an insect as to slay a man; and so extreme is their precaution to avoid the commission of the crime, that it is with great reluctance, and only when reduced to the necessity by urgent thirst, that they will drink water; even then, they invariably suck up the fluid through a piece of fine muslin. In like manner, when they require water for ablution, or any unavoidable household purpose, they carefully strain it repeatedly, before they venture to use it. The most noxious vermin and insects are also treated with the same consideration as the most harmless creatures; and if, through persevering annoyance, they are compelled to deprive certain odious insects of the asylum usually found upon their persons, they remove the tormentors with the utmost care, and tenderly place them out of harm's way."

The Jains allege that they have preserved the true and primitive religion, and that *Hinduism*, as it now exists, is a monstrous combination of heretical dog-

mas and practices. The Vedas, the eighteen Puranas, the Trimurti, the Avatars of Vishnu, the Lingam, the worship of the cow, and other animals, the sacrifice of the *Homa*, and all adoration of sensible objects are rejected by the Jains, who maintain these to be perversions of the primitive religion. It is not improbable, indeed, that the Jains may be identical with the *Cyranosophists* of India mentioned by the Greek writers, and in confirmation of this idea it may be stated, that in Hindustan they are called *Digambaras*, which means "devoid of clothes," thus corresponding to the name applied to them by the Greeks. Their philosophical opinions are thoroughly materialistic. Thus the formation of the universe is explained by the combination of identical or homogeneous atoms. They divide beings or existences into two great classes, animate and inanimate, the former being the subjects of enjoyment, and the latter the objects of enjoyment. Animated beings they allege to be eternal, but having bodies they are composed of parts formed by the four elements, earth, air, fire, and water. The soul is believed to exist in three states,—that of bondage by its own activity, that of liberation by the fulfilment of precepts designed to destroy activity, and that of perfection when all activity has ceased. This last is the highest distinction to which a Jain devotee can be elevated. It is styled *Sanyasi Nirvani*, and is reached only after a long course of penance. "In this sublime state," we are told, "the soul is supposed to be partially absorbed into the essence of the Divinity, and the man becomes almost insensible to earthly concerns. He is said to be devoid of all human passions, and acknowledges none of the requirements of nature; hunger and thirst are unknown to him; abstruse contemplation is his only sleep; heat and cold, disease and infirmity, alike fail to inflict pain or inconvenience; and his eye rests with equal indifference upon good and evil. Being divested of all wants, he lives in absolute independence of his one-time fellow mortals, and estranges himself from all communion with them, having no thought, affection, or inclination, except for things divine. In this manner, he advances step by step, in purity and excellence, during which time the principles or elements of his natural body are gradually dissolved, until, having passed through eleven intermediate stages, he arrives at ultimate perfection, and becomes inseparably united with the Deity."

The Jains have a literature peculiar to their sect, more particularly a series of works called Puranas, which ought not to be confounded with the Puranas of the Hindus, for although they occasionally insert legends borrowed from the latter, their special object is to trace the legendary history of the *Tirthakaras*, or deified teachers, worshipped by the sect. The number of these teachers whom they reverence amounts to twenty-four for a given period, and they enumerate by name the twenty-four of their past, the twenty-four of the present, and the twenty-four



Jain Temples, Muktageri.



of the age to come. They are called *Jinas*, and their statues, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually composed of black or white marble. The objects now held in highest esteem in Hindustan by the Jains are Pārswanāth and Mahāvira, the twenty-third and twenty-fourth Jinas of the present era, who seem to have superseded all their predecessors. (See *JINAS*.) The Jain temples in Southern India afford some of the finest specimens of Hindu architecture. They are apparently of great antiquity, and are usually found in groups of eight, ten, or more huddled closely together in some very retired and romantic spot.

The sect of the Jains is said by Mr. Colebrooke to have been founded about B. C. 600, by Pārswanāth, and established by Mahāvira. The sect contains two great subdivisions, the *Sectambaras*, white-robed, who abound in Gujerat, and *Digambaras*, unclothed, who abound in Rajpootana. The latter separated from the general body about A. D. 552, and are distinguished by certain peculiarities. Thus they represent their gods without clothing; they deny their deified saints to be supreme gods; and they require their ascetics to use no clothing or any other article of equipment but a fan of peacock's feathers and a cup. The sacred books of the Jains are written in the Pali language, and according to their historical records, they were first committed to writing about 980 years after Mahāvira, or about A. D. 380. The most ancient Jain temples are stated to have been founded about one hundred years before.

**JAKUTI**, a god of the Japanese, whom they invoke in time of sickness, or when death is seemingly near at hand.

**JAMES'S (ST.) DAY**, a Christian festival held in honour of James the brother of John, who was the first apostle that gained the crown of martyrdom. It is celebrated in the Romish church on the 25th of July, and in the Greek church on the 23d of October.

**JAMES'S (ST.) LITURGY**, one of the Liturgies used in the Greek church. This is the Liturgy of Jerusalem, which is usually ascribed to the apostle James, who was the first bishop or pastor of the Christian church in that city. It is so long as to require five hours to read the whole of it, and accordingly it is read publicly in some churches only once a-year, that is, on the 23d of October, which is the festival of St. James's day. The standard rituals of the Greek church are those modifications of St. James's Liturgy which are used at Constantinople; namely, that of St. Chrysostom, which is in ordinary use, and that of St. Basil, which is substituted for it on certain appointed days. These two are simply abridgments of the Liturgy of St. James. It is very doubtful whether this Liturgy usually ascribed to James is really the work of that apostle. The only foundation on which the opinion rests, is a

doubtful fragment ascribed to Proclus, archbishop of Constantinople, and the thirty-second canon of the sixth General Council in Trullo. Eusebius and Jerome, however, both of whom give catalogues of the ecclesiastical writings previous to their own times, make no mention of any Liturgies as having come from the pens of apostles.

**JAMES OF COMPOSTELLA (CHURCH OF)**, a church at Compostella in Galicia, a province of Spain, which is famous for the devout pilgrimage made to it by Spanish devotees of the Romish church. It is dedicated to James the Greater, who is alleged by Spanish writers to have been the apostle who first planted Christianity in Spain, and whose figure is said for many centuries to have rested on the high altar of the church in the form of a wooden bust, with forty or fifty white tapers continually burning before it. The pilgrims kiss the figure three or four times in token of reverence. There is in the same church a stone cross under which they pass three times, through so small a hole that they are forced to lay themselves flat against the pavement. The body of the apostle, who is known to the Spanish populace by the name of St. James of Galicia, is alleged to have been at Compostella about the beginning of the ninth century, and since that time it is believed to have performed great miracles there.

**JAMES THE LESS (FESTIVAL OF)**. See **PHILIP (ST.) AND JAMES'S (ST.) DAY**.

**JAMMABOS**, mountain priests of Japan, an order of the religion of *Sinto*. They go armed with swords and scimitars, and hence they are sometimes called mountain soldiers. They are a kind of wandering monks, dependent on the benevolence of the public for subsistence. Kaempfer thus describes them: "They do not shave their heads, but follow the rules of the first founder of this order, who mortified his body by climbing up steep, high mountains; at least, they conform themselves thereunto in their dress, apparent behaviour, and some outward ceremonies; for they are fallen short of his rigorous way of life. They have a head, or general, of their order, residing at Miako, to whom they are obliged to bring a certain sum of money every year, and who has the distribution of dignities and of titles, whereby they are known among themselves. They commonly live in the neighbourhood of some famous Kami temple, and accost travellers in the name of that Kami which is worshipped there, making a short discourse of his holiness and miracles, with a loud, coarse voice. Meanwhile, to make the noise still louder, they rattle their long staffs, loaded at the upper end with iron rings, to take up the charity money which is given them; and, last of all, they blow a trumpet made of a large shell. They carry their children along with them upon the same begging errand, clad like their fathers, but with their heads shaved. These little bastards are exceedingly troublesome and importunate with travellers, and commonly take care to light on them, as they are

going up some hill or mountain, where, because of the difficult ascent, they cannot well escape, nor indeed otherwise get rid of them without giving them something. In some places they and their fathers accost travellers in company with a troop of Bikuni or nuns, and, with their rattling, singing, trumpeting, chattering and crying, make such a frightful noise as would make one almost mad or deaf. These mountain priests are frequently applied to by superstitious people, for conjuring, fortune-telling, foretelling future events, recovering lost goods, and the like purposes. They profess themselves to be of the Kumi religion, as established of old, and yet they are never suffered to attend, or to take care of, any of the Kumi temples."

The solemn vow which the Jammabos make in entering into the order is to renounce all temporal advantages for the prospect of eternal happiness. The founder of the order seems to have lived in the sixth century. He wandered about in deserts, and climbed the steepest mountains, subjecting himself to the severest hardships and privations. In course of time, his followers became divided into two orders, called *Tojwfu* and *Fonsaufu*. The former are obliged to go on a pilgrimage once a-year to the mountain of Fikoo-an, a very lofty and precipitous mountain; and so completely is this a test of character, that if any person living in sin shall venture to climb the hill, the devil will instantly enter into him. The other order of Jammabos are obliged annually to pay a visit to the sepulchre of their founder, which is also situated on the top of a high and almost inaccessible mountain. In preparation for this hazardous undertaking, they practise frequent ablutions and severe mortifications. During their pilgrimage they eat only herbs and roots. On their return they go to Miaco and present a gift to the general of the religious order to which they belong, who in turn bestows some honourable title on the pilgrim. The Jammabos dress like laymen. They wear a sabre fastened to their girdles, a staff in their hands, with a brass head and four rings of the same metal. They wear about their necks a scarf or rather a silk band adorned with fringes, which is longer or shorter according to the rank of the priest. They have a curiously shaped cap on their heads, and a wallet upon their backs, with a book in it, a little money, and a coat. They wear sandals on their feet composed either of straw or the stalks of the Lotos, a flower which is consecrated to religious uses. At their original institution the Jammabos were *Sintoists*, but they have blended that form of religion with the worship of strange gods.

JANGAMAS, a Hindu sect, the essential characteristic of which is wearing the LINGA (which see), or symbol of creative production, on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the worshippers of *Shiva*

generally, the Jangamas smear their foreheads with ashes, and wear necklaces, and carry rosaries made of the *Rudraksha* seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in upper India, and are rarely encountered except as mendicants leading about a bull, the living type of Nandi, the bull of *Shiva*, decorated with housings of various colours, and strings of cowrie shells. The conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the *Jangamas* or *Lingajets*, as they are often called, are very numerous, and the officiating priests of *Shiva* are commonly of this sect. Wilks, Buchanan, and Dubois, represent the Jangamas as very numerous in the Deccan, especially in Mysore, or those countries constituting ancient Canara. Besides the Jangama priests of Kedarnath, a wealthy establishment of them exists at Benares.

JANNES AND JAMBRES, two Egyptian magicians referred to in 2 Tim. iii. 8, as withstanding Moses, probably by attempting to imitate the miracles which Moses and Aaron actually performed. The names of Jannes and Jambres do not occur in the Old Testament, but they are mentioned in the Talmud and several Rabbinical works. The paraphrast Jonathan, in Num. xxiii. 22, says they were the two sons of Balaam, who accompanied him when he went to Balak king of Moab. Many of the heathen writers, as cited by Eusebius, speak of them as Egyptian scribes famous for their skill in magic. The Mohammedans have several traditions concerning them.

JANSENISTS. The influence of the Reformation in Germany in the sixteenth century extended even within the bosom of the Romish church. The watchword of Luther and his associates, that we are justified by faith, without the works of the law, was felt by multitudes even of those who still remained under the bondage of the Man of Sin, to be the very truth of God; and the Protestant world is not generally aware that, from the time of Henry the Fourth of France, to the end of the reign of Louis the Fourteenth, there existed, in the very heart of the Papacy, a large, learned, and devotedly pious body of men, who held the grand doctrines of Bible Christianity, and busied themselves in translating and widely disseminating the word of God.

In the winter of 1604, two students of great promise attended the ancient college of Louvain. Their dispositions were far from similar, but their tastes and pursuits were the same, and they both of them were animated by the most fervent and enlightened piety. Jean du Verger de Haranne, one of these estimable youths, was sprung from a noble and ancient family. Corneille Jansénius, the other, who was four years younger than his college companion, was the son of honest and industrious, though humble parents. Du Verger had studied previously at Paris, and Jansénius at Utrecht; but they met at

Louvain, and studied theology together, with a view to the priesthood. They soon became closely united in a friendship which lasted through life—a friendship originating in piety, and cemented by the love of Christ. In consequence of intense application to study, the health of Jansénius was so injured that he was advised, on leaving college, to try the effect of the air of France. Du Verger invited him to accompany him to Bayonne. There the two students applied themselves to the study of the Fathers, and in particular of Augustin, but more especially did they give much of their time to searching the Scriptures, which they knew were able to make them wise unto salvation. From these studies, continued for six years, originated Jansenism in the Romish church,—a system of doctrine which, being accordant in its grand features with Bible truth, was not long in arousing, against all who held its tenets, the determined hostility of the Jesuits. The system of doctrine thus learned in secret by Jansénius and his friend was not made public until after the death of the former, when his Commentary on Augustin was given to the world.

After having prosecuted their researches for a long period at Bayonne, the two friends at length separated,—Jansénius returning to Louvain, and Du Verger establishing himself at Paris. In the course of a few years, Jansénius became so distinguished for his talents and theological attainments, that he was elected to the bishopric of Ypres. Du Verger in the meantime earned a high reputation at Paris, not more for his learning than for his marked piety, and unblemished purity of character. His learning attracted the admiration of many, especially of the higher classes, and he was introduced to court by Cardinal Richelieu as the most learned man in Europe. Eight bishoprics were successively offered to his acceptance, but respectfully declined. As his popularity increased, the good man seemed all the more to shrink from public notice. He retired to a private lodging in Paris, where he spent his whole time in prayer, almsgiving, and spiritual direction. Though thus hidden from the view of society in general, a secret and gradually increasing influence began to diffuse itself. People of all classes flocked to him for advice. The result was that many in every rank and every order of society, seemed to be animated by a new spirit, striving to walk in the fear and love of God.

About this time, Du Verger was appointed to the abbacy of the monastery of St. Cyran, from which he derived the title by which he is best known in history—the Abbé de St. Cyran. Being on terms of intimate friendship with M. Arnauld d'Andilly, eldest brother to Mother Angelica, he was introduced to the acquaintance of that excellent abess, and in consequence became a frequent visitor at the Convent of Port-Royal, and soon after became its spiritual director. That monastery happened then to be at the very height of its fame.

Jansénius, who, as we have already mentioned, had returned to Louvain, acquired in the course of a few years such renown as a scholar, that he was invested with the superintendence of the Collège de Sainte Pulchérie in connection with the university where he had so long and so successfully studied. Here he composed several theological works which still more enhanced his fame as a scholar and a divine. At length his learning procured for him the chancellorship of the University of Louvain, which was soon followed by his consecration to the bishopric of Ypres. Every step of his promotion was resisted by the Jesuits, but his acknowledged merit prevailed over all opposition. In his ecclesiastical character, he was the object of universal admiration. In humble and unostentatious piety, in strong faith, in masculine force of understanding, and gentle simplicity of heart, he was outshone by none of his contemporaries. His grand ambition was to realize in his own person, the character of him who was styled the father of the faithful, and the friend of God. He devoted much of his time and attention to the reform of his diocese. For twenty years, however, he occupied all his leisure hours in the preparation of a translation of selected portions from the works of Augustin, with an ample commentary, chiefly with a view to refute the errors of the Pelagians and Semi-Pelagians. He was spared, in the providence of God, to achieve this laborious and important undertaking; and on the very day of its completion, he was seized with the plague, which was then raging in Flanders, and, after an illness of only a few hours, died on the 6th of May 1638.

The great work in which Jansénius had for twenty years been engaged he lived to complete. It was entitled AUGUSTINUS (which see), being the result of careful and protracted research into the writings of Augustin. In the course of two years after his decease, this valuable production, intended to establish and bring out into prominent relief the doctrine of free grace, issued from the press, notwithstanding the strenuous and unwearied efforts put forth by the Jesuits to prevent its publication. And when the Augustinus was given to the world, a keen controversy arose in reference to the real character of the doctrines which it contained. A charge of heresy was preferred against the book before the college of Sorbonne in Paris, and the apostolic see at Rome. It was drawn up by Father Cornet, a Jesuit of some notoriety, and consisted of five propositions, which he alleged had been extracted from the work of Jansenius. They were as follows:—

1. Some commandments of God are impracticable by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting.
2. No man can resist inward grace in the state of nature.
3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint.
4. The semi-Pelagians admitted the necessity of an inward prevenient grace

in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. The charge was sustained by both tribunals and a bull was issued by Pope Innocent X., condemning the Augustinus as containing dangerous, false, and unsound doctrine. Having succeeded in their design, the Jesuits procured a formula to be drawn up, embodying the five propositions of Father Cornet, which formula all teachers of youth, and candidates for the ministry, were commanded to sign. This was designed to ensnare the Jansenists, who, however, readily signed the formula, but each adding a solemn declaration that the five propositions were not to be found in the "Augustinus." The Jesuits, enraged at being frustrated in their designs to ensnare the Jansenists, applied to the Pope for another bull, which was accordingly issued, declaring that the five propositions were not only heretical, but that they were truly extracted from the "Augustinus," and were condemned in the very sense in which they were found there. Having procured this bull, confirmatory and explanatory of the former, the Jesuits drew up another formula, which ran in these words: "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misrepresented." This formula the Jansenists refused to sign, and thus an excuse was found for commencing a relentless and bitter persecution, which was carried on for a number of years on the part of the Jesuits. At length, in the good providence of God, the persecution to which the Jansenists had for many years been subjected, ceased for a time. Clement IX. succeeded to the papedom, who, being a man of a mild and gentle spirit, signalled the commencement of his pontificate by throwing open the prison doors, and removing the ecclesiastical censures which had been so liberally inflicted during the reign of his predecessor. Thus matters continued throughout the remainder of the seventeenth century—the Jansenist doctrines making silent, but steady progress in spite of the bitter opposition and rancorous hatred of the powerful party of the Jesuits. It was now all too evident that the Roman Catholic Church in France had suffered a severe shock. The hated heresy of Jansenius now numbered among its supporters the ablest, the most energetic, and withal the most pious members of the Romish Church. The press, the pulpit, the parlour were alike affected with an apparently irresistible love for the Evangelism of the Bible. The Scriptures were fast rising in the estimation of all classes, and ere long, it was to be feared, the priest would lose his influence, and the church would be abandoned by its people.

Such were the dark and gloomy prospects of Romanism, not in France alone, but throughout all Europe, at the opening of the eighteenth century. Many of the learned and noble-minded supporters of Jansenism had disappeared from the scene, but a goodly band of devoted Bible Christians, both men and women, still maintained the truth as it is in Jesus. These found a rallying-point in the Convent of Port-Royal, which, though it had been called to pass through the fires of persecution, at the hands of the Jesuits, was still preserved, as a Pharos amid the darkness, to guide many a benighted traveller to the haven of eternal peace. Long had the bitter enemies of the doctrine of free grace watched for an opportunity of finally rooting out a monastery which had both done and suffered so much to maintain and to extend the principles of Jansenism. There were many obstacles, however, which stood in the way of the accomplishment of a purpose which the Jesuits had so long and so fondly cherished. Often did they put forth their hand to smite, but they had not courage to destroy. The ambitious Péréfixe, the archbishop of Paris, had so far yielded to the pressure of the Jesuits as to imprison the inmates of Port-Royal des Champs, but only a few months had elapsed when he was constrained to restore the sisters to their former position. Neither public opinion nor his own conscience would permit a more prolonged captivity. That haughty prelate, however, as well as his successor, was now numbered with the dead. The archiepiscopal office was now held by the Cardinal de Noailles, a man of mild, gentle dispositions, but on that account all the more likely to be wrought upon by the crafty, designing Jesuits. For a time he resisted firmly all the arguments and entreaties with which they plied him to prevail upon him to destroy the hated convent, and in this resistance he was not a little encouraged by the salutary influence which his excellent secretary, M. Thomassin, exercised over him. But the pliable archbishop at length yielded, and agreed to comply with all that was required of him. In vain did his secretary remonstrate. M. de Noailles had pledged his word to the Jesuits, and he refused to retract. Perceiving that his master had given himself up into the hands of the Jesuits, M. Thomassin, with tears in his eyes, for he was much attached to the Cardinal, calmly, but firmly, replied, "No, my Lord, it shall never be said that your faithful servant, Thomassin, has lent his pen to your Eminence's enemies, who only plot and combine to dishonour you." Retiring from the presence of the archbishop, the secretary repaired to the church of St. Nicholas du Louvre, of which he was Provost, and there, kneeling at the foot of the high altar, he committed himself and the cause in defence of which he had surrendered all his worldly prospects, to that God who alone can bring light out of darkness, and order out of confusion. There he remained in close communion with his Heavenly Father, until the shadows of evening had ga-



thered around him, and the last solitary lamp in the church had been extinguished. Thus absorbed in secret prayer, he felt a security and peace indescribable by human language. In supporting the cause of Christ he had drawn down upon himself the frown and the fury of man, but he was now rejoicing in the favour and the fellowship of his God.

Meanwhile the Cardinal de Noailles, though forsaken by his secretary, who refused to lend himself to the persecution of the Jansenists, had no difficulty in finding ecclesiastics to aid him in his unhallowed work. A petition to the Cardinal was speedily drawn up and presented, and a decree was forthwith issued for the demolition and final extinction of the Convent of Port-Royal. It was on the 11th of July 1709 that the Cardinal signed the decree. Some time, however, was allowed to pass away before it was put into execution.

The public indignation was excited by the cruel deed which the Jesuits had thus perpetrated, and one burst of execration was heard from every quarter. The enemies of the truth seemed to have prevailed. The gospel of the grace of God was trampled under foot, and while the truly pious in the Gallican Church mourned over the destruction of Port-Royal, the adherents of the profanely called Order of Jesus exulted in the thought that they had rooted out a heresy which threatened ere long the very existence of popery in Europe. Port-Royal had afforded a refuge and a rallying-point for all to whom Christ was truly precious, and the influence of the doctrines and example of this Jansenist community had diffused itself so far, and rooted itself so deep, that French popery was fast assuming an Evangelical and Protestant aspect. It was high time, therefore, that an end should be put if possible to this contagious heresy. The crushing blow was given, and Jansenism was now, to all appearance, utterly destroyed. But the triumph of the Jesuits was only a seeming, not a real one. Port-Royal had kindled a light in France which has never, even till this day, been extinguished. From the seclusion of Port-Royal issued some of the most erudite and elegant, as well as withering exposures of the Jesuits, who, writhing under the lash of the Jansenist scholars, described Port-Royal as a place where forty sharp pens were at work, all pointed by Dr. Arnauld. Of the distinguished men to whom this remark referred, it is sufficient to mention the names of Pascal, Le Maistre, De Sacy, Arnauld, and Nicole,—scholars of whom any age or nation might well be proud. Seldom in the annals of the world's history has so bright a constellation of geniuses adorned the same country at one time. Truly providential was it, that, at a crisis so important, when the cause of truth was in such imminent danger, there should have been raised up a band of men so admirably suited, both by talents and education, for the successful defence of the faith once delivered to the saints. Not a trace of the convent is now to be found, but the spirit, the principles of the

convent, are still alive and operating with an unseen and pervading power, not only in France, but throughout many other parts of the Roman Catholic Church. To Port-Royal we owe it that the Gallican Church still preserves so complete an antipathy to the spirit of Ultra-montanism, and even amid the infidelity and political vacillation of France there is a fire smouldering at this moment among the Romanists of that country, which is destined, we doubt not, at no distant period, to make way for the complete establishment of the principles and the piety of the Huguenots of former days.

Only two or three years elapsed after the demolition of the Jansenist convent of Port-Royal, when the alarm of the Jesuits was anew excited by the publication and extensive circulation throughout France of 'Quesnel's Annotations on the New Testament.' Already had the cause of Jansenism been greatly promoted by the press, more especially by the writings of Arnauld, Nicole, and others, but, above all, by the 'Provincial Letters of Pascal.' And now that a Jansenist divine of such piety and power as Quesnel was circulating still more widely the Augustinian views which had already obtained the approbation and acceptance of multitudes throughout all France, the Jesuits felt that some decided step must be taken to check the further progress of Jansenism. A bull was accordingly issued in 1713 by Clement XI., which is usually known by the name of the *Bull Unigenitus*, and which condemned the work of Quesnel, enumerating in detail no fewer than one hundred and one propositions contained in it, which were alleged to be heretical and unsound. The appearance of this papal bull gave rise to a keen controversy in the Gallican church, only forty bishops supporting the decree of Clement, while all the rest, headed by Noailles, the archbishop of Paris, boldly resisted the fulminations of the Vatican, and appealed from the Pope to a general council. The Jesuits, however, at length prevailed, the *Bull Unigenitus* was submitted to by the Gallican church, and many of the Jansenists were compelled to escape from France, and to seek refuge in other parts of Europe.

Arnauld and a considerable remnant of the Jansenist party found an asylum in the Netherlands. Utrecht, in particular, has, down to the present day, been a special seat of Jansenism. "There arose," says Ranke, "an archiepiscopal Church at Utrecht, which held itself to be in general Catholic, yet without absolutely independent of Rome, and waged an incessant warfare against the Jesuit ultramontane tendency." The Augustinian opinions had made extensive progress in Holland, and in the end of the seventeenth century, the Roman Catholics of that country, amounting to 330,000, appear to have been mostly Jansenists.

In former times Holland belonged to the diocese of Utrecht, a see which was founded by the English missionary Willibrord, A. D. 696. The bishop was a suffragan of the archbishop of Cologne

but, in 1559, Pope Paul IV. separated Holland from the province of Cologne, and erected Utrecht into an archbishopric with five suffragans, whose sees were Haarlem, Deventer, Leuwarden, Groningen, and Middelburg. When Protestantism became the established religion of the Seven United Provinces, the archbishops of Utrecht still continued to exercise spiritual authority over the Roman Catholics in Holland, but the suffragans were no longer appointed. The two chapters of Utrecht and Haarlem remained as before, the former electing the archbishop in case of a vacancy, while the election was confirmed by the Pope, and in addition to his dignity, as filling the see of Utrecht, he was uniformly accredited by the Pope as his vicar-apostolic in Holland.

From the period of the Reformation, the Jesuits kept their eye upon Holland with the view of securing to themselves the whole influence and authority which was claimed by the archbishop of Utrecht; and when the doctrines of Jansenism came to be canvassed, and numbers of the persecuted Jansenists took refuge in Holland, the followers of Loyola keenly opposed those prelates of Utrecht who asserted the doctrines of grace as taught by Augustin. Archbishop Codde, in particular, who was consecrated to the see of Utrecht in 1689, was made the victim of Jesuit intrigue. That worthy prelate treated the Jansenist refugees from France with the utmost kindness. More especially Father Quésnel, who took up his abode at Amsterdam, and ended his life there, experienced the most marked attention from Archbishop Codde. The Jesuits were indignant at the favour shown to one who had been the main instrument, in their view, of propagating Jansenist principles in France, and indeed throughout all Europe. They secretly forwarded to Rome accusations against the obnoxious archbishop, who was forthwith summoned to appear before the Pope and answer to the charges which had been laid against him. In obedience to the papal mandate Codde proceeded to Rome, but on arriving there, he was treacherously detained for three years, at the end of which he succeeded in making his escape and returned to Holland. Meanwhile, although no sentence of deposition had been pronounced upon him, and he still retained his archbishopric, he had been deprived of his office of vicar general of the Pope, and another appointed in his room. In the absence of Archbishop Codde, the Jesuits had been busy sowing the seeds of dissension among the Romanists in Holland, and not without considerable success. A schism had been introduced into the church of Utrecht, many of the people having joined the Jesuit party in opposition to the Jansenist prelates. The archbishop endeavoured to interest Pope Clement XI. in his favour, but to no purpose; and at length he resolved to withdraw, which he did, allowing the chapters of Utrecht and Haarlem to appoint vicars-general in his stead. The papal nuncio at Cologne, however, announced

that he had received a commission from the Pope to exercise this authority. The chapters forthwith protested and appealed against the claim, but without effect.

At the death of Archbishop Codde the chapters, instead of electing a successor, contented themselves with appointing vicars-general as before. Matters continued in this position for several years, and in 1719 the chapter of Utrecht, despairing of obtaining a hearing from the Pope, appealed to the next general council which should be held. Soon after, the chapter of Haarlem took the same step. At length the chapter of Utrecht resolved to adopt more decisive measures. In 1721 they addressed a letter to Innocent XIII., requesting that no obstacles might be thrown in the way of their electing an archbishop to the vacant see of Utrecht. To this communication they received no reply, and although they wrote again the following year, their second letter also remained unanswered. In these strange and unaccountable circumstances, the chapter resolved to proceed to a canonical appointment; and, accordingly, on the 27th April 1723, they elected to the vacant see Cornelius Steenhoven, and wrote to the Pope requesting his confirmation of their appointment. To all their applications, however, Rome was silent, and having no other resource they sought and obtained consecration for their new bishop at the hands of an exiled Jansenist bishop, by name Varlet, who had taken up his residence at Amsterdam. These proceedings were formally reported to the Pope, who at length broke silence, and issued three damnatory and excommunicatory briefs. Steenhoven occupied the see of Utrecht for only a few months, when he died, and the chapter elected as his successor Johannes Cornelius Barchman Wuytiers, who was consecrated in the same way as his predecessor had been—a proceeding which called forth another condemnatory brief from the Pope. Barchman and his clergy appealed against the brief of the Holy Father to the next general council. They also formally appealed against the *Bull Unigenitus*.

Many Romish prelates made common cause with the new archbishop of Utrecht, who now became a marked object of hatred to the Jesuits and the papal see, more especially as he published a charge in 1730, condemnatory of the legend of Pope Gregory VII. This amiable and excellent prelate, however, died in 1733, and was succeeded by M. Vander Croon, who was consecrated as before. An excommunication from the Pope followed, of course, which contained, in this instance, an erroneous statement, that the chapter of Utrecht had become extinct, and, therefore, could not possibly elect an archbishop. It had now become evident that the church of Utrecht could henceforth expect no countenance from Rome, and, therefore, the new prelate resolved to re-establish the suffragan bishoprics which had once existed, in order that an independent succession of prelates might be supplied. This step Archbishop Vander Croon was

about to take when his plans for the good of the church were cut short by his death in 1739. His successor, Archbishop Meindaerts, however, carried the project into execution, restoring the suffragan see of Haarlem in 1742, and that of Deventer in 1758. An account of these proceedings was transmitted to Pope Benedict XIV., accompanied with a complaint against the Jesuits for their injurious interference with the church of Utrecht. In 1763, Meindaerts summoned a provincial synod, which is known by the name of the Council of Utrecht, and which declared that the church of Utrecht still retained its connection with the Pope and the Church of Rome, but rejected the doctrine of the infallibility of both the church and the Pope in matters of fact, and such points as had no reference to Christian faith and practice. This synod appealed against the *Bull Unigenitus* to a general council; declared its attachment to the doctrines of Augustin, and asserted the right inherent in the cathedral chapter at Utrecht to elect their own bishop. The Pope, indignant at the independence avowed by this provincial synod, excommunicated the whole Jansenist church of Utrecht, both ministers and people. This sentence still remains in force. Onward to the present hour, the election of every Romish bishop and archbishop, in the Jansenist church of Utrecht, has been followed by a new brief of excommunication, with one solitary exception, that of Johannes Bon, who was consecrated suffragan bishop of Haarlem in 1814. To bring about a reconciliation with the see of Rome, a conference was opened in 1823 with the papal nuncio at the Hague; but it was broken off in consequence of the demands which the nuncio made, that the Church of Utrecht should acknowledge the validity of the *Bull Unigenitus*, and should unconditionally surrender to the authority of the Pope.

In 1825, Johannes Van Santen was elected Archbishop of Utrecht, and on the 13th January of the following year, a brief of excommunication was issued as usual from the papal see. In reply to this fulmination, Van Santen, with his two suffragan bishops, issued a circular, addressed to all the bishops of the Catholic church, entreating them to use their endeavours to induce the Pope to adopt a different line of action. They also addressed a "Declaration to all Catholics," clerical and lay, recounting their grievances, and the injurious treatment they had received at the hands of Rome, and appealing to a future general council. In this declaration they give an account of the conference which had been sought at the Hague in 1823, but which had been refused unless the church of Utrecht would consent to give an implicit and absolute submission to the Pope. A formula was drawn up by the secretary to the Pope's nuncio, which the clergy were required to subscribe before the nuncio would even permit an interview. The formula runs thus: "I, the undersigned, declare that I submit myself to the apostolic constitution of Pope Innocent X., dated May 31, 1653, as well as

to the constitution of Pope Alexander VII., dated October 16, 1656; also to the constitution of Clement XI., which commences with these words, *In nomine Domini Sabaoth*, dated July 16, 1705. I reject and condemn with my whole heart the five propositions extracted from the book of Cornelius Jansenius, in the sense intended by the author, the same in which the holy see has itself condemned them in the above-named constitutions. I further submit myself, without any distinction, mental qualification, or explanation, to the constitution of Clement XI., dated September 8, 1713, beginning with the word *Unigenitus*. I accept it purely and simply, and thereto I swear:—So help me God and this holy Gospel." These terms could not be accepted by the church of Utrecht, and the nuncio refusing to modify them, the conference held with his secretary terminated with a declaration on the part of the Jansenist clergy, that "they had learned by instances drawn from ecclesiastical history, such as those of Popes Stephen VII., Sergius III., Gregory II., John XXII., and some others, how true was the testimony thus expressed by Pope Adrian VI.: It is certain that the Pope is fallible, even in a matter of faith, when he sustains heresy by decree or command: for many of the popes of Rome have been heretics."

Thus closed the last public attempt made by the Jansenist church of Utrecht to become reconciled to Rome, and she stands to this day in an anomalous position as a portion of the Romish church, yet formally cut off from her communion. Private dealings have been held, on the part of Rome, with the venerable Archbishop Van Santen, to induce him to sign the above formula, but he has firmly resisted all the temptations thrown in his way. Capucini, a papal nuncio, who was sent into the Netherlands with full authority to regulate every thing for the consolidation of the Roman Catholic church, had a long interview with Van Santen, in the course of which he endeavoured, by the most plausible arguments, to prevail upon the aged prelate to subscribe the formula, but his arguments and his entreaties were alike unavailing.

The Jansenists of Utrecht differ from the Church of Rome on three points. The first regards the condemnation of Jansenius by Pope Alexander VII., to which they object on the ground that the five heretical propositions, said to be extracted from the 'Augustinus' of Jansenius, are not to be found in that book. Secondly, they reject the *Bull Unigenitus*, because it condemns doctrines which are in accordance with the Bible and the creed of the church; and also because the Bull in question has never been sanctioned by a general council, nor received by a large portion of the church. Thirdly, they contend for the right of the Church of Utrecht to elect its own bishops, that right having been granted by the Emperor Conrad III. in 1145, and afterwards confirmed by the Pope; but of which they were unjustly deprived in 1706. Yet although differing from the

Church of Rome on these points, the members of the Church of Utrecht profess still to remain in the communion of the Church of Rome, because "they hold the same faith, acknowledge the Pope as supreme head of the church, obey him in all things according to the rule of the church, pray for him, defend his rights, and remain in communion with other bishops and churches which have preserved their outward union with the Pope."

The Jansenists of Utrecht have a form of worship identical in all essential points with other Roman Catholic churches; but in some of their churches part of the service is read in the Dutch language, and the utmost zeal is manifested in diffusing among their people the Dutch translation of the Bible by Verschuur. At Amersfoort they have a theological institution for the training of their clergy. The members of this interesting community of Jansenists have, for many years, been gradually decreasing in numbers, and from the doubtful position they occupy, there is little prospect of any change for the better.

JANUARIUS (St.), a Romish saint mentioned in the Breviary under date 19th September. He is represented as a Christian martyr, who, along with others, perished by orders of Timotheus, president of Campania. "Each of the neighbouring cities," says the Breviary, "selected one of these saints as their patron, and took care to bury their bodies. The Neapolitans, by divine instruction, took away the body of Januarius, and at first brought it to Beneventum, then to the monastery of the Virgin; lastly, it was brought to the city of Naples, and placed in the great church, and was distinguished by many miracles. It is particularly to be remembered that it extinguished the globes of fire which broke forth from Vesuvius, which threatened ruin on the places not only near but far off. This also is notable, that his blood, which was preserved by being collected in a glass vial, when brought into the presence of the martyr's body, liquefies and bubbles in a wonderful manner, just as if recently shed, which is also seen to this day."

The liquefaction of the blood of St. Januarius is one of the most noted miracles of the Church of Rome. The following account of it is given by a traveller who witnessed it: "I was present in Naples in 1825 at the performance of the reputed miracle of St. Januarius's blood. It was exhibited for three days, and on the last, I think, the blood was reported liquefied, and the bells rang in honour of it. On entering the church, my friends and myself penetrated a mass of many hundreds of the lower orders; and on arriving at the low balustrade, which separates the chapel of Januarius from the church, we were admitted. This chapel, which was richly ornamented, hung with silk, and lighted with many wax candles, was thronged with many well-dressed people. A shrine was brought in with a procession, and from it a silver bust of the natural size produced. This bust, said to contain the saint's head, was placed on

the altar, dressed with robes and mitre, and the service began. After a little time the precious blood was brought in. It is contained in a crystal vase of the form of a compressed globe, about four inches in diameter, and the cavity within seemed to be about two. This vase is set in a broad rim, having two large handles, and looks very much like an old-fashioned circular coach-lamp. The supposed blood was presented to the head of the saint, and then to the people, the priest holding the vase by its handles, at arms' length, and gently turning it, while an assistant held a taper between the priest's body and the vase. As the flame came immediately behind the cavity, it showed whether the clot of matter on one side liquefied and moved round, or remained adhering to the side of the cavity. When I saw it, it did not move. During the exhibition, the service continued with incense and music. The priest slowly passed along the line of beholders, giving each individual time to ascertain if the liquefaction had taken place. They occupied themselves in cries and prayers; and when some time had elapsed, the lower orders along the balustrade, and those behind them in the church, became very vociferous, crying out aloud (and at last even furiously) on the saint, in tones of entreaty, anger, and despair. After the wailing had continued for some time, the service terminated, and the blood was borne away, the saint unrobed, and carried off in his shrine, and the candles extinguished; but it was long ere the sobs of the women died away, and one old countess, who was near me the whole time, had continued hysterically weeping and shrieking so long, that she was too much exhausted to retire without assistance."

An old Italian author, named Boldetti, thus states the origin of both the procession and the miracle: "A Neapolitan lady being so sick as to keep her bed, having heard of St. Januarius and his associates, determined to seek her cure upon the very spot where these faithful Christians had been executed. Immediately she gets up, full of hope, and takes two vials, and repairs to the place of their martyrdom, which being still wet with the blood of these faithful confessors, she fills her vials therewith. In one she puts all the pure blood she could get, and in the other that which was mixed with the earth and other filth. She had scarce made an end before she found herself restored to a perfect state of health. Some time after, this good lady was informed that the head of the saint whom we are speaking of, was lodged in Naples; and thought herself bound to acquaint her countrymen that she was in possession of the saint's blood, and owed her cure to it. This was a new subject of edification for that pious city; the devout are determined to translate it; the head, therefore, of the saint is taken and carried in pomp in order to fetch the blood. The lady did not wait for this visit. Equally humble and devout, she takes the two vials and runs to meet the head of the martyr. In the first moment of the interview the blood dissolves, the

people were convinced beyond the power of doubting, that it was the blood of St. Januarius, and since that time the miracle has never ceased."

JANUS AND JANA, two deities worshipped by the ancient Romans, the former as the Sun, and the latter as the Moon. The worship of Janus is said to have been introduced by Romulus, the founder of the city of Rome, and it soon became one of the most important parts of the old Roman religion. From the name of this god, Numa assigned to the opening month of the year the name of Januarius. A temple also was dedicated to Janus, which was opened in time of war, and closed in time of peace. The image of this god was usually double-faced, and in later times he was regarded as presiding over all entrances and gates, and the beginning of all employments and undertakings of every kind. Hence the Romans at the outset of every enterprise invoked Janus along with Jupiter. On the first day of the year, sacrifices were offered to him by the people, who were dressed in festive garments, and gave presents to one another; priests also sacrificed to him on twelve altars, thus recognizing him as presiding over each of the twelve months; prayers were offered to him at the commencement of every day. The sacrifices offered to Janus consisted of cakes, barley, incense, and wine.

JAPAN (RELIGION OF). The Japanese have always been remarkable for their religious character. They claim to be the offspring of the gods, and produce two different genealogical tables in support of this claim. Those contained in the first table, amounting in number to seven, are said to have reigned during an almost incalculable number of years in Japan. These primitive gods were spiritual substances, and were never clothed in bodies of any kind. They were succeeded, however, by five terrestrial spirits or deified heroes, after whom appeared the Japanese themselves, who boast of being descended from the last in order of the seven primitive gods, through the line of the second race of deified heroes. The DAIRI (which see), or sovereign pontiff of Japan, alleges himself to be the lineal descendant of the eldest son of their illustrious founder, and that he is consequently the true, legitimate sovereign of the Empire of Japan. The first of the five terrestrial spirits signalized himself by many deeds of heroism and valour while he dwelt upon the earth, and his death was also marked by several miracles. He is accordingly held in universal veneration among the Japanese, images and temples being erected to his honour in every part of the country.

There are two principal religious systems in Japan; one native called *Sintoism*, at the head of which is the *Dairi*: the other imported from China or Thibet, called *Budsoism*, which is simply *Budhism*, with some modifications. The religion of Budha was introduced into Japan A. D. 552. It seems to be ADI-BUDHA (which see), or the first Budha, the Supreme Deity and origin of all things, who is worshipped

among the Japanese under the name of AMIDAS (which see), and whose priests form the most numerous and influential of the Buddhist orders. Siebold seems to consider them as pure monotheists. At the head of the Buddhist hierarchy is a high-priest called *Yaco*, resident at Miako. With this dignitary rests the appointment of the *Tundies*, or superiors of the monasteries in which the Buddhist clergy live. Great revenues are attached to the monasteries, and the *Tundies* are strictly subject to the civil authorities. They have no direct temporal power, there is no appeal to the secular arm, no civil punishments for heresy, and no religious vows perpetually binding, all being at liberty, so far as the civil law is concerned, to enter or leave the monasteries at pleasure. Besides the regular clergy, there are also wandering monks, who live on alms, pretending to drive away evil spirits, to find lost articles, to discover robbers, to determine the guilt or innocence of accused parties, to predict the future, to cure desperate maladies, and to perform other wonders, which they do chiefly through the medium of a child into whom they pretend to make a spirit enter, able to answer all their questions. Of these mendicant monks the most numerous and influential are the JAMMAKOS (which see), or mountain priests, which belong not to the *Budhists* or *Budsoists*, but to the *Sintoists*.

When the Portuguese first landed in Japan in the middle of the sixteenth century, they found, that although the mass of the people were under the influence of gross superstition, there was a class, chiefly belonging to the upper ranks of society, who regarded all the different religions of the country with secret incredulity or even contempt. These persons who were known in Japan by the name of *Sindosia*, and their doctrine by that of *Sinto*, were in reality CONFUCIANS (which see), or followers of the great Chinese sage or philosopher; but to avoid being charged with a complete disregard of all religion, they outwardly conformed in religious practice to the ancient national system of the *Sintoists*.

Like other Buddhists, the Budsoists of Japan believe in the doctrine of the transmigration of souls, and as a natural consequence, are averse to the use of animal food, and this abstinence is also enjoined by the religion of *Sinto*, which denounces as impure the act of killing any animal, or being sprinkled with the slightest drop of blood. Animals are not found in great variety in the country, yet from time immemorial the Japanese have possessed the horse, the ox, the buffalo, the dog, and the cat: but none of these were ever used as food. A strange notion has from ancient times been entertained in regard to the fox, which they look upon as a sort of evil deity. When any Japanese is in circumstances of doubt or difficulty, he lays down a plate of rice and beans as a sacrifice to his fox, and if any part of it has disappeared before the next day, he regards it as a favourable omen. The tortoise and the crane are reckoned sacred animals, which are not to be killed nor even

injured. The Japanese islands have few real animals, and the natives being much addicted to superstition, have invented a number of imaginary creatures whom they regard with a species of reverence. The *dragon*, who is also a dreaded monster among the Chinese; the *Kirin*, a winged quadruped, and the *foo*, a beautiful bird of paradise, are all accounted peculiarly sacred.

One great feature of the Japanese religion is their attachment to festivals, of which they have five great annual ones, besides three inferior, which are celebrated every month with the utmost hilarity. One of the most important of the festivals is the *MATSURI* (which see), an annual feast held in honour of the god *Sawa*, the patron of the city of Nagasaki. It consists of processions, plays, and dances, got up at the expense of ten or eleven streets, who unite every year for this purpose. There are several festivals sacred to *Sawa*, of which the chief is held on the seventh, eighth, and ninth days of the ninth month.

No country abounds to a greater extent than Japan in places dedicated to religious worship, or objects set apart for religious adoration. Thus Kämpfer remarks:—"Of all the religious buildings to be seen in this country, the *Tira*, that is, the Buddhist temples, with the adjoining convents, are, doubtless, the most remarkable, as being far superior to all others, by their stately height, curious roofs, and numberless other beautiful ornaments. Such as are built within cities or villages, stand commonly on rising grounds, and in the most conspicuous places. Others, which are without, are built on the ascent of hills and mountains. All are most sweetly seated,—a curious view of the adjacent country, a spring or rivulet of clear water, and the neighbourhood of a wood, with pleasant walks, being necessary for the spots on which these holy structures are to be built.

"All these temples are built of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands a fine altar, with one or more gilt idols upon it, and a beautiful candlestick, with sweet-scented candles burning before it. The whole temple is so neatly and curiously adorned, that one would fancy himself transported into a Roman Catholic church, did not the monstrous shape of the idols, which are therein worshipped, evince the contrary. The whole empire is full of these temples, and their priests are without number. Only in and about *Miako* they count three thousand eight hundred and ninety-three temples, and thirty-seven thousand and ninety-three *Siakku*, or priests, to attend them.

"The sanctity of the *Mia*, or temples sacred to the gods of old worshipped in the country, requires also that they should be built in some lofty place, or, at least, at some distance from unclean, common grounds. I have elsewhere observed that they are attended only by secular persons. A neat broad walk turns in from the highway towards these temples. At the beginning of the walk is a stately and

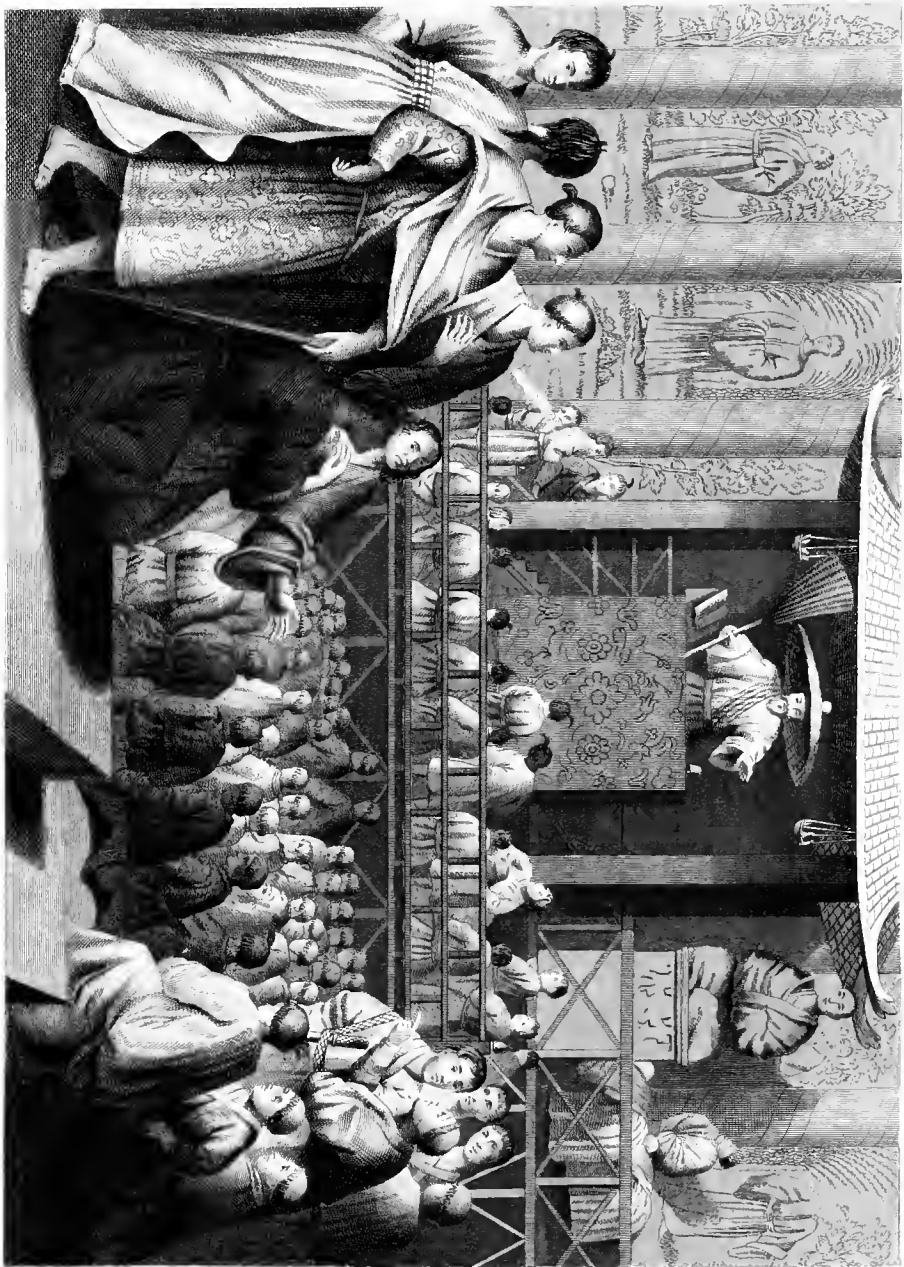
magnificent gate, built either of stone or of wood, with a square table, about a foot and a half high, on which the name of the god to whom the temple is consecrated is written or engraved in golden characters. If you come to the end of the walk, which is sometimes several hundred paces long, instead of a pompous, magnificent building, you find nothing but a low, mean structure of wood, often all hid amidst trees and bushes, with one single grated window to look into it, and within either all empty, or adorned only with a looking glass of metal, placed in the middle, and hung about with some bundles of straw, or cut white paper, tied to a long string, in form of fringes, as a mark of the purity and sanctity of the place. The most magnificent gates stand before the temples of *Tensio dai sin*, of *Fotzman*, and of that *Kami*, or god, whom particular places choose to worship as their tutelary deity, who takes a more particular care to protect and defend them.

"Other religions objects travellers meet with along the roads, are the *Fotoge*, or foreign idols, chiefly those of *Anida* and *Disisoo*, as also other monstrous images and idols, which we found upon the highways in several places, at the turning in of sideways, near bridges, convents, temples, and other buildings. They are set up partly as an ornament to the place, partly to remind travellers of the devotion and worship due to the gods. For this same purpose, drawings of these idols, printed upon entire or half sheets of paper, are pasted upon the gates of cities and villages, upon wooden posts, near bridges, and in several other places upon the highway, which stand the most exposed to the traveller's view. Travellers, however, are not obliged to fall down before them, or to pay them any other mark of worship and respect than they are otherwise willing to do.

"On the doors and houses of ordinary people (for men of quality seldom suffer to have theirs thus disfigured) there is commonly pasted a sorry picture of one of their Lares, or house gods, printed upon a half sheet of paper. The most common is the black-horned *Giwon*, otherwise called *God-su Ten Oo*—that is, according to the literal signification of the Chinese characters for this name, *the ox-headed prince of hearen*—whom they believe to have the power of keeping the family from distempers, and other unlucky accidents, particularly from the small-pox, which proves fatal to great numbers of their children. Others fancy they thrive extremely well, and live happy, under the protection of a countryman of *Jeso*, whose monstrous, frightful picture they paste upon their doors, being hairy all over his body, and carrying a large sword with both hands, which they believe he makes use of to keep off, and, as it were, to parry, all sorts of distempers and misfortunes endeavouring to get into the house.

"On the fronts of new and pretty houses I have sometimes seen dragons' or devils' heads, painted with a wide open mouth, large teeth and fiery eyes. The Chinese, and other Indian nations—may, even

A Japanese Theatre.







the Mahomedans in Arabia and Persia—have the same placed over the doors of their houses, by the frightful aspect of this monstrous figure to keep off, as the latter say, the envious from disturbing the peace of families.

“Often, also, they put a branch of the *Fanna Skimmi* or amise-tree over their doors, which is, in like manner, believed to bring good luck into their houses; or else liverwort, which they fancy hath the particular virtue to keep off evil spirits, or some other plants or branches of trees. In villages they often place over their doors their indulgence boxes, which they bring back from their pilgrimage to *Isje*, thinking, also, by this means to bring happiness and prosperity upon their houses. Others paste long strips of paper to their doors, which the adherents of the several religious sects and convents are presented with by their clergy, for some small gratuity. There are odd, unknown characters, and divers forms of prayers, writ upon these papers, which the superstitious firmly believe to have the infallible virtue of conjuring and keeping off all manner of misfortunes. Many more amulets of the like nature are pasted to their doors, against the plague, distempers, and particular misfortunes. There is, also, one against poverty.”

Religious pilgrimages form a prominent requirement of the religions of Japan. Of these the most celebrated is that to *ISJE* (which see). Pilgrims also frequently visit the thirty-three principal *QUANWON* or *CANON* (which see), temples which are scattered over the whole country. Travellers in Japan tell us, that as they pass along the roads they meet with pilgrims wearing only a little straw about their waists, who are on their way to visit certain temples in the hope of obtaining deliverance from some fatal distemper which had seized either themselves or some near relative. The roads swarm also with begging monks, and *Bikuni* or nuns who subsist entirely upon alms. Some mendicants, to attract compassion, are shaved and dressed like *Budso* priests, with a portion of their sacred writings before them, which they pretend to be busily engaged in reading; others are found sitting near some river or running water performing a *Siegaki*, that is, a certain ceremony for the relief of departed souls; others sit upon the road all day long upon a small coarse mat, having a flat bell lying before them, which they beat continually with a small wooden hammer, while they repeat in a plaintive singing tone the word *Namada*, which is contracted from *Namu Amidas Budso*, a short form of prayer wherewith they address *Amidas* as the patron and advocate of departed souls.

The worship of ancestors which so remarkably prevails among the Chinese is not altogether unknown in Japan. Every month on the day of the ancestor's decease for fifty years or more, food, sweetmeats, and fruits are set before the *IFAY* (which see). The fifteenth day of the seventh Japanese month is a festival devoted to the honour of parents and an-

cestors. Every Japanese whose parents are still alive accounts this a happy day, and if married, he sends a present to his parents. A repast of vegetables and fruits is set before the *Ifays*, and in the middle is placed a vase in which perfumes are burnt, and other vases containing flowers. On the following day rice, tea, and other articles of food are served up to the *Ifays* as to living guests. On the evenings of both the fourteenth and fifteenth days of the month, lanterns suspended from long bamboos are lighted before each grave-stone, and refreshments are also placed there. Before daylight of the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead, who are supposed now to return to their graves.

When the *Dairi* or chief priest canonizes any one who has been during life remarkable for his virtues he comes to be ranked among the *CAMIS* (which see), or protecting spirits whom the Japanese, particularly the *Sintoists*, worship, offering sacrifices to them, and building *Mias* or temples to their honour. Deified kings or heroes, indeed, form the principal gods of the Japanese, but the temples which the *Sintoists* build to them are far inferior to the *Budso* temples, which are usually situated on some elevated spot surrounded with beautiful groves. Even the temple of *Isje*, which is held in such honour that it is called *Dai-Singu*, the temple of the Great God, is a plain wooden erection, covered with straw; and inside no statue or image is seen, but simply a large brazen mirror, which is designed to symbolize the all-seeing and all-knowing God. To this temple every *Sintoist* must once a-year, or at least once in his life-time, perform a pilgrimage, which is called *Sauga*. The *Sintoism*, indeed, of Japanese antiquity is the worship of a people evidently of Mongolian extraction, and well described by Rougemont, as “profane, earthly, epicurean, which desires not to be tormented by the fear of God, which only celebrates joyous festivals, which is characterized by a morality wholly sensual in its nature, which has no belief in hell, but which must be governed by the severest laws.” The ideas which these heathens entertain of the future rewards of the righteous and punishments of the wicked, are gross in the extreme. In their view the soul of a good man at death wings its way to a sort of Elysian fields, which are situated beneath the thirty-third heaven, while the soul of a wicked man is refused admittance, and doomed to wander like a vagabond around the abodes of bliss, or, as many of the Japanese believe, to enter into foxes,—animals which are either themselves devils, or the abodes of devils.

When the *Budsoists*, or the worshippers of *Budha*, made their appearance in Japan, about the sixth century of our era, *Buddhism* was embraced by a

large number of the *Sintoists*, who endeavoured to compromise the matter, by mingling some of the doctrines and practices of the old religion of their country with that of *Budha*, which had been imported either from China or Nepal. It is remarkable that every new region which embraced *Budhism* gave a different name to the founder of the system. He is *Budha* in Ceylon, *Fo* in China, *Chakri-Monci* among the Mongolian Tartars, *Sonwona-Colom* among the Nepalese, and *Amidas* among the Japanese; the last mentioned being not *Chakia*, however, whom they believe to have been born B. C. 1027, but the *Adi-Budha*, or first Budha of the Nepalese, who was not a human sage, but the Divine Being.

While *Budhism* rapidly gained ground among the *Sintoists*, it met with violent opposition from the *Confucians*, who had already become a powerful party in Japan. A Budhist devotee, however, arrived from India, who speedily succeeded in turning the tide of popular favour towards *Budhism*. This he chiefly accomplished by means of miracles which he professed to perform. One, in particular, wrought a powerful impression upon the people. This was the transportation of an image of *Amidas* from China into a province of Japan, where it first made its appearance, crowned with rays of light. A temple was immediately erected in honour of this deity, who from that time became the most popular object of worship. Some time after this event, *Budhism* made great progress in Japan, in consequence of the ardent and unwearying labours of *Sotoktai*, a devoted missionary of the system.

The Japanese are singularly addicted to the worship of idols. "Their squares and highways," as Picart informs us, "are always honoured with the presence of some idol, which is erected there either with a view to kindle flames of devotion in the souls of travellers, or with an intent only to support and protect the place. There are idols erected likewise near their bridges, and round about their temples, chapels, and convents. The people purchase either the pictures or images of these idols. The former are, for the generality, drawn on a sheet, or half a sheet of paper. They are pasted, like bills or advertisements, upon the gates of their cities, and other public buildings, or on posts at the corner of their bridges and streets. The people, however, are not obliged, as they pass by, to prostrate themselves, or bow the knee before them. They have generally, likewise, an image of their domestic and tutelary gods before the doors of their houses."

All the gods of Japan are represented in a gigantic or monstrous form sitting on the dower of a plant which the Japanese call *Tarate*. The idols are all gilt, and their heads encircled with rays, or with a crown, a garland, a sort of mitre, or a cap or hat in the Chinese fashion. Animal-worship is practised in Japan, originating, probably, in the notion that the living creatures which they adore are inhabited by the souls of

heroes and princes. Apes, in particular, from their likeness to human beings, attract great reverence from the Japanese, who have a large pagoda or temple dedicated exclusively to this species of worship. If the stag is not also an object of adoration, it is at all events held in such veneration, that no one is allowed to attempt to kill it. Should a stag happen to die of wounds in the public streets, the whole of the street where such an event happened would be forthwith demolished, and the effects of its inhabitants seized, sold, and the proceeds deposited in the public treasury. Dogs are also highly valued, and large numbers of these animals are quartered upon the inhabitants, who are obliged by law to nurse them when sick, and to bury them when dead. On the authority of Froes, a Romish missionary, we are informed that in one part of Japan, at least, the fish found in a certain river are accounted sacred, and it is reckoned sacrilegious to kill them.

The most extraordinary temple in Japan is one situated near Miako, which is sometimes termed the Temple of Ten Thousand Idols, and of which we have given an engraving in the present work. This temple is thus described by the Dutch compiler of the embassies to Japan:—"In the middle of the temple there is a gigantic figure of an idol, that has his ears bored, his head bald, and chin shaved, much like a Bramin; over his head, and under the canopy that covers him, hang five or six little bells. On each side of him, that is, on the right and the left side of the throne on which this deity is sitting, there are several statues of armed men, Moors dancing, wizards, magicians, and devils. There are likewise several representations of thunder and the winds. Round about the walls of the temple, on the right hand and on the left, are a thousand idols all resembling *Cemon*. Each idol is crowned, has thirty arms, and seven heads upon his breast. They are all made of solid gold; every individual decoration belonging to them, as also to the temple, is likewise of the same precious metal." Kämpfer's description of it is somewhat different:—"In the middle of the pagoda," says he, "sits a prodigious large idol, which has six-and-forty arms and hands. Sixteen black demi-gods, of gigantic stature, are planted round about him. At some considerable distance there are two rows of other idols, one on the right hand, and the other on the left, which are all gilt, and all standing. Each idol has several arms. It is necessary to remark here, that the multiplicity of arms and hands expresses, or is a symbol of, the power of the idol. Some have a kind of shepherds' crooks in their hands, others garlands, and all of them one implement or another. Their heads are surrounded with rays, and there are seven other figures over them, the middlemost whereof is less than the rest. In this Pantheon there are likewise ten or a dozen rows of other idols, about the common stature of a man, set very close together, and disposed in such a manner that they gradually ascend, in order that all of them may be equally

conspicuous, and attract the eyes of the devotees."

Besides the five annual festivals of the Japanese, which are seasons of recreation rather than of devotion, they have also sacred processions, which they term *MATSURI* (which see), when they carry their gods in shrines constructed for the purpose. From the first visit of Europeans to Japan in the sixteenth century, frequent attempts have been made by the various maritime nations to open up commercial communication with a people so numerous and wealthy as the Japanese. Portugal led the way, and was followed by Holland, England, Spain, and Russia, and finally by the United States, which recently despatched an expedition to Japan, under Commodore Perry. Each, in succession, has failed, and to this day Japan may be considered as shut out from the fellowship of the other nations of the world, with the single exception of a solitary Dutch vessel being allowed annually to visit the port of Nagasaki. Romish missionaries have from time to time attempted to obtain a settlement in Japan, but to no purpose; and no Protestant church has ever been allowed to obtain access to the country for the diffusion among the natives of the knowledge of Divine truth.

**JASIDIANS.** See *YEZIDI*.

**JASHIRO**, a name which the *Sintoists* of Japan use to denote a *Mia* or temple, with all its appurtenances.

**JASSASA (AL)**, Arab. the Spy, a beast whose appearance the Mohammedans believe will be one sign of the approach of the day of final judgment. "When the sentence shall be ready to fall upon them," says the Koran, "we will cause a beast to come forth unto them out of the earth, which shall speak unto them." This beast, it is believed, will make its appearance in the temple of Mecca, or on Mount Safa, or in the territory of Tayef. It is to be sixty feet high, or, according to some, as high as the clouds. It will appear for three days, showing only a third part of its body. This monster will be composed of different species of animals, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass, and the colour of a tiger. This beast will bring along with it the rod of Moses and the seal of Solomon; with the former smiting all believers on the face, and marking them with the word *Mumen*, or believer; with the latter smiting all unbelievers also on the face, marking them with the word *Câfer*, or infidel, that every one may be fully known on the day of judgment. This beast, which will speak in Arabic, will, in addition to all this, demonstrate the folly of all religions except the Mussulman.

**JAUK**, or **YAUK**, one of the five deified men mentioned in the Koran as having been worshipped by the ancient Arabians. They are supposed to have been Antediluvians, who had been distinguished

for their virtues and great qualities. The Arabians represented Jauk under the figure of a horse.

**JAVA (RELIGION OF).** This island forms one of the largest of the Sunda Islands in the Eastern Archipelago. The population seem to have been of Tartar origin, their ancestors having migrated from that quarter of the Asiatic continent lying between Siam and China. This migration Sir Stamford Raffles supposes to have been of very ancient date, long before the Burman and Siamese nations rose into notice. It is astonishing how extensive a variety of temples and sculptures of great antiquity are to be found everywhere throughout the island; and as it is matter of history that Mohammedanism became the established religion of Java in A. D. 1475, all these ruins, in so far as they partake of a Pagan character, must of course be referred to an earlier period.

From the peculiar appearance of the architectural remains of the temples, and the ancient inscriptions which are discovered on them, the conclusion has been drawn by Raffles and others that they consist of two series, an older and a more recent, the former indicating that the religion of *Budha* at one time prevailed in Java, and the latter indicating that *Buddhism* was superseded by the more modern system of *Brahmanism* or *Hinduism*, which still retains so firm a hold of the natives, although, for four centuries past, the Moslem faith has been the dominant religion of the country, that they are still devotedly attached to their ancient Pagan institutions. The true condition of matters may be learned by comparing the state of the island of Java with that of the island of Bâli in its neighbourhood. The whole island of Java appears to have been converted to Mohammedanism in the course of the sixteenth century. The ruins of sacred edifices and statues which abound there are all of a *Budhist* or *Hindu* type, while the present inhabitants profess the religion of the Koran. In Bâli, on the other hand, not more than one in two hundred of the natives are Mohammedans, and the great body of the people profess the creed of the Hindus, and observe its institutions, although Hinduism has become extinct in the rest of the Indian Archipelago. "On Java," says Sir Stamford Raffles, "this singular and interesting system of religion is classed among the antiquities of the island. Here it is a living source of action, and a universal rule of conduct. The present state of Bâli may be considered, therefore, as a kind of commentary on the ancient condition of the natives of Java. Hinduism has here severed society into castes; it has introduced its divinities; it has extended its ceremonies into most of the transactions of life; it has enjoined or recommended some of its severest sacrifices, such as the burning of a widow on the funeral pile of her husband: but yet the individual retains all the native manliness of his character, and all the fire of the savage state." Mr Crawford, who visited Bâli in 1814, says that the religion of Bâli has been considered as of two descriptions, that of *Budha*, and

that of Brahma. The Budhists are said to have come first to the country. Of the Brahmans of *Souva*, or *Shiva*, nine generations are said to have passed over since their arrival.

One of the most interesting and striking evidences of the fact that *Budhism* anciently prevailed in Java, is the temple of *Boro Bodo*, probably *Boro Budha*, or the great Budha, situated in the mountainous and romantic territory of Kadon, immediately to the east of Cheribon. It is a square structure of hewn stone, each side 520 English feet long, and 116 feet in height. It is built on the summit of a small hill, and consists of a series of six enclosing walls, crowned by a dome. The outer and inner side of each wall is covered with a profusion of sculpture, including between 300 and 400 images of Budha, from whom the temple may possibly have received its name. At Brambanan, however, in the district of Mataram, there is a most extensive display of ancient architecture, the temples, though built of hewn stone, being small, and clustered in groups, of which the largest is that called the Thousand Temples. It occupies a space 600 feet in length by 550 in breadth, within which are four rows of small buildings, surrounding a large central one. The whole group has four entrances, each facing a cardinal point, and guarded by two gigantic statues, each nine feet high, though in a kneeling attitude, and eleven feet in circuit.

As a further proof that the Javanese were intimately connected in religion with the Hindus, it may be mentioned that the *Kawi*, or ancient Javanese character, and which is accounted sacred, is nearly allied to, and indeed has a large infusion of, the Sanscrit. Figures of Hindu deities, such as *Brahma*, *Ganesa*, *Mahadeva*, and others, are to be found in abundance.

The religious festivals of the Javanese now correspond with those of the Mohammedans generally; but on the occasion of the funeral of a departed relative, or in honour of his memory, they observe solemnities on the seventh, fortieth, one hundredth, or thousandth day after his decease. Those who intend to observe them assemble on the preceding evening, in order to read some portion of the Koran. Before the guests partake of the meal, the principal person present generally addresses the Almighty in a prayer which alludes to the occasion, and expresses gratitude for the repast.

**JEALOUSY (WATER OF).** This water, which is described by Moses as the bitter water that causeth the curse, was appointed by the law of Moses to be drunk by an Israelitish woman suspected of infidelity to her husband, but denying her guilt. The mode of preparation and administration of this water is minutely detailed in Num. xi, 5—29. The priest was commanded to write the curses in a book, and having washed those curses into the water, it was thus said to become bitter, or impregnated with the curse. The effect produced upon the suspected woman who was called upon to drink this

water of jealousy was dreadful. If guilty, she felt constrained to confess; and the rabbins tell us that a woman who confessed in such circumstances was not put to death, but only divorced without dowry. An ordeal of this kind was well fitted to accomplish the purpose for which it was appointed, and could not possibly injure the innocent.

**JEBIS**, the god of the sea among the *Sintoists* of Japan. He is worshipped both by fishermen and merchants, and is usually represented as sitting upon a rock near the sea-shore, with an angling rod or line in one hand and a fish in the other.

**JEHOVAH**, the incommunicable name of the Supreme Being, denoting his self-existence. It was not revealed before the time of Moses, and hence the declaration made in Exodus vi, 3, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." It is identical with **JAH**, and is intended to describe the incommunicable essence which the Apostle John expresses in the Apocalypse by a periphrasis, "He that is, and was, and is to come." The Jews usually substitute for the word Jehovah, which they are afraid to pronounce or to write, the word *Adonai*, or Lord. After the Babylonish Captivity, the Jews left off pronouncing it, and thereby lost its true pronunciation. In our authorised translation the word is generally translated **LORD**, in capital letters. The Septuagint also renders it *the Lord*. Origen, Jerome, and Eusebius, inform us that in their time the Jews left the name *Jehovah* in their copies written in the Samaritan character, instead of the Hebrew or Chaldee, lest strangers should profane and misapply it. The Jews, as Josephus informs us, call this name of God the *Tetragrammaton*, or the name with four letters, and they believe that if any man knows the true pronunciation of it, he cannot fail to be heard by God. Simon the Just, they allege, was the last who was acquainted with it. They say that the angels are not at liberty to utter the word Jehovah, and that, by virtue of this name, which was inscribed on his rod, Moses performed all his miracles.

The Jewish Cabbalists attach the utmost importance to the word Jehovah, which they allege not only to be the peculiar name of the Divine essence, but also to designate the Aziluthic world, or world of emanation, which contains the ten Sephiroth. The first of the four Hebrew letters of which it consists has a twofold signification, the point of the letter denoting the Supreme crown, which some Cabbalists also call the central point, while the letter itself denotes Wisdom; the second letter, Understanding; the third, which is equivalent to six, implies the next six numerations; and the fourth signifies the tenth and last. Manasseh Ben Israel remarks that the four letters may be differently arranged, so as to form twelve different words, all signifying "to be." In this respect, he says, the word Jehovah stands alone, for no other word can be found which will

admit of being so transposed, without a change of signification. It is further alleged by the Cabbalists, as we learn from an intelligent writer, that "the seven nations which people the earth have their princes in heaven, who surround the throne of the Eternal, as officers ready to execute his pleasure. They stand around the name Jehovah, and upon the first day of every year petition for a certain portion of blessings to be conferred upon their people during that period. This is expressive of the dependence of these princes for all their knowledge in the art of government on the Fountain and Source of all knowledge, from whom cometh down every good and perfect gift. It is further said that all the knowledge and felicity destined for a particular nation was granted to the prince of that nation upon the first day of every year. This circumstance distinguishes the Jews from all the other nations, because the name Jehovah is peculiar to them, and they may, every day of the year, receive such blessings as are needful. To this apply the words of the prayer of Solomon: 'The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night.' And David, speaking of other nations, says, 'They shall pray unto God, and he shall not save them.' That is, the nations shall supplicate their princes for additional blessings to those granted unto them upon the first day of the year, but they shall supplicate in vain." "The Cabbalists also teach," says the same writer, "that when God treats with the heathen nations, he assumes all his splendour and majestic greatness; but when he condescends to treat with the Jews, he appears in all his unveiled amiableness, and converses in a familiar manner, or gives full manifestations of the name Jehovah. 'They that know thy name will put their trust in thee.' Accordingly, the wise men say that the name Jehovah is pronounced and written in the temple in a proper manner, but in the provinces it is only expressed by surnames and circumlocutions, obviously teaching the plain truth, that the Jews knew God better than the other nations, and that this name will appear in all its divine and luminous splendour to the saints and angels in the state of full perfection and glory.

"These mysterious Cabbalists have another method of developing the mysteries contained in the name Jehovah. They attribute to each of the letters a specific value, which depends upon their local station from the letter *Jod*, and form significant combinations of these letters. They form a name of the value of twelve, another of forty-two, and a third of seventy-two, and to each of these they assign a particular angel, invested with particular power to avert calamity and to confer favours. They conclude this part of their system by stating the vast importance of acquiring proper conceptions of the name of God, and the various significations of the same, in order

to pray in an acceptable manner, lest man should supplicate for wrath and vengeance when he wished to supplicate for pardon and mercy. And they believe that the highest measure of knowledge and perfection is to know the whole import of the ineffable name of Jehovah."

JEJUMI, *figuro-treading*, a ceremony observed annually among the Japanese, of trampling upon the crucifix, the Virgin Mary, and other saints. It is understood to be observed at Nagasaki down to the present day, and is probably designed to express the abhorrence which this singular people entertain for Christianity, or at least for that form of it which the Jesuits of Rome had several times; though without success, attempted to introduce into the kingdom of Japan. The images used in Kämpfer's time were about a foot long, cast in brass, and kept in a particular box for the purpose. The ceremony took place in the presence of the street officers. Each house was entered by turns, two messengers carrying the box. The images were laid upon the bare floor, and the list of the household being called over, they were required in turn to tread upon them. Young children, not yet able to walk, were held in their mothers' arms, so as to touch the images with their feet. It has been asserted that the Dutch were obliged to engage in this ceremony, but the statement is incorrect.

JEKIRE, an evil spirit among the Japanese, which they expel by exorcising, a ceremony which Kämpfer describes, telling us that "in one of his voyages he met with a vessel full of penitents, who all roared out *Namanda* as loud as they could stretch their throats, in order to procure relief to their afflicted townsmen, who were visited with a malignant fever. At the same time they had recourse to their grand chaplet, which, in time of public distress, they always say sitting, young and old, promiscuously together in a circle. The chaplet slides apace through the fingers of the devotees, and at every great bead each of them hollows out *Namanda*, with all the external testimonies of unfeigned sorrow and sincere repentance. If, notwithstanding these their pious endeavours, the contagion spreads farther, the same divine service and humiliation is appointed to be performed in all their pagodas."

JEMMA, the judge of the wicked after death among the Japanese, who beholds in a large looking-glass all the most secret transactions of mankind. If, however, the priests intercede with *Amidas* for the sinner, and the relations of the deceased are sufficiently liberal in their offerings to the priests, *Amidas* has sufficient influence with *Jemma* to procure a mitigation of punishment, or even a complete discharge, so that the sinner may return to the world again before the term allotted for his punishment has fully expired. When they have suffered all that has been appointed for them, the wicked are supposed by the Japanese *Buddoists* to return into this world, and to animate the bodies of unclean beasts, such as

toids, serpents, and such-like animals. The transmigration goes onward, until, in process of time, they return to human bodies, again to pass through another series of changes. There is a temple consecrated to *Jemina* a short distance from Miako, situated in a very delightful grotto, in which likewise there is a convent. The figure of *Jemina*, the king of the devils, is monstrous, and on each side of him are two large devils, one acting as his secretary, and registering in a book all the sins of mankind; while the other reads them distinctly, or rather dictates what the secretary is to record. The walls are embellished with frightful pictures of tortures which the wicked are supposed to undergo. This temple is resorted to by crowds of people from all parts, with oblations and money in their hands, to redeem their souls from the punishments inflicted by so formidable a judge.

**JERUSALEM (NEW) CHURCH.** See SWEDEN-BORGIANS.

**JESSEANS**, a name which Epiphanius says was given to the early Christians: either from Jesse, the father of David, or, which is more probable, from the name of the Lord Jesus.

**JESUATES.** See APOSTOLIC CLERKS.

**JESUITS**, a religious order of the Romish Church, which was established in the sixteenth century under the name of the Society of Jesus. Its founder was a distinguished Spanish knight, Ignatius Loyola, who was born at Guipuzcoa A. D. 1491. At an early age he was sent as a page to the court of Ferdinand and Isabella, where he acquired all the polish and refinement of manners which such a situation was so well fitted to afford. It was not until he had completed his twenty-ninth year that this man, destined to act so conspicuous a part in the world, first emerged from private into public life. The border provinces between France and Spain had long been a source of keen contention between the two countries. In 1521 Francis I., king of France, had despatched a large army across the borders into Navarre, which, contrary to treaties, was then held by Charles of Austria. The French army having laid waste the province of Guipuzcoa, proceeded to lay siege to Pampeluna, the capital of Navarre. It was on this occasion that we find Loyola in the army of his country bravely defending the beleaguered garrison. Here he was severely wounded, and carried to the head-quarters of the French general, who generously ordered him to be safely conveyed to the paternal mansion near Pampeluna. The wounded man reached home, but, notwithstanding the care and attention bestowed upon him, fatal symptoms began to show themselves. He became gradually worse, and death seemed to be at hand. The physician pronounced the case to be hopeless, and the priest was summoned to perform the last offices of religion, according to the rites of the Church of Rome. This was the eve of Saints Peter and Paul, and at dead of night, as Romish writers tell us, the Prince of the Apostles

actually appeared in vision to the dying man, and from that hour his recovery commenced.

A considerable period elapsed before Loyola could leave his sick chamber, and the time was chiefly passed in devoutly perusing those marvellous legends and lives of saints with which Roman Catholic literature abounds. Naturally of an enthusiastic temperament, his mind was thrown into a state of feverish excitement by the wonders which he read, and he vowed, in his zeal, to renounce the world, to make a pilgrimage to Jerusalem, and to devote himself to the service of God and the Virgin. These resolutions were strengthened and confirmed by a vision which he alleged he had seen of the Virgin Mother, with the infant Jesus in her arms. Meantime he gathered strength both of body and mind, and he longed to enter upon that course of self-denying austerities which he had marked out for himself. Holiness, in his view, consisted not in the renovation and moral exaltation of his nature, but in the crucifixion of that nature. His heart was set not so much upon the creation, and growth, and perfection of the new man, as upon the annihilation of the old man. Loyola had proclaimed war against himself, resolving to deny himself to the indulgence of all the affections, and principles, and tendencies of his nature indiscriminately. He set himself mightily to chastise himself with the scourge, thinking, by the torment of the body, to purge away the sin of the soul.

Before he had yet fully recovered his health, Loyola left the paternal home, intending to put in practice the resolution he had formed of making a pilgrimage to Jerusalem. But preparatory to entering upon this long journey, he paid his devotions at the celebrated shrine of the Virgin Mary at Montserrat, near Barcelona. On reaching the neighbourhood of Barcelona, he learned that a pestilence was raging in the town, and he judged it prudent, therefore, to take up his residence for a short time at Manresa, about nine miles distant from Barcelona. Here he subsisted by begging from door to door, applied the lash three times every day to his bare shoulders, spent seven hours out of the twenty-four in private devotion, besides thrice attending public prayers at church; and every week he confessed to a priest, and received the sacrament. Soon, however, he began to feel the wretchedness of that destitution and beggary to which he had voluntarily reduced himself. In vain did he practise still more severe austerities and bodily mortifications. His body only became weaker, and his mind more perplexed and distracted. The sins of his past life rose up in array before him, and to his other painful anxieties were added the pangs of an awakened conscience. "A black despair," says Mr. Isaac Taylor, "seized him in the midst of this spiritual wretchedness; and the thought even of self-destruction crossed his mind. At that time he occupied a cell in a convent of the Dominicans, from the window of which he had been impelled to throw





Ignatius de Loyola.



himself. He was, however, withheld from this purpose by the Divine mercy; but he resolved, with the hope of vanquishing or of placating the Divine justice, to abstain absolutely from all food, until he should win back the peace and joy that had thus left him. Intermitting no sacred services and no penances, he fasted a day—and two days—and three—and four—nay, an entire week; and he would have persisted in his resolution had not the priest, his confessor, and who had already sounded the depths of his heart, interposed, and straitly commanded him to abandon so presumptuous an endeavour as that of contending with the Almighty; in fact he threatened him with a denial of the communion, should he persist. Alarmed by a threat so terrific, he took food therefore; and, for a time, regained some tranquillity. Yet speedily he relapsed into the same condition of inward distress, and was tempted at once to renounce his ascetic purposes, and to return to the world and to its enjoyments. With this temptation, also, he grappled successfully; and at length, and as if by a convulsive plunge, he extricated himself at once, and for ever, from these dangerous entanglements."

During the year which Loyola spent in Manresa, he composed his remarkable work, "The Spiritual Exercises," a production which is held in the highest estimation in the Church of Rome as a book of devotion and a guide to religious conduct. In the spring of 1523 he sailed from Barcelona for Italy, and, after a stormy passage of five days, he reached Gaeta, whence he walked to Rome, worn out with fatigue and hunger. After kissing the feet and receiving the benediction of Pope Adrian VI., he proceeded on his journey, and arrived at the Holy City on the 4th of September 1523. He felt that he was now privileged to tread on sacred ground, and earnestly did he wish that he might remain for a lengthened period in this favoured spot, and realize, if possible, his fondest day-dreams—the restoration of the schismatic Greeks to the communion of Rome, and the conversion to Christianity of the followers of Mohammed. But the monks of Jerusalem refused to allow the zealous Spaniard to protract his stay in Palestine, and he was compelled to turn his back, however reluctantly, upon the land of apostles and prophets, and to return without delay to Europe.

On reaching home, Loyola resolved to prepare himself for the sacred office by passing through a regular system of instruction at Barcelona. In early life, he had not even received the first rudiments of education; but, with the most laudable decision of character, he took his place in a class of boys at school, engaging in all their exercises, and even submitting to the usual discipline of the institution. After having made some progress in the acquisition of the Latin language, he quitted the school, and entered the university of Alcalá, which had been founded by the learned Cardinal Ximenes. Here again he was indebted for support wholly to the alms of the

charitable. Instead of devoting himself with undivided attention to the pursuit of his college studies, the enthusiastic Loyola burned with a yearning desire for the conversion of careless souls. Both in private and in public, in the streets and in the college halls, he pleaded with men about their immortal interests, and called upon them to subdue the flesh by penances and mortifications of every kind. The hearts of many were touched by the discourses of the zealous student. The suspicious of the holy office at Toledo were excited by what they heard of the doings of Loyola, and for six weeks he was committed to prison; nor was he liberated without the condition being laid down that he should abstain from preaching or teaching others until he had finished his studies. It was impossible for Loyola to submit to such restrictions, and therefore, on being liberated from prison, he set out, with several like-minded companions, for Salamanca, where, meeting with similar treatment as at Alcalá, he determined to repair to Paris, with the view of completing his academic course at the university. In the depth of winter, he travelled on foot, alone, and without a guide. He spent several years in preparing for the priestly office, studying philosophy and the languages at Montague College, and attending a course of theology with the Dominicans. He had now passed six years in fitting himself, by a regular course of training, for public usefulness. Thus equipped, he endeavoured not only to convert the profligate, but those also whom he considered involved in fatal heresy, as having imbibed the opinions of Luther and the Reformation. This great work, he felt persuaded, could not possibly be accomplished by his single unaided efforts. He therefore strove to win over to his opinions some of the most distinguished students then attending the university of Paris. His first convert was Peter Faber, a Savoyard. The celebrated Francis Xavier was the next. James Lainez, Alphonso Salmeron, Nicolas Alphonso, surnamed Bobadilla, Simon Rodriguez d'Arevedo, Claude le Jay, John Codure, and Pasquier Brouet, joined the company which gave origin to the Society of Jesus.

This band of zealous associates gathered round Loyola, animated by his ardent and devoted spirit, and impressed with the firm conviction that they and their leader were called by God to the discharge of a great work. On the 15th of August 1534, being the Festival of the Assumption of the Virgin Mary, the company assembled in the church of Montmartre, and there solemnly dedicated themselves to the service of the Saviour, partaking together of the Holy Eucharist, and binding themselves, by a solemn oath, to a profession of poverty, a renunciation of the world, and absolute devotion to the service of God and the good of souls; adding at the same time some other special resolutions,—namely, to attempt a mission to Palestine, or, if frustrated in that design, to throw themselves at the feet of the sovereign pontiff without reservation, stipulation, or condition of any

kind, offering to undertake any service which he, the vicar of Christ, should call them to perform. Several of the members of the Society had not yet finished their studies. Three years, therefore, were allowed for this purpose, and it was agreed that they should meet in January 1537, to carry into effect the designs they had formed. That year, accordingly, the companions of Loyola left Paris, and proceeded through France, Germany, and Switzerland into Italy. At Venice they met with their spiritual guide and instructor, who had gone by another route, and arrived before them. It was here that the Society was fully constituted, and its rules drawn up and agreed to. The members distributed themselves among the hospitals of the city, and freely gave their services to the sick and the poor. Their object, however, was still kept in view, to carry out their proposed journey to Palestine. But before setting out for the Holy Land, Loyola despatched his companions to Rome, for the purpose of casting themselves at the feet of Pope Paul III., and obtaining his permission and benediction. They were courteously received by the pontiff, all their wishes were gratified, and they were amply supplied with gold from the Papal treasury. They returned to Venice, and rejoined their master, when both he and they received priest's orders from the nuncio there, and bound themselves anew to the service of God, of the church, and their fellow-men. The next town they visited was Vicenza, where they engaged in preaching the Gospel with such unwearied diligence and devoted earnestness, that the citizens regarded them with the utmost respect and even veneration. Their powerful addresses on the public streets not only drew the attention, but reached the hearts, of their hearers, and many who came to mock remained to pray.

It was while the Fathers were at Vicenza that they laid down the plans of their society. In the commencement of the great work to which they deemed themselves to be called, they decided to make a new proffer of themselves and their services to the Apostolic See. For this purpose Loyola, Faber, and Lainez set out for Rome, leaving the rest of their companions to disperse themselves as missionaries over the northern parts of Italy. While journeying southwards on foot, Loyola was favoured with one of those remarkable visions which he was so often permitted to behold. The Eternal Father appeared to him in a trance, and by his side stood Jesus, bearing a large cross, and uttering these words as he received Loyola from the Father: "I will be favourable to you at Rome." From the date of this vision, it was resolved that the name of the religious order which they had formed should henceforth be the "Society of Jesus." On the arrival of the three associates at Rome in 1537, they were admitted to an audience of the Pope, who readily gave his solemn sanction to their undertaking. They now devoted themselves to public preaching and private dealing

with souls. Two of them officiated as professors of theology in the Gymnasium, while Loyola laboured in hospitals, schools, and private houses, besides administering the discipline of the "Spiritual Exercises" to a number of persons of high rank both in church and state. After Loyola and his two companions had laboured thus assiduously for a time, it was resolved to organize the Society, and for this purpose the whole of the Fathers were summoned to Rome from the different towns of Italy where they were diligently prosecuting their missionary work. When they had all assembled, they renewed their vows of poverty, chastity, and unconditional obedience to the Pope, and, after solemn deliberation, fasting, and prayer, they elected Loyola to the responsible office of general of the order. A petition was now presented to Paul III. for a formal recognition of the Society. His Holiness was personally disposed to favour the new order, and more especially as their ministrations were so highly appreciated in all the countries where they were known, that applications reached Rome from all quarters, requesting them to undertake spiritual and even secular offices. John III., the king of Portugal, had long entertained the project of forming a mission in India, and his attention having been directed to the newly-established order, as likely to afford suitable agents for conducting this great work, he asked and obtained two members of the order to engage in this service. One of these was Francis Xavier, who earned for himself the title of the prince of Romish missionaries.

The Pope now decided that the time had arrived for giving his formal sanction and confirmation to the new order. He issued a bull accordingly, dated 27th September 1540, duly constituting the order under the name of the Company of Jesus; and in April of the following year, Ignatius Loyola was installed as General of the Order. At first the Society was limited by the arrangement of the Pope to sixty members; but it was soon found to be necessary to remove this restriction, and vast accessions were yearly made to its numbers. Loyola was not long in discovering that the influence of the body was destined to extend far and wide, not only in all countries, but among all classes of men, from the king to the humblest cottager. Within a few years from its first establishment, houses of the Order were established in many countries, in Spain, Portugal, France, Germany, Italy, Sicily, and even on the remote shores of India. To maintain a constant and close communication with the centre of influence, provincials were appointed in all Romish countries, through whom the General at Rome was made constantly aware of all that concerned the interests of the Church and the Order. The Constitutions of the Society were carefully revised and digested, and preparations were made for establishing Jesuit colleges in different countries for the purposes of general education.

In 1550, Loyola wrote an earnest letter to the

senior Fathers of the Society, requesting to be relieved from the generalship which he had held for nine years, and the duties of which he felt himself scarcely able adequately to discharge. All of them, with one exception, refused to accept his resignation, which, accordingly, in deference to the wishes of his colleagues, he withdrew. The Society had spread its intricate ramifications over the whole of the Romish church, but Loyola was the mainspring of the movement; and nowhere did his endeavours to promote the progress of the Order meet with greater opposition than in France. In that country the clergy entertained a deep-rooted jealousy and suspicion of the Jesuits. The faculty of theology in the Sorbonne issued a decree against the Society, but Loyola maintained a prudent silence, and amid all the obstacles which impeded its progress, the new Order silently and secretly diffused its principles among all classes of the people, and in process of time it gained as firm a footing in France as in any other country.

The accumulated labours and anxieties of his office as General of the Jesuits, could not fail in the course of years to weaken the naturally vigorous constitution of Loyola. The members of the Order therefore elected as his coadjutor a Spanish Jesuit named Jerom Nadal, who relieved the General of the business connected with the Society, and left him at liberty to devote himself in the evening of his days to his favourite employment, the care of the sick. He did not long survive, however, his retirement from active duties, but daily declining, he died on the last day of July 1556, in the sixty-fifth year of his age. In 1669 the Jesuits prevailed on Paul V. to admit Ignatius Loyola to the privileges of BEATIFICATION (which see).

The most famous Jesuit next to the founder of the Order was undoubtedly Francis Xavier, who, by his almost incredible labours in foreign countries as a missionary, did as much to advance the fame of Jesuitism abroad, as Loyola by his almost miraculous exertions at home. The apostle of India, as he has frequently been termed, was by birth a Spaniard, and having been selected by Loyola as a suitable person to undertake the work of a foreign missionary, he sailed from Lisbon in April 1541, but did not reach the shores of India until May 1542. First at Goa, and then on the coast of Malabar, he laboured strenuously to turn the heathen from pagan idolatry to the reception of Christianity in the form of Romanism. And his success seems to have been marvellous. He writes home, "that in one month were baptized several thousand idolaters, and that frequently in one day a well-peopled village was individually baptized." Thus, in the view of this Jesuit missionary, baptism seems to have been identical with conversion. The next scene of his labours was Japan, which has always been emphatically a country wholly given to idolatry. Thither he sailed in 1549, and though he resided among the Japanese

only two years and four months, he succeeded in winning over many even of the most bigoted worshippers of idols to the profession of an adherence to the Church of Rome. This he contrived to accomplish by compromise, combining heathen traditions with the facts and doctrines of Christianity.

Encouraged by the marked success which had hitherto attended his missionary efforts, Xavier now formed the bold design of attempting the conversion of China. To that country he directed his course with only two companions, in 1552. While on his way thither the vessel in which he sailed was seized and dismantled. Though thus disappointed in his object, he made another attempt to secure a passage to China, but without success. The failure of his favourite scheme preyed upon his mind and affected his bodily health. He languished, sickened, and died in the forty-sixth year of his age.

After the death of Xavier, several Romish missionaries, chiefly of the Dominican order, succeeded in penetrating into China, and indeed that country down to the present time has been a constant field of Romish missions. In all parts both of the Old World and the New, the Jesuits, from the first establishment of the Order, have prosecuted the work of missionaries with a zeal and energy the most exemplary and unwearied. But while thus actively carrying forward their missionary operations in foreign parts, they have always been equally alive to the necessities of those under their immediate inspection; for it is a remarkable fact, that at the very time when Loyola was despatching Xavier on his mission to the East, he was planning the establishment of Jesuit colleges in the different parts of Europe. His biographer, Ribadeneira, speaks of no fewer than fifty-two collegiate establishments on a larger, and twenty-four others on a smaller scale.

The immediate successor of Loyola in the generalship of the Order was Lainez, who commenced a system of policy which changed the whole character of Jesuitism. He had represented the Society at the council of Trent, where in all the deliberations he took high ground on the subject of the Pope's authority, and indeed acted as papal legate. It was quite in keeping with his character, therefore, that, on his accession to the office of General, he should claim to be invested with absolute authority, and to have prisons at his command that he might have it in his power to punish the refractory with temporal penalties. Thus the high-toned spirituality which Loyola had ever sought to connect with Jesuitism, was exchanged for a system of mere human policy. Instead of the discipline of the "Spiritual Exercises," the new General put in force the discipline of the "Constitutions." It was Lainez and not Loyola that first stamped upon the Order that peculiar feature which it has ever since maintained, that of implicit submission to the will of the Superior, and entire surrender of the body, mind, conscience, and indeed the whole man to his undisputed control.

The strict discipline enforced upon the members of the Society by Lainez, was rendered, if possible, still stricter by his successor, Francis Borgia, who, austere himself, demanded the utmost austerity from others. During the ten years which had elapsed since the first establishment of the Order, the Jesuits had thrown off much of that appearance of piety, which, under the training of Loyola, attracted the respect and even admiration of the world. It was the aim of Borgia to arrest them in their course of degeneracy, and to insist upon their observance of the outward proprieties, at least, of a religious order. But with all this anxiety to reform his Order, Borgia is charged, and not without reason, with being one of the principal instigators of the cruel massacre of St. Bartholomew, though he was not spared long enough to witness that dreadful event, having been cut off about three weeks before it took place.

The next General of the Order was Mercurian, by birth a Spaniard, under whose rule Jesuitism added to its unbounded ambition a system of casuistry, which, by means of sophistry and quibbling, would seek to neutralize the plainest laws of the Decalogue. At this period of their history the Jesuits commenced to intermeddle with the political affairs of nations. The first government on which they practised their intrigues was that of Sweden, using all their endeavours to bring it into subjection to the see of Rome. Their efforts, however, were wholly unsuccessful, and Sweden remains a Protestant country to the present day. The popes now began to see more clearly than ever the high value of the Jesuit Order in upholding and increasing the papal authority. Gregory XIII., accordingly, who was the then reigning Pope, contributed largely from the treasures of the church to replenish the coffers of this useful Order. Their institutions of every kind were liberally endowed, and every attempt was made to promote the wealth and influence of the society.

The Jesuits, as we have already remarked, had no small difficulty in obtaining a footing in France, in consequence of the jealousy with which they were viewed by the French clergy. But having once established themselves in the country, they busied themselves in fanning the flame of discord between the Roman Catholics and the Huguenots, and to their interference is mainly due those scenes of barbarous and inhuman cruelty which mark the history of the Protestant church of France. The rise of the Jansenists, in the sixteenth century, following hard upon the Protestant Reformation in Germany, rendered it still more difficult for the Jesuits to hold their ground among the French clergy and people. The Sorbonne had always viewed them with suspicion, and now it demanded their expulsion from the country. Henry IV. passed a decree to this effect in 1594, but it continued in force for only a few years. In 1603 they were recalled, and spread with such rapidity, that in a few years establishments belonging to the Order were to be found in every pro-

vince, and in almost every town in the kingdom, struggling hard to destroy the liberties of the Gallican church, and to propagate their ultramontane principles among all classes of the people.

It was at this period in the history of the Jesuits, that the disciples of Loyola were confronted with such overwhelming ability and power by the followers of Jansenius. 'The Provincial Letters' of Pascal, one of the keenest and most cutting satires that has ever issued from the press, spread terror and dismay among the ranks of the Jesuits, and for a season their cause was considered as hopeless. But in course of time the pungency of Pascal's wit, and the force of his logic, were alike forgotten, and the Jesuits succeeded in recovering their influence. The reign of Louis XIV. was their golden age. They presided both in the palace and at the council-board, moving the springs of government, and directing the consciences of the rulers.

It is unnecessary, after what has been said in the article JANSENISTS, to do more than simply to allude to the keen contest which ensued between that party and the Jesuits in regard to the work of Father Queuel. Long and bitter was the controversy, but it terminated in the triumph of the Jesuits, and the consequent flight of the Jansenists into Holland and other Protestant countries. Jesuitism now obtained a complete ascendancy in France, and the natural fruits of the system speedily began to appear. Voltaire and the French Encyclopedists gathered around them a large and influential school of infidels whose principles spread far and wide among the people. To infidelity and irreligion succeeded anarchy and revolution. The Jesuits were expelled in 1764 with the consent of Louis XV. All the governments of Europe soon followed the example of France. They were banished from Spain and Sicily in 1767; from Malta and Parma in 1768; and from Rome by Clement XIV. in 1773.

The rejection of the Jesuits by the Roman Catholic governments, and even by the supreme Pontiff himself, was felt to be a fatal blow aimed at the very existence of the Order. Some of them, discouraged and almost in despair, threw off the name and dress of the Society of Jesus, and attempted to conceal themselves under new appellations, such as those of "Fathers of the Cross," or "Fathers of the Faith;" but the great mass of them scorned to adopt such a subterfuge, and resolved to continue to wear even in public the insignia of Loyola. In one state, the kingdom of Prussia, the Jesuits paid no regard to the papal brief for their suppression. Their conduct in this matter met with the entire approval of the reigning sovereign, Frederic the Great. The consequence was that, shut out from other countries, they fled to Prussia, and soon became numerous there, monasteries being built for their reception, and superiors elected over them. The bishop of Breslau interposed in behalf of the papal see, whose authority was thus attempted to be set at

nought. but Frederic threw the shield of his royal protection over the rebellious Jesuits, and ordered that they should remain unmolested in his dominions. In vain did the Pope Pius VI. remonstrate with the Prussian monarch; he refused to yield more than to allow the Jesuits to abandon the dress of their Order, but in all other points he declared it to be his sovereign will that they should remain inviolate. The French infidel school, more especially D'Alembert, was earnest with Frederic to expel the Jesuits, as the other European monarchs had done. But the great Frederic was inexorable, he was resolved to retain a class of men whom he regarded as useful to him in many respects, chiefly on political grounds. His motives, however, were entirely misunderstood by the Jesuits themselves, who, imagining that he approved their religious principles, made a formal application to him to declare himself openly the protector of their Order. This request, however, he politely declined, stating "that it was for the Pope to make whatever reforms he pleased in his own states without the interference of heretics."

The Jesuits, in their state of exile, received the protection also of Catherine II., empress of Russia, who looked upon them as political auxiliaries. On this ground she retained them in White Russia, which was an ancient Polish province, and prohibited the proclamation of the brief of Clement XIV. in all the Russias. Encouraged by the support which they received from Catherine they sent a deputation to Pius VI., who, as he was secretly disposed to favour the Order, gave way to his own personal feelings in the matter, and while he openly maintained the suppression of the Society, nevertheless encouraged their growth in Russia. The nursery of the Jesuits, accordingly, was kept up in White Russia: but after some years they began to display an indiscreet zeal in proselytising, and were in consequence expelled from the kingdom which had so long afforded them an asylum. But happily for them they no longer required an asylum in the north. Pius VII. relieved them from their degradation, and by a bull, dated 7th August 1814, he revoked the brief of Clement XIV., and re-established the Order of Jesuits throughout the world.

From this period, having been restored to the full enjoyment of the papal sanction, the Jesuits made their appearance openly in the Roman Catholic countries of Europe, claiming to be regarded as a valuable and almost indispensable portion of the organization of the Romish church. In France they sought to fill the principal situations in colleges and schools, with the view of training the youth in high ultramontane views. A loud cry arose against them in 1824; and in 1845 they were ordered to leave the country. But without any formal enactment in their favour they have returned in great numbers, and are fast pervading the minds of the clergy and members of the Gallican church with ultramontane principles of the strongest kind.

In Rome, too, the Jesuits have completely recovered the proud position they once held. Pius IX. has confirmed the restoration of the Order. "They enjoy," says Mr. Griffin, in his historical sketch, entitled 'The Jesuits,' "the complete command of the Roman college, and of most of the collegiate establishments in 'the Eternal City.' They are again active in Spain and Portugal, and have renewed their efforts in Austria, Bavaria, Silesia, and Prussia, in Hanover, Holland, Belgium, Switzerland, and France. In China and the South Seas, as well as Australia and New Zealand, they are rapidly increasing. In every part of the American provinces they are awakening the alarm of Protestants. In Canada, they have been restored to a large college, and have numerous seminaries in every part of the province. Numbers of them are employed in the education of youth, and they are connected with a large missionary establishment—a branch of the Roman Propaganda. In the East and West Indies, as, indeed, in all English colonies, they are numerous and active. For the English who may travel abroad, they have colleges at Douay, Liege, Valladolid, Lisbon, Brussels, Naples, Paris, Rome, Boulogne, Ratisbon, and in many other places. Over these, some Jesuits are regularly placed."

On 1st January 1854, the total number of the members of the Society of Jesus, not including the affiliated, amounted, according to the report of the general's office at Rome, to 5,000, and it is highly probable that since that time, their number must have become much larger. Ribadaneira says, that, in 1608, the Society numbered 10,581 members.

The members of the Society of Jesus are divided into four classes: 1. The *Professed*, or those who take the four vows, namely, that of perfect obedience, of voluntary poverty, of perpetual chastity, and of absolute submission to the Pope. 2. The *Coadjutors*, who are either spiritual or temporal, that is, ecclesiastics or lay brethren. They aid in carrying forward the designs of the Society, but are bound only by the three simple vows of obedience, poverty, and chastity. 3. The *Scholars*, whose position is to be determined by their individual qualifications. They are bound by the three former vows, but are allowed to take the last with consent of their superiors. They may become either spiritual coadjutors, or simple priests of the Society. 4. The *Novices*, who are admitted indiscriminately, and are considered only as candidates upon trial. A probation of two years is required before taking the vows of the temporal coadjutors, and of the scholars who are to become spiritual coadjutors. Another probation of a year precedes the vows of the professed.

At the age of fourteen a young man may be proposed for admission into the Order as a *Novice*; but before he is formally accepted, a minute investigation takes place into his temper, talents, station in society, and prospects in life. Nor is the scrutiny limited to the individual himself; it extends also to

his relatives and connections, both near and remote. If the examiners are fully satisfied with the results of their inquiry, he is forthwith admitted into the novitiate; if they are only partially pleased, he is put on further probation; but if they find the youth to be unpromising they dismiss him as unsuitable. Supposing the youth to become a *Novice*, he is put under a course of special training, with the view of teaching him to yield implicit submission to his superiors, merging his own will wholly in theirs. The duty is inculcated upon him of abandoning his patrimony, and devoting it to the poor or to the church. During the whole period of his novitiate, he is prevented from holding intercourse with his friends or relatives, except under certain conditions, to which he must strictly adhere. His every movement is narrowly watched, and at the confessional he must reveal the inmost secrets of his heart.

Should the young man approve himself as a *Novice* during a two years' probation, he next becomes a *Scholar*, and in this capacity he must pass a month in self-examination, confession, and meditation; a month in begging from door to door; he must wait on the sick in some of the hospitals; he must do the duties of a mendicant in the convent; he must employ himself finally in teaching and in preaching. After two years thus spent, he is promoted to the rank of a *coadjutor*, and in another year to that of a *professed brother*. The grand aim towards which the whole of this protracted course of training is directed, goes to the entire subjection of the whole man to the will of the superior. "If you would immolate your whole self wholly unto God," says Loyola, "you must offer to him not the bare will merely, but the understanding also; to think just what the superior thinks, and take his judgment for your own, so far as it is possible for a devoted will to bend the understanding. It is impossible to deny that obedience includes not only the doing of what is commanded, and the willing of what is done, but the submission of the judgment also, that whatever is commanded should be thought right and true; for obedience is a holocaust wherein the whole man, without any part reserved whatever, is immolated to his Creator and his Lord by the hands of his ministers.

"The noble simplicity of blind obedience is gone, if in our secret breast we call in question whether that which is commanded be right or wrong. This is what makes it perfect and acceptable to the Lord, that the most excellent and most precious part of man is consecrated to him, and nothing whatsoever of him kept back for himself.

"And let every man be well persuaded that he who lives under obedience ought, under the providence of God, sincerely to be governed and behave exactly as if he were a corpse, which suffers itself to be turned in all directions and dragged every where; or as if he were an old man's staff, to be used where-soever and in whatsoever he wishes who holds it in his hand."

At an early period, so early, indeed, as the meeting of the Council of Trent in 1545, the Jesuits were suspected of tending, in their doctrinal sentiments, towards Pelagianism. Accordingly, the deputies which they sent to the council, Lainez and Salmeron, were watched by the Augustinian party with the greatest jealousy, and although they attempted to conceal their real opinions under a mass of cumbersome erudition, it was plain that they were entirely opposed to the principles of Father Augustin in regard to the vital doctrines of justification by faith, the fallen condition of man, and the insufficiency of good works to merit pardon and salvation. Another point, also, on which the Jesuit deputies gave great offence to the assembled bishops, was the boldness with which they avowed ultramontane principles, not only in regard to the supremacy of the Pope, but in regard to his being the source of all episcopal authority, alleging, as they did, that "the divine hierarchy of the church was concentrated on the head of him to whom they had made a special vow of obedience." The doctrine of the Jesuits on this point is, that the Pope, as head of the church on earth, is infallible; that he is the only visible source of that universal and unlimited power which, in their view, Christ has granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; that he is not bound by any laws of the church, nor by any decrees of councils; that he alone is the supreme legislator of the church; and that it is in the highest degree criminal to oppose or disobey his edicts and commands. Such are the strong views which the Jesuits and ultramontanists generally entertain of the power and authority inherent in the Pope as the vicegerent of Christ on earth in the government of the church.

The controversy with the Jansenists, towards the middle and end of the sixteenth century, developed the Pelagian opinions of the Jesuits more fully than even the debates in the council of Trent. The Augustinian theology on the doctrine of grace had been substantially taught in the "Augustinus" of Jansenius, and ably defended by the writers of Port Royal. The Jesuits, however, as they had formerly done in opposition to the Dominicans, so now in opposition to the Jansenists, contended earnestly in favour of the Pelagian views, modified somewhat by the introduction of the *scientia media*, or perfect prescience of the future, on which the Divine predestination was supposed to proceed. This latter modification of Pelagianism was suggested by the Jesuit Molina, in his celebrated work on the Concord of Free-will with Divine Grace, published in 1558. The Jansenist controversy was carried on with great bitterness for many years, but at length in 1642 the Jesuits succeeded in obtaining from Urban VIII. a bull condemning the work of Jansenius; and in 1653 and 1656 Innocent X. and Alexander VII. issued bulls denouncing as heretical and impious five

propositions alleged to be contained in that work. (See JANSENISTS.) At the instigation of the Jesuits, a fierce persecution of the Jansenists took place, which, although suspended for a time under the pontificate of Clement IX., was soon recommenced, and many of the Jansenists fled from France to find an asylum in other parts of Europe. The Jesuits raised another persecution against the rival body in the following century, which ended in the complete depression of their enemies, and their own triumph for a time, but, as we have already seen, the day of retribution at length arrived, and the Jesuits were suppressed in 1773.

The moral doctrines of the Jesuits were perhaps more objectionable than their theological, tending as they did to corrupt the minds and hearts of multitudes. They taught, for example, that it was of no consequence from what motives men obeyed the commandments of God, yet that wicked actions might be justified by good intentions. Pascal, in the 'Provincial Letters,' exposes their system of morals with the most cutting irony, and with exquisite humour. Many of the Romish as well as Protestant writers have been violent in their opposition to Jesuit morality. Some of their pernicious maxims were in fact condemned in 1659 by Pope Alexander VII.; and in 1690 the article relating to Philosophical Sin was condemned, but without effect, by Alexander VIII. Reference has already been made, under the article CASUISTS, to some of their ethical tenets, particularly their doctrine of Probability, which, along with that of Philosophical Sin, has stamped the Jesuits as perverters of the principles of morality. "According to the doctrine of the Jesuits," says Professor Ranke, "it is enough only not to will the commission of a sin *as such*: the sinner has the more reason to hope for pardon, the less he thought of God in the perpetration of his evil deed, and the more violent was the passion by which he felt himself impelled: custom, and even bad example, inasmuch as they restrict the freedom of the will, avail in excuse. What a narrowing is this of the rage of transgression! Surely no one loves sin for its own sake. But, besides this, they admit other grounds of excuse. Duelling, for instance, is by all means forbidden by the Church; nevertheless, the Jesuits are of opinion, that if any one incur the risk of being deemed a coward, or of losing a place, or the favour of his sovereign, by avoiding a duel; in that case he is not to be condemned, if he fight. To take a false oath were in itself a grievous sin; but, say the Jesuits, he who only swears outwardly, without inwardly intending it, is not bound by his oath; for he does not swear, but jests. These doctrines are laid down in books which expressly profess to be moderate. Now that their day is past, who would seek to explore the further perversions of ingenuity to the annihilation of all morality, in which the propounders of these doctrines vied, with literary emulation, in outdoing each other? But it cannot be denied that

the most repulsive tenets of individual doctors were rendered very dangerous through another principle of the Jesuits, namely, their doctrine of 'probability.' They maintained that, in certain cases, a man might act upon an opinion, of the truth of which he was not convinced, provided it was vindicated by an author of credit. They not only held it allowable to follow the most indulgent teachers, but they even counselled it. Scruples of conscience were to be despised; nay, the true way to get rid of them, was to follow the easiest opinions, even though their soundness was not very certain. How strongly did all this tend to convert the most inward and secret promptings of conscience into mere outward deed. In the casuistic manuals of the Jesuits all possible contingencies of life are treated of, nearly in the same way as is usual in the systems of civil law, and examined with regard to their degree of veniality: one needs but to open one of these books, and regulate himself in accordance with what he finds there, without any conviction of his own mind, to be sure of absolution from God and the Church. A slight turn of thought unburthened from all guilt whatever. With some degree of decency, the Jesuits themselves occasionally marvelled how easy the yoke of Christ was rendered by their doctrines!" Philosophical sin, that is, sin committed through ignorance or forgetfulness of God, is in the eye of the Jesuits of a very light and trivial nature, and does not deserve the pains of hell.

The Society of Jesuits is a regularly organized body, being governed by a General at Rome, who has four assistants, but who is responsible to none but the Pope alone. He nominates all the functionaries of the Order, and can remove them at pleasure. By means of the confessional, the closest surveillance is maintained over families and individuals, and an arbitrary power is exercised over the consciences and the conduct of men, which it is impossible for the victims to resist.

JESUITS IN GREAT BRITAIN AND IRELAND. In the twelfth century, Pope Adrian IV., an Englishman by birth, made a grant of Ireland to Henry II., King of England, on condition that the king should pay him a yearly tribute for each house in Ireland, that the Catholic religion should be restored to its ancient splendour, and the people to a commendable propriety of conduct. In 1174, Henry was acknowledged to be lord paramount of all Ireland. Nothing connected with the Jesuits occurred till the reign of Henry VIII., when the Pope of Rome, Paul III., of Jesuit notoriety, took Ireland under his immediate patronage. The German Reformation, which diffused the principles of Protestantism throughout every other country in Europe, left Ireland untouched. Nay, a rebellion broke out avowedly in defence of the Pope's authority, but the power of the king of England bore down all opposition. Statutes were passed in the Irish parliament abolishing papal authority, and declaring Henry

head of the Irish Church, as well as granting him the first-fruits of all ecclesiastical benefices. Partial insurrections followed, but they were speedily suppressed. Parliament and the Irish chieftains were all on the side of Henry; their country was raised to the rank of a kingdom, and the English ascendancy, by the admission of Dr. Lingard, the Roman Catholic historian, rested on a firmer basis than it had ever done since the invasion of the island by Henry II.

Such was the state of matters in Ireland, when two Jesuit envoys were despatched thither by Paul III. The persons selected for this mission were Brouet and Salmeron; the one a Frenchman, and the other a Spaniard. They were invested with the powers of papal nuncios, and before leaving Rome, they received special written instructions from Loyola, as to the manner in which they should conduct themselves in fulfilling their difficult and delicate task. Joined by a papal functionary named Zapata, they set out on their expedition in September 1541. On their way they visited Scotland, where they so wrought upon the mind of the reigning monarch, James V., that they withheld him from joining Henry VIII. in his resistance to the Papal power, and his acceptance of the Reformation. From Scotland the Jesuit envoys hastened to Ireland, where, by their bland and plausible manners, they succeeded in gaining the confidence of the Irish people. They reported to Rome that they had scoured the whole island in thirty-four days, and had found the people in the most deplorable state both as to religion and morality. They had resolved, however, not to give way to discouragement, but to try what could be done by means of masses, indulgences, and confessions. It was soon ascertained, of course, that the Jesuits, instead of confining themselves to the exercise of their spiritual duties, were actually attempting to plot against the government; and, in consequence, a price was set upon their heads, and confiscation and the penalty of death were proclaimed against every individual who should harbour them. Finding themselves thus in danger of falling into the hands of Henry VIII., they left Ireland in haste, and, on their way to France, again visited Scotland; but they saw enough to discourage them from prolonging their stay in that country, and, contrary to the express wishes of the Pope, they fled to France, where they had the misfortune to be imprisoned at Lyons as Spanish spies. They had intended, it is said, boldly to appear at the English court, and plead the cause of Romanism, but they judged it better to return to Rome without delay. Thus ended the first expedition of the Jesuits to Ireland.

Notwithstanding the failure of this scheme, the Jesuits watched their opportunity for effecting a settlement in Britain. A suitable occasion seemed to present itself on the death of Edward VI. and the accession of Mary to the English throne, who, being herself a Roman Catholic, wished to undo all that the

Reformation had effected, and to restore the old religion to its former position in the country. At this apparently favourable period a proposal was made to Cardinal Pole to establish a branch of the Society of Jesuits in England; but the proposal was unexpectedly declined, the cardinal being by no means friendly to the Jesuits. It was not, indeed, till the death of Mary, and the accession of Elizabeth, that a second Jesuit expedition to Ireland was planned at Rome. The individual selected for this important mission was an Irishman by birth, named David Wolfe. Before setting out, he was invested by Pius IV. with the powers of Apostolic nuncio, and furnished with instructions to proceed to Ireland, for the purpose of taking all possible steps to undermine the authority of Elizabeth in Ireland, and subjecting the Irish Church to the Papal dominion. After five months spent on the journey, Wolfe reached Cork, in the south of Ireland, where he was received, according to his own account, with great joy by the Roman Catholics. At first, he was peculiarly zealous and active in the discharge of his mission, and wrote to Rome the most encouraging accounts of his success; but at length he gradually relaxed in his exertions, and ended by conducting himself so improperly, that it was found necessary to dismiss him from all connection with the Society of Jesus. Thus terminated the second expedition of the Jesuits to Ireland.

The Pope, however, and the Jesuits had strong confidence that, amid all discouragements, they would yet succeed in effecting a lodgment in the Emerald Isle. Only three years, accordingly, had elapsed from the period of Wolfe's unfortunate failure, when three more Jesuits were despatched to Ireland, with an archbishop, to erect colleges and academies—having been invested with full power from the Pope to make use of the ecclesiastical revenues for that object. At the same time an English Jesuit was sent from Rome to his native country, "for the good of his health, and for the consolation and aid of the Catholics." Thomas Chinge, for such was his name, is said to have been successful in converting some of the nobility to the Romish faith, but, in the course of a year, his labours were cut short by death.

While thus watching over the interests of the Romish Church in England and Ireland, Pius IV. did not neglect to seek the promotion of the same cause in Scotland. In 1562, Nicholas Gaudan, a Jesuit, was sent to Mary Queen of Scots, for the purpose of comforting her in the midst of her difficulties, and confirming her in her adherence to the faith of Rome. The mission which he had undertaken was one of extreme difficulty. Nowhere had the principles of the Reformation found a more congenial soil than in Scotland. There, accordingly, these principles were no sooner preached, than they found thousands of willing minds and hearts by whom they were understood and appreciated. At the time when Gaudan appeared at the court of Mary, the Reformed opinions had been



extensively embraced by all classes of the people, and whatever savoured of Rome was repelled with indignation and disgust. Such was the state of feeling in Scotland when the Jesuit Gaudan entered the country in the disguise of a hawkker or common pedlar. On learning by a secret messenger the arrival of this emissary from the Pope, the queen contrived to admit him to a private interview; not once only, but on three separate occasions, when she solemnly protested to the Papal nuncio her determination to uphold the Church of Rome to the utmost of her power, and her readiness to suffer in its support, should she be called to do so. The report soon spread that a Jesuit had found access to the palace, and the utmost excitement began to prevail. His steps were tracked; a price was set upon his head; and Gaudan quitted Scotland in the utmost haste, carrying with him, however, several youths belonging to noble families, to be educated in Flanders, that they might return to their native land as apostles of the faith of Rome.

The rapid progress of the Reformation in Scotland, awakened no small anxiety at Rome, and an opportunity was eagerly looked for of restoring the Papal supremacy in that country. In 1567, accordingly, when Mary had given notice to the Pope, Pius V., of her marriage with Darnley, his Holiness instantly despatched a Jesuit named Edmund Hay, under the pretence of congratulating her on the happy event, but in reality to counsel with and advise her as to the best mode of subjecting her kingdom to the See of Rome. So anxious was the Pope to effect this re-conquest of Scotland, that he declared, in a letter to the queen, which he sent by the hands of Hay, and which was written in the holograph of his Holiness, that he would sell the last chalice of the church in the cause. And the Jesuit was, moreover, instructed to hold out to Mary the flattering prospect of Elizabeth being yet dethroned by the influence of Rome, and herself being placed on the throne of England. And it is not unlikely that such an expectation was really entertained by the Pope, as we find him in 1570, only three years after this significant message to Mary, issuing a bull of deposition against the queen of England, thus endeavouring to excite her subjects to rebellion. The English Roman Catholics held this bull in as little respect as the Protestants did; but that in other quarters a different result was anticipated, is evident from the fact, that on the person of a Scottish Jesuit, of the name of Creighton, who was apprehended and imprisoned in 1584, was found a paper giving detailed reasons to show the easiness of an invasion of England, and appealing to the general wish and expectation of the English Catholics. The Jesuits had taken an active part in establishing a college at Douay, in French Flanders, for the purpose of training missionaries to be sent into England. Williaro Allen, a zealous English Romanist, was the main instrument in planning, and for many years carrying on, this missionary college. At the instigation of a party in Douay, however, the magistrates

dismissed Allen and his associates, who immediately transferred their services to a similar institution at Rheims in France. Another establishment of the same kind was founded at Rome by Gregory XIII. Thus, at the Seminaries, as they were called, of Douay, Rheims, and Rome, were trained the Seminary-priests, many of them Englishmen by birth, who were to propagate the Romish faith in England and Ireland. It was soon discovered, however, that various individuals among the Seminary-priests were using their endeavours to seduce the English subjects from allegiance to the queen, and thus carrying out the design of the bull of Pius V. Several Englishmen of good families entered the Society of the Jesuits. In a single year, 1578, Flanders alone gave the Company twelve select Englishmen, who had been exiles, and their number increased from year to year, until at length Mercurian, a general of the Jesuits, exclaimed, "Now it seems God's will that the Company should march to battle against the heresy of England, since he sends to her such a numerous and valiant host from England." Thither, accordingly, several Jesuits repaired, who, along with the Seminary-priests, attempted to sow the seeds of disloyalty and disaffection among the people. This conduct, of course, could not be tolerated, and the government forthwith issued a proclamation to the following effect: "That whosoever had any children, wards, kinsmen, or other relations in the parts beyond the seas, should, after ten days, give in their names to the ordinary, and within four months call them home again, and when they were returned, should forthwith give notice of the same to the said ordinary. That they should not, directly or indirectly, supply such as refused to return with any money. That no man should entertain in his house or harbour any priests sent forth of the aforesaid seminaries, or *Jesuits*, or cherish and relieve them. And that whosoever did to the contrary, should be accounted a favourer of rebels and seditious persons, and be proceeded against according to the laws of the land."

About three years before this proclamation was made, the Pope had sent an expedition to invade Ireland. It was headed by a person of the name of Stukely, whom the Pope made his chamberlain, and created him Marquis of Leinster, furnishing him at the same time with both money and men. Stukely set out, and on reaching the Tagus, where he expected to be joined by the king of Spain with a large army, he allowed himself to be persuaded to join in an expedition against the Turks, and perished in the battle of Alcazarquivier. A fleet had been waiting on the coast of Ireland to give Stukely a warm reception, but it was of course recalled. And yet though Stukely was diverted from the first object of his expedition, it was afterwards carried out by an Irish refugee called Fitzmaurice, with a few Irish and English exiles and Spanish soldiers. Dr. Sanders accompanied them as Papal legate, carrying

with him a bull which constituted the invasion a regular crusade, with all its privileges. A landing was made near Kerry, but the whole attempt at invasion turned out a total failure, and the invaders and insurgents were treated with the most barbarous cruelty.

The boldness of the Jesuits seemed to increase with every fresh repulse which they received. Scarcely had the news of the disastrous failure of the Irish expedition reached Rome, when they resolved, nothing daunted, to attempt the establishment of a branch of their Society in England, and the persons selected for this enterprize were two resolute and enthusiastic members of the Order, Father Parsons and Father Campion, both of them natives of England. They left Rome in 1580, with strict charges given to them not to interfere in the slightest degree with any political interests in the affairs of England. Parsons, who was a man of fierce, blustering disposition, was appointed head of the expedition, which numbered in all thirteen persons, seven of whom were priests. Passing through the Continental states, this party of Jesuit missionaries had a conference with Beza at Geneva. Parsons, leaving Campion to follow, resolved to enter England before his companions. He passed himself off as a military officer returning from Flanders to England; and the wily Jesuit dressed himself accordingly, besides interlarding his conversation with profane oaths, to render the deception all the more complete. Crossing to Dover, he journeyed on towards London, not without some fear of detection, in consequence of the suspicion prevailing against strangers. Campion followed, in the dress of a pedlar or merchant. On reaching the metropolis, a meeting of the Jesuits and missionary priests was held, at which Parsons presided. As instructed at Rome, he declared, and even solemnly took oath, that, in coming to England, he had no political designs whatever, but solely sought the conversion of the country to Rome, with the co-operation of the secular priests.

Notwithstanding the solemn disavowal of political motives with which the mission of the Jesuits was thus commenced, Parsons and Campion travelled through England under various forms of disguise, filling the minds of Roman Catholics with the most seditious and treasonable principles, urging, in no very obscure or unintelligible language, the necessity of deposing the queen. Intelligence of such proceedings could not fail to reach the government, and, accordingly, inquiries of the most searching nature were set on foot to discover the Jesuits. Severe denunciations were published against all who should harbour them, and against all who quitted the kingdom without the license of the queen; and rewards were offered for the discovery of the offenders. Parsons and Campion now addressed a letter in concert to the privy council, complaining of the general persecution, as well as the suspicions entertained against what they termed the most blessed company of

Jesuits, and asserting the loyalty of the Catholics to be greater than that of the Protestants, but especially of the Puritans. Campion challenged the Protestant theologians to a controversy on the subject of the true faith; but the Jesuit's challenge and defiance were disregarded. The Jesuits now felt that the publication of the edict had rendered their position dangerous. Spies were everywhere in search of them, and they were under the necessity, in order to escape detection, of frequently changing their disguises, their names, and places of residence. "My dresses are most numerous," writes Campion, "and various are my fashions; and as for names, I have an abundance." Parsons, by his extraordinary dexterity and unscrupulousness, had less difficulty than his colleague in eluding the pursuit of his enemies.

It cannot be denied that the presence of the Jesuits in England, and the revolutionary principles which they were diligently spreading among the people, roused the queen and her ministers to the adoption of severe measures against the English Romanists. Up to this time, they had been readily admitted to court; some occupied situations of high honour and trust; and the Roman Catholic nobility, though excluded from the House of Commons, still sat and voted in the House of Lords. Now, however, that the Jesuits and Seminary-priests were perverting the minds of English Romanists, and alienating them from the government of their country, the most decided steps were adopted by the queen and her ministers to repress the treasonable spirit which began to manifest itself. Laws were passed, subjecting to the penalties of high treason all who possessed or pretended to possess the power of absolving or of withdrawing others from the established religion, or suffered themselves to be so withdrawn. Those who said mass, and those who attended it, were liable to be punished with fine and imprisonment. Another act provided, that to prevent the concealment of priests as tutors and schoolmasters in private families, every person acting in that capacity without the approbation of the ordinary, should be liable to a year's imprisonment, and the person who employed him to a fine of £10 per month. These enactments, severe though they undoubtedly appeared to be, were at first seldom put in execution; but at length the storm of persecution broke out, and the prisons in every country were filled with persons suspected as priests, or harbourers of priests, or transgressors of the enactments. Meanwhile the Jesuits meanly skulked about from place to place, allowing the vengeance of the government to fall not upon themselves, the real culprits, but upon multitudes of unoffending persons, upon whom the suspicion of the authorities happened to rest. "At length, thirteen months after his arrival," to quote from Steinmetz, "Campion was betrayed by a Catholic, and seized by the officers of the crown. He was found in a secret closet at the house of a Catholic gentleman. They mounted him on horseback, tied his legs under

the horse, bound his arms behind him, and set a paper on his hat with an inscription in great capitals, inscribed—Campion the Seditious Jesuit. Of course he was racked and tortured—words that do not convey the hideous reality. Imagine a frame of oak, raised three feet from the ground. The prisoner was laid under it, on his back, on the floor. They tied his wrists and ankles to two rollers at the end of the frame: these were moved by levers in opposite directions, until the body rose to a level with the frame. Then the tormentors put questions to the wretched prisoner; and if his answers did not prove satisfactory, they stretched him more and more, till his bones started from their sockets. Then there was the Scavenger's Daughter—a broad hoop of iron, with which they surrounded the body, over the back and under the knees, screwing the hoop closer and closer, until the blood started from the nostrils, even from the hands and feet. They had also iron gauntlets, to compress the wrists, and thus to suspend the prisoner in the air. Lastly, they had what they called 'little ease'—a cell so small, and so constructed, that the prisoner could neither stand in it, walk, sit, nor lie at full length."

Parsons, learning that his colleague was apprehended, and condemned to die, fled to the Continent, knowing well that a similar fate assuredly awaited him if he remained in England. On reaching a place of safety, the restless Jesuit commenced anew to plot for the advancement of the interests of Mother Church. The scheme which he now devised was nothing less than the conversion to the faith of Rome of James VI., king of Scotland, the son of the unfortunate Mary Queen of Scots, who was then imprisoned in England. To carry out this project, Parsons sent an embassy to the young king, then in his fifteenth year. This embassy was headed by the Jesuit Creighton, who was completely outwitted by James. The young Scottish monarch, keenly alive to his own interests, sought to turn the whole affair to his own account, pretending to connive at the proposed introduction of Romish missionaries, on condition that his exhausted treasury was replenished by the Roman Catholic powers. Creighton eagerly accepted the royal conditions, and he and Parsons hastened to Paris for the purpose of holding a consultation on the subject with some warm and influential friends of the Romish See. It was agreed that an attempt should be made to rescue Mary from her captivity, and to associate her with her son on the Scottish throne, and that, meanwhile, James should be relieved from his pecuniary embarrassments by a grant from the Pope and the king of Spain. The money matters were easily settled, but the first part of the project was of more difficult accomplishment. A French Jesuit, Sannier, was despatched from Paris to hold a secret consultation with Mary. He entered England in the disguise of an officer, "accoutred in a doublet of orange satin, slashed, and exhibiting green silk in the openings.

At his saddle-bow he displayed a pair of pistols, a sword at his side, and a scarf round his neck." The design of this Jesuit embassy was to excite a secret revolt against Elizabeth on the part of some of the Roman Catholic nobles. The plot, however, was discovered, and, by the activity of the government, completely defeated; while the young king of Scotland, instead of becoming a dupe of the Jesuits, was thrown wholly into the hands of the Protestant party.

The failure, however, of this project of the Jesuits did not prevent them from forming another. A secret consultation, accordingly, was again held at Paris, with the view of devising a plan for the liberation of Mary. It was resolved that the Duke of Guise should land with a French army in the south of England, while James, with a Scottish army, was to enter by the north, and those of the English who were favourable to the Stuarts were to be invited to lend their assistance. The plan was communicated to Mary by the French ambassador, and to James by Holt, the English Jesuit. This scheme also failed, and Mary refused to lend her sanction to it. Soon after, the Jesuit Creighton was apprehended, and committed to the Tower, where he disclosed all the particulars of the projected invasion.

Many were the schemes and plots devised against Protestant England by the Jesuits, but, through the vigilance of Elizabeth and her ministers, they were all of them unsuccessful; and the alarm which they excited only led to more stringent and oppressive treatment of the Roman Catholics. The queen was highly offended with the cruelty shown in many cases. Camden tells us that "she commanded the inquisitors to forbear tortures, and the judges to refrain from putting to death." She commuted the sentence of death into transportation in the case of seventy Romish priests, one of whom was Jasper Haywood, son of the first Jesuit that ever set foot on English ground.

The Jesuits made use of Mary Queen of Scots as a convenient tool for stirring up from time to time fresh conspiracies against the Protestant throne of England. One of the most active of their auxiliaries in these plots was Philip II. of Spain, and there is too good reason to believe that Mary, probably in her natural anxiety for deliverance from her protracted captivity, was cognizant of, if she did not participate in, these plots of the Jesuits. At all events these crafty priests were her advisers and ghostly confessors down to the time of her execution, which took place in 1587. The death of the unhappy queen of Scots, produced a deep impression on the minds of the adherents of Rome throughout the whole of Europe, and Philip II. of Spain, in particular, hastened to carry out his long-contemplated descent upon England with the glorious Armada. Pope Sixtus V. gave his warm approval of the scheme, and created the Jesuit Allen a Cardinal, for the purpose of accompanying the expedition in the

character of papal legate, with a commission to reconcile England to the communion of Rome, and to confirm the compact to the Spanish crown should the expedition prove successful. This enormous fleet consisted of 135 ships of war, manned by 8,000 sailors, and carrying 19,000 soldiers, and high were the hopes of the Jesuits when this mighty armament set sail for the coasts of England. Allen carried with him an "Admonition to the nobility and people of England," which he had got printed at Antwerp, and which was intended to be extensively distributed among the people on the arrival of the Armada. This document, the authorship of which has usually been assigned to the Jesuit Parsons, was filled with the most scurrilous and abusive language against Elizabeth, and called upon her subjects to rise in rebellion and haul her from the throne. But the Jesuits were utterly mistaken as to the real state of feeling in England, even among the Roman Catholics, who were at this very time visited with the most bitter persecution. No sooner did the news arrive of the project of Philip with his invincible Armada, than both Catholics and Protestants alike flew to arms, resolved to defend their country against the Spanish invader. All warlike preparation, however, was unnecessary. A tempest arose, and in one night the Armada with her mighty legions was swallowed up by the boiling flood. Thus terminated the boasted enterprize of Philip, planned by the Jesuits, and sanctioned by the Pope. From that date Spain has sunk into the position of a second or a third rate power in Europe.

Father Parsons seems to have now despaired of crashing Protestant England by any machinations carried on within the country; and being himself located on the Continent, he directed all his efforts to rouse the Roman Catholic governments to attack Elizabeth, and deprive her of her crown. With this view he published in 1591 his answer to the edict of the queen against the Jesuits. The book was multiplied in various parts of the Continent, and a new edition appeared at Rome in 1593. This production was well fitted to excite feelings of hatred against Elizabeth, both among her own subjects and among foreigners, and it is not surprising, therefore, that the public mind was agitated at this time by rumours of plots against the life of the queen. The foreign seminaries, which supplied missionary priests to England, were mainly under the control of Jesuits, who thus incessantly moved the springs which were to regulate the thoughts and feelings and conduct of the English Romanists. Parsons and Allen, in seeking to restore the Roman Catholic religion to its former position of influence and authority in England, considered the best means of effecting this to be the placing of a Roman Catholic monarch on the throne. These two Jesuit leaders looked to the daughter of the king of Spain as a suitable person, and to recommend her to the English nation, Parsons published in 1591 his "Confer-

ence about the next succession." We learn from Dr. Lingard that this tract excited an extraordinary sensation both in England and on the Continent. Parsons was in fact the accredited agent of Spain, employed expressly by Philip to support the pretensions of the Infanta to the English throne. With the exception of Creighton, who was decidedly favourable to the claims of James VI. of Scotland, the Jesuits were unanimously supporters of the daughter of the king of Spain, for whose benefit they promoted the second Spanish invasion, which was equally disastrous with the first, and, what is remarkable, from precisely the same cause. In 1598 we find an attempt made by Squires and the Jesuit Walpole to poison Elizabeth, which, though it providentially failed, showed all too plainly that the opinions which Parsons so diligently spread on the subject of regicide, had been readily imbibed by some members of the so-called Society of Jesus.

The rebellion which had for several years been raging in Ireland, headed by the daring O'Neil, was well known to have been planned and organized by the Jesuits, more especially by their general, Aquaviva. In 1599, Spain furnished a supply of money and ammunition for the insurgents, with a promise of men. And the Pope also, to show his entire approbation of the insurrection, sent O'Neil a consecrated plume and a bull, granting him and his adherents the same indulgences as had been granted to the Crusaders who had fought for the recovery of the Holy Land. The Irish rebellion, however, was suppressed, and the Spanish fleet, which had been sent to aid the insurgents, was compelled to return home, to announce to the ambitious monarch their complete and inglorious defeat. But Parsons, and those who favoured the Spanish pretensions, though foiled in all the attempts they had hitherto made to effect their purpose, were still determined to persevere. Another invasion was planned in 1661, and adopted by Philip III. of Spain; but it was suddenly frustrated by the death of Elizabeth, and the unanimous acknowledgment of James VI. of Scotland as her successor. A short time before her death, the queen and her ministers had come to the knowledge of the projected invasion, and of its being favoured and encouraged by Garnet, the English provincial of the Jesuits. One of the last acts, accordingly, of the reign of Elizabeth was to issue a proclamation banishing the Jesuits from the realm, not only because they refused to acknowledge and obey the queen, but entered into conspiracies with all kinds against her person, and into alliances with enemies of the kingdom, in order to effect her downfall.

To the mortification of Parsons and his friends, notwithstanding all the efforts they had made to set aside the Scottish succession, James was proclaimed king of England with the joyful shouts and acclamations of the people. It was now evident that the Jesuits had wholly miscalculated the extent of their influence; they had fondly expected that the death

of Elizabeth would be the signal for a civil war in England; but no accession could be more peaceful than that of the Scottish monarch to the throne of England. As soon as tidings of the event reached Parsons, he lost no time in writing a letter to a party in the English court, with a view to its being shown to the new king, in which he attempted, in the most crafty and deceitful manner, to show that he and the company to which he belonged had been in favour of the Scottish king. The original of this precious document is in the library of the British Museum. sanguine hopes were entertained that James, now that he had succeeded to the English throne, would modify, if he did not entirely repeal, the laws which Elizabeth had passed against Jesuits and priests. But only a few months sufficed to dispel the delusive hopes of the Romanists. The restrictive enactments of which they complained were not only confirmed by James, but ordered to be put in rigorous execution. The Romish missionaries were banished from the kingdom, and the penalties for recusancy, besides being continued, were made to extend backward throughout the time which had elapsed since the new king arrived in London. Such unexpected severity was felt deeply by the Roman Catholics in England. Many families found themselves suddenly plunged into a state of extreme destitution, in consequence of the heavy fines to which they were subjected. One enactment after another passed of the most oppressive, exacting, and even persecuting character. All magistrates and judges were commanded, on pain of royal displeasure, to execute the laws against Roman Catholics, both priests and laymen, with the most stern and uncompromising rigour. The consequences were most disastrous. The rich were reduced to poverty, the poor were thrust into prisons, the goods of multitudes were confiscated, some were banished, and others were publicly executed.

In such circumstances as these the desperate conspiracy was planned which is usually known by the name of the Gunpowder Plot. The scheme was one of fearful revenge, being nothing less than to blow up the House of Lords with gunpowder at the opening of Parliament; and thus to destroy, at one blow, the King, the Lords, and the Commons. For more than a year the plan was secretly in process of concoction, and meanwhile government were putting in force measures of redoubled severity against the adherents of the Church of Rome. The fatal day drew near, but providentially some person or other, who was privy to the plot, disclosed it, thus preventing the execution of one of the most atrocious conspiracies which the history of any country records. The conspirators, eight in number, were apprehended, tried, and executed, while among the accomplices in the preparation, it was discovered that three noted Jesuits, Garnet, Gerard, and Greenway, were implicated, while every one of the conspirators belonged to the Jesuit faction. Gerard and Greenway con-

trived to elude detection, and escaped to the continent. Garnet forwarded a strong protestation of his innocence to the council, and though for a week he attempted to secrete himself, his hiding-place was discovered, and after frequent examinations, in which he equivocated in the most disgraceful manner, he was tried, convicted of complicity in the conspiracy, to the extent at least of guilty knowledge and concealment thereof, and in consequence he was publicly executed. Many have been the efforts made by Romish writers to exculpate Garnet from all concern in, or even knowledge of, the Gunpowder Plot, but his own admissions on his trial, as well as the evidence adduced on the part of the crown, brought home the charge to the wretched Jesuit priest and provincial so clearly, as, in the view of every impartial person, to put the fact of his implication in the conspiracy beyond the reach of doubt. To display the innocence, however, of this member of the Society of Jesus, miracles were alleged to have attended his execution. One, in particular, produced great excitement for a time among the more ignorant and superstitious of the English Romanists. An English student belonging to the Jesuits alleged, that he was standing by whilst the executioner was quartering the dead body of Garnet, when a straw, spotted with blood, came, he knew not how, into his hand. Subsequently, a man's face was seen depicted on the straw, and on examination it was pronounced the genuine picture of Garnet most perfectly displayed in the single drop of blood. It affords a melancholy view of the low state of intelligence in England at the time, that such a story should have not only been currently reported, but extensively believed by Romanists both at home and abroad.

The discovery of a conspiracy so horrible as the Gunpowder Plot, and the fact which was fully brought out, that it was originated by Romish Jesuits, only exasperated the king and the government still more against the English Roman Catholics, who, though innocent as a body of all connection with the nefarious transaction, were, nevertheless, visited with still more cruel treatment than they had hitherto experienced. Enactments of the most stringent description were passed against them, and to test their allegiance an oath was framed which was to be taken by every Romanist of the age of eighteen and upwards, and in which the temporal authority of the Pope was plainly and explicitly denied. A contest now ensued among the Roman Catholic leaders as to the legality of taking this oath. A number of the clergy and laity readily admitted its legality, and took it without hesitation. When a copy of the oath, however, was received at Rome, the Pope issued two apostolic letters addressed to the English Romanists, condemning the oath as unlawful. The appearance of this papal decision threw the body into great perplexity. Bellarmine, Parsons, and other Jesuits on the continent were the chief opponents of the test; but the English clergy were quite

divided in opinion on the subject. All the Roman Catholic peers, with the exception of Lord Teynham, took the oath in the House of Lords; and out of the whole body of English Romanists, there were only 1,914 recusants, of whom the great majority belonged to the humbler classes.

At the earnest request of Henry IV. of France, the Pope, Paul V., sent a secret envoy to England with letters to King James, urging the adoption of milder measures than those which had been recently resorted to by the legislature. James received the envoy with apparent kindness, gave him the usual gratuity, but sent him away with no definite answer to the Pope's letters. The slight thus put upon his holiness made him all the more ready to listen to the persuasions of the English Jesuits in Flanders, who despatched a deputation to Rome, calling for some speedy and energetic measures against the English king. The Pope, yielding to the pressure from without, issued a brief, forbidding the English Romanists to attend Protestant churches, and declaring the oath to be unlawful, and to contain many things contrary to faith and salvation. James, on learning that this papal document had reached England, and feeling assured that it was a contrivance of the Jesuits, resolved to act with the utmost decision; and forthwith, to show his indignation at this interference of the Pope with the internal government of the country, he ordered the oath to be administered to all Roman Catholics indiscriminately. The persecution now raged with renewed fury, which the Jesuits endeavoured to allay by the offer of a sum of money.

It was not a little annoying to the Pope to learn that his late brief had been, to a great extent, disregarded by the English Romanists, many of them having taken the oath in spite of the papal prohibition. Another brief, accordingly, was issued confirmatory of the former, but before it reached England, Blackwell, the archpriest of the Romanists, was in prison, having been deposed from his office at the instance of Bellarmine and Parsons, for taking the Oath of Allegiance, and also by a public letter recommending his people to follow his example.

King James, always partial to theological controversy, now entered the field against the Romish Jesuits on the subject of the temporal power of the Pope, and published a tract entitled 'An Apologie for the Oath of Allegiance.' A war of pamphlets now ensued; divines, both Romish and Protestant, published their sentiments on this much disputed point; and during the greater part of the seventeenth century the question was agitated on both sides with the most bitter keenness. James was resolved to enforce the oath in face of all opposition, and three Romish priests who refused to take it were condemned to the gallows. The Romanists were divided among themselves in the midst of all the sufferings which they were called to endure. Dissensions from within and oppression from without rendered the

situation of many of them, peculiarly painful. The penalties for recusancy were enforced with increasing severity, and in 1610 all Roman Catholics were ordered to quit London within a month, and all priests and Jesuits were commanded to leave the kingdom within the same period.

But if Romanists in England were punished, on the one hand, by the Protestant government for refusing to take the oath of allegiance, they were punished, on the other, if they took the oath, by the Pope, under the influence of the Jesuits. In this strange position eight clergymen, prisoners in Newgate, appealed to the Pope, imploring him, by the blood of the martyrs, and by the bowels of their Redeemer, to take pity on them in their affliction, and to specify those parts of the oath which rendered it unlawful to be taken. To this appeal, affecting though it was, his Holiness made no reply. Nor did Parsons and the Jesuits content themselves with harsh and cold-blooded neglect of their fellow-Romanists in England in the time of sore persecution: they resisted also every attempt on the part of others to instruct and comfort them. The Benedictine monks of Spain had resolved to establish a mission in England, but the Jesuits offered the most determined opposition to the scheme, and it was not until the cardinal-archbishop of Toledo pronounced the allegations of the Jesuits on the subject of the proposed mission to be false, and the design itself to be worthy of all encouragement, that the Jesuits allowed the plan of the mission to be carried into execution.

All the seminaries for the training of missionaries to England, with the single exception of the college at Douay, were under the direction of the Jesuits; and even Douay itself was gradually subjected to their control, through the crafty management of Father Parsons. The missionaries now poured into England from these colleges were of the most illiterate description, being prepared by only a few weeks' or months' training to enter on the duties of the mission. Accordingly, we learn that, in the course of the four years ending at Christmas 1608, no fewer than forty-one missionaries were despatched to England from Douay alone. Thus, to the other evils of the period, in so far as Romanists were concerned, was added an ignorant, degraded, and, in many cases, immoral clergy. The idea began now to be started of the necessity of episcopal oversight, in order to remedy the evils which had crept into the system. Two deputies had been despatched to Rome in 1606, to endeavour to procure a bishop from the Holy See. Their evil genius, however, the notorious Parsons, continued still to haunt them, and, at his instigation, the petition was rejected, and the hopes of the English Romanists disappointed. The clergy made another application to the Pope for the appointment of a bishop over them, but Parsons again foiled them, and prevailed upon the Pope to decree that, "until every member of the clergy should concur not only in petitioning for an episcopal superior, but also in

recommending the particular individual to be preferred to that dignity, no proposal on the subject would be entertained." Such a decision from the sovereign pontiff was sufficiently discouraging to the English Romanists. Nevertheless, they resolved to send another deputation to Rome, to consult the Pope on the whole state of their affairs. The envoys were favoured with an interview with the Pope, the result of which was, that they obtained a confirmation of the prohibition against the interference of the Jesuits in the government of the archpriest. Parsons was not a little mortified at the partial success of the envoys, but he set himself with the utmost energy to counteract their efforts, first, by endeavouring to procure their recall, and, when that failed, by so slandering their character as to destroy their influence with the Pope. This cunning and unprincipled Jesuit pretended to be their confidential adviser and friend, and yet, all the while, he was sedulously employed in secretly frustrating every appeal which they made to the supreme pontiff.

Early in the following year, 1610, Robert Parsons was cut off by a sudden death, and thus a final termination was put to the wicked schemes of one of the basest and most unscrupulous men that ever belonged to the Society of the Jesuits. His life seemed to be one continued series of acts of duplicity, treachery, and atrocious wickedness. To this man, and his intriguing machinations, are to be traced almost all the calamities which, for many a long year, visited the Roman Catholics of England. He was their mortal enemy, though he professed to be their sworn and devoted friend. "Father Parsons," says one of themselves, "was the principal author, the inventor, and the mover of all our garboils both at home and abroad." The death of such a man might, therefore, have been considered as likely to bring relief to the English Romanists; but, unfortunately, the spirit to which he had given rise still survived. For ten years longer, the clergy continued to urge, with unremitting earnestness, the appointment of a bishop, but the Jesuits as vigorously opposed them. At length, in 1620, the Pope declared his willingness to accede to their request. The Jesuits, thus foiled at Rome in their opposition to the measure, endeavoured to prevent it from being put in execution by awakening, through secret influence, the fears and jealousies of King James; and in this they were so successful, that he solemnly declared that a Roman Catholic bishop should never be admitted into the country. The king, however, soon discovered that he had been duped by the Jesuits, and learning that only the spiritual inspection of the clergy was desired, he withdrew his opposition, and Dr. William Bishop was forthwith appointed Vicar-Apostolic of England and Scotland, but nominally Bishop of Chalcedon *in partibus infidelium*.

One grand object which the Jesuits have incessantly kept in view, from the period of the first in-

stitution of their Order, has been the aggrandisement of the Society, and the establishment of their influence in every part of Christendom. But to no country have their ambitious designs been more sedulously directed than to England. They have attempted to operate upon it by all possible means, both direct and indirect. We have found them, during the reign of James I., resorting to a thousand different plans to accomplish their designs; and while their plans were uniformly frustrated by the vigilance of the king and his ministers, they were secretly, but diligently, raising up, by means of the English College at Rome, of which they had acquired the complete control, a band of young men thoroughly trained up in the principles of the Order, and from whose labours as missionaries in England they expected a vast accession to the influence of the Jesuits in that country. Hence it happened, that of forty-seven persons who left the English College at Rome during the seven years preceding 1623, no fewer than thirty-three entered the Order of the Jesuits. So completely, indeed, did that English seminary become a prey of the Jesuits, that the Pope found it necessary to interfere, and to lay it down as a strict regulation that, for the future, no student educated on the foundation was to enter any religious order or company without special license from his Holiness; and, besides, each scholar, on his admission, was to take an oath to that effect, and to be ready, at the command of the protector or the propaganda, to take orders and return to England on the mission.

The English Roman Catholics experienced no little annoyance, in the early part of the seventeenth century, by the institution of a new Order of religious ladies, with the assistance of the Jesuit Roger Lee. These nuns were to live in community, but without any obligation of being shut up in a nunnery. They were bound to take upon themselves the instruction of young ladies, and to ramble over the country, nay, even to the Turks and infidels, to seek the conversion of souls to the Romish faith. The Jesuits, we are informed, mainly supported their cause, and took great pains to obtain them an establishment. These English Jesuitesses, as they were often called, caused so much scandal to the Romish mission, that the English clergy memorialized the Pope on the subject, urging upon his Holiness that the Jesuits were expressly forbidden, by their rules, to meddle or mix in the government of women, and that, notwithstanding this regulation, the Jesuitesses were in the habit of making use of the Jesuits alone in all their concerns in England and abroad, so that they seemed to think it a crime to permit any other priest to hear the secrets of their conscience in confession. In spite of all opposition, these English nuns besieged the Pope with petitions for the confirmation of the Order; but, in 1630, Pope Urban VIII., instead of confirming, wholly suppressed the sisterhood.

After the banishment of the Jesuits from England

in 1604, we hear little more of them until the reign of James II., who aimed at the establishment of the Romish Church in his dominions. Jesuit schools were opened; the Jesuit Petre was raised to the honour of a privy councillor; the Pope was urged by the king to make the Jesuit a bishop, but declined to grant the royal request. The Revolution of 1688, however, and the conferment of the throne of England on the Prince of Orange, changed the whole aspect of affairs, and threw the Jesuits once more into the shade. From that period till the date of the suppression of the Order by Ganganelli, Pope Clement XIV., in 1773, the history of the Jesuits in England is little more than a blank. The Order still survived the Papal deed of suppression, and while the successor of Clement XIV. connived at their continued existence, they found an asylum in Prussia, and were permitted to open a novitiate in Russia. But none of the foreign Jesuits appear to have sought shelter in either Great Britain or Ireland. The English members of the body continued to prosecute their mission as before. Nay, it is affirmed that at the very time when the suppression took place, the English government secretly patronised the Jesuits for state purposes.

The restoration of the Order, as we have already seen (see JESUITS), was the act of Pope Pius VII., with the design, as is believed, of upholding ultramontaniam in France. The bull of revival and restoration was passed in 1814, and soon after, the Jesuits were found in great numbers in all the Continental countries; but their late expulsion from Switzerland, their banishment from Bavaria, Austria, Naples, and even, through the decision of Pope Pius IX., from Rome itself, drove many members of the Order to take refuge in England, along with their general, Roothaan. Through the liberality of Mr. Thomas Weld, a wealthy Roman Catholic gentleman, the Jesuit refugees were presented with the domain of Stonyhurst. Steinmetz gives the following account of this seminary belonging to the English Jesuits: "The college of Stonyhurst must receive, on an average, at least £6,000 per annum from pupils—the number being about 120, at forty guineas per annum, for boys under twelve years of age; for those above that age, fifty guineas; and for students in philosophy, one hundred guineas. Besides this, the college possesses and farms some thousand acres of good land, over which one of the fathers presides as procurator. The Jesuits are highly esteemed in the neighbourhood: their handsome church is thronged on Sundays and festivals; and on stated occasions they distribute portions of meat to the poor, besides supporting a small school for their children. Hence they have influence in those parts, as any member of Parliament will find to his cost, should he not make friends with the Jesuits.

"The English Fathers have no less than thirty-three establishments, or colleges, residences, and missions in England. Of course Stonyhurst is the

principal establishment, where the Provincial of England resides. The college, in 1845, contained twenty priests, twenty-six novices and scholastics, and fourteen lay-brothers.

"Of the 806 missionary priests in Great Britain, including bishops, the Jesuits alone can say how many are enlisted under the banner of Ignatius, though, doubtless, this knowledge is shared by the 'Vicars-Apostolic' of the various districts in which they are privileged to move unmolested. The Jesuits are muffled in England; it is difficult to distinguish them in the names of the Catholic lists annually published. They have established a classical and commercial academy at Mount St. Mary's, near Chesterfield; and the prospectus of the establishment, after describing the suit of clothes that the pupils are to bring, simply informs the world that 'the college is conducted by gentlemen connected with the college of Stonyhurst.' These 'gentlemen' are generally sent out in pairs by the provincial, according to the constitutions, and thus may charm by variety; for the quantity of work on hand in the various Jesuit missions in England is by no means so evident as the speculation for more, by this constitutional provision. The secular priests are doubled and tripled by the necessities of the mission; the Jesuits are doubled, tripled, and quadrupled, by the requirements of the constitutions and the prospects before them." The Romanist English colleges are six in number:—Stonyhurst, near Whitley, Lancashire; St. Lawrence's, Ampleford, York; St. Gregory's, Downside, Bath; St. Edward's, Everton, near Liverpool; College of the Immaculate Conception, near Loughborough; St. Mary's, near Chesterfield. These are understood to be chiefly, if not entirely, under the care of Jesuits.

The vice-province of Ireland numbered sixty-three Jesuits in 1841, and seventy three in 1844. They possess in Ireland the colleges of Conglows, Follabeg, and two seminaries in Dublin. The Irish Romanists have been much diminished in numbers by famine, pestilence, and, above all, extensive emigration to America, Australia, and other foreign countries. The Jesuits carry on their work with as much secrecy as possible, endeavouring to advance the interests of Rome, and especially of their own Order, among all classes of the people. See ROME (CHURCH OF).

JESUS, a name given by Divine appointment to the second person of the Blessed Trinity, as the Saviour, which is the import of the Greek word. That a special importance was attached to this appellation of our Lord, is evident from the circumstance that he was so named by the angel before his birth, for we find it recorded that the angel said unto Mary, "Fear not; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name *Jesus*." And the angel who appeared to Joseph in a dream gave the same announcement, with the



interpretation of the name, "Thou shalt call his name Jesus; for he shall save his people from their sins." The reason was thus unfolded why the Son of God was about to assume human nature into union with the divine—that he might be Jehovah the Saviour. Jesus was by no means an unfrequent name among the ancient Jews. The first person to whom we find it applied in the Old Testament was Joshua, the son of Nun, whose office it was, by Divine appointment, to conduct the Israelites across the Jordan into the land of promise. In anticipation, no doubt, of his selection for this peculiar office, he bore originally the appellation of Oshua, or Hoshua, the Saviour; but in Num. xiii., we find it stated that Moses, before sending out spies to examine the promised land, changed the name of one of them, by making a very important addition to it, which brought the type into a complete identity in name with the great Antitype. Thus it is said, v. 16, "And Moses called Oshua the son of Nun Jehoshua;" the first designation signifying Saviour, and the second, Jehovah the Saviour. The Holy Ghost thus taught that, while Joshua should be the deliverer of the people, it was not by his own arm that he should accomplish their deliverance, but by the arm of Jehovah. And in the interpretation given by the angel of the name Jesus, as applied to the Redeemer, it is said "for he;" in the original the pronoun is emphatic; "he himself shall save his people from their sins." He, then, is the very Jehovah implied in the name given to him as to the typical Joshua. And that he is indeed Jehovah, we learn from the language which the evangelist Matthew employs, immediately after describing the appearance of the angel to Joseph: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." These words obviously convey the idea that the Emmanuel, God with us, mentioned by Isaiah, is the same with Jehovah-Jesus our Saviour. The Son of God may be considered as Jesus the Saviour in a threefold aspect—as making known the way of salvation, as purchasing salvation for his people, and as bestowing it upon them when purchased.

**JETSIRA.** the Book of Creation, one of the most celebrated of the Jewish Cabbalistic writings. See **CABBALA**.

**JEWS (ANCIENT).** The name of Jews was usually given to the Hebrews, especially after the period of the Babylonish captivity, when the nation was chiefly limited to the line of the patriarch Judah, the ten tribes having been almost entirely absorbed in other nations, and thus having disappeared from the page of history. The Jewish people are the most ancient, the most remarkable and interesting of all the nations of the earth. Though for nearly eighteen hundred years

they have nowhere been found existing in a national capacity, but mingled among the people of all countries, yet they have continued separate and distinct, so that they can be readily recognized by certain peculiar characteristics. This cannot be affirmed of any other people on the face of the earth. Amid the various changes and revolutions which have occurred in the course of the world's history, even the proudest nations of antiquity have become so completely merged in more modern nations, which have sprung out of them, that it is impossible to trace the course of their history with the slightest approach to distinctness. But here is a nation, which, notwithstanding the numberless vicissitudes it has undergone, has from its origin to the present hour continued a separate people, whose career is capable of being distinctly traced. It is the only nation, besides, which can with certainty point to the family, and even the precise individual, from whom they originated. They claim to be descended from Abraham, Isaac, and Jacob—a claim which is established by the pen of inspiration, and has never for a moment been doubted. And to put their descent beyond the reach of question, they bear about with them a standing memorial of it in the ordinance of circumcision.

From its very origin, the nation of Israel, as it is called, in more ancient times, was separated from other nations for a special and most important purpose, that from them might spring the Saviour of the world. And to bring about this great result, a special providence evidently watched over them. The promise given to Abraham in regard to this nation, which was to descend from him, was renewed to Isaac and to Jacob. The family of Jacob, by the overruling providence of God, obtained a residence in Egypt, until they became a great nation. After dwelling in Egypt upwards of four centuries, they were delivered by the instrumentality of Moses, and being conducted in their forty years' journey through the wilderness by the special guidance of their covenant-God, they were landed safely in Canaan under the care of Joshua. We are informed in the Sacred Scriptures, that 430 years elapsed from the call of Abraham to the deliverance from Egypt, and during the first 215, the Israelites had increased to only 70, or as Stephen the martyr, following the Septuagint, asserts, 75 souls, but during the latter half of the same period, they had multiplied to more than 600,000 fighting men, or including the aged, the women, and the children, to probably upwards of 2,000,000.

There appears to have been a succession of twelve kings during the time the Israelites were residing in Egypt, and it is not a little remarkable that an ancient historian mentions the ninth king of this series to have been the head of a new dynasty or race of kings. A revolution had happened in the country. A new family had ascended the throne, and as might have been expected in the case of an entire change

of government, it is said of the Pharaoh who then reigned, that "he knew not Joseph." Not that he was wholly ignorant of the wise and wonderful policy by which Joseph had consolidated the power of the Egyptian monarchs, but the meaning of the expression seems to be, that he held in no esteem the name and the services of so eminent a benefactor to his country. Joseph having been the servant of a different family from that which now ruled, all his wise and well-laid schemes for the advancement of the country's welfare were viewed with an evil eye by the stranger who had intruded himself into the throne of the Pharaohs. He knew not Joseph, nor did he regard with any favour the nation to which Joseph belonged, but summoning an assembly of the Egyptian people, he laid before them the danger which, in his view, threatened the country from the enormous increase of the Israelites. The new monarch began to tremble for the stability of his throne. The Israelites had gone down to Egypt, and risen there to a high degree of prosperity under a different race of kings from that which now reigned. The most fertile part of the country had been assigned to them, and the wealth and influence which they had acquired were such as might well excite the jealousy and the fears of an usurper. But the language in which the king speaks of their numbers and power shows the extent of his own fears, rather than the real state of the Israelitish people. "Behold the people," says he, "of the children of Israel are more and mightier than we." Such language was evidently exaggerated, but he dreaded lest by their numbers and their energy they should bring about a counter-revolution and deprive him of his kingdom. They had hitherto been a peaceful and inoffensive race of shepherds, who reckoned themselves mere temporary sojourners in a strange land, and therefore, they were not likely to interfere in the political arrangements of the country. But the policy of the monarch evidently was to find an excuse for oppressing a people, whose religion he hated, whose prosperity he envied, and whose wealth he coveted. Besides, it is not at all unlikely, from various incidental remarks which occur in the Old Testament history, that the Israelites were at this period beginning to be reconciled to, and actually to imitate, the idolatry of the Egyptians. Thus it is stated in Josh. 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." In these circumstances it is not surprising that they were subjected to severe trials, and in all probability the Egyptian monarch was made an instrument in the hand of God to chastise his erring people.

The obvious design of the king of Egypt in oppressing the Israelites was to afflict and impoverish them, to break down their spirits, and to check their rapid increase. Accordingly, they were now reduced to a state of slavery, as complete as the Fel-

lals of modern Egypt, and they were declared to be the absolute property of the crown. The whole of the male population were doomed to toil at public works under severe Egyptian taskmasters, who are represented on the Egyptian monuments, armed with long whips, and driving bands of Hebrew slaves like cattle in the fields. They were compelled to dig clay from the banks of the Nile, to make bricks, and to build cities walled and fortified for the safe keeping of the royal stores. The Egyptian king and his people, however, were completely disappointed in their attempts to weaken and dispirit the Israelites, and thus to prevent their increase. In the midst of the cruel oppression to which they were exposed, they continued daily to grow in numbers, and their enemies, inwardly grieved at the advancing prosperity of this wonderful people, resolved to adopt still more relentless modes of oppression. "They made them to serve with rigour, and made their lives bitter with hard bondage, in mortar and in clay, and in brick, and in all manner of service in the field," or in all kinds of agricultural labour. Such means, however, of preventing the increase of the Israelites were completely defeated; and the Egyptian tyrant finding himself unsuccessful in his first scheme of open violence, resorts to a secret stratagem by which he hoped to accomplish his unhallowed purpose. He issued a cruel order that every Hebrew male child should be thrown into the Nile. This barbarous and inhuman edict extended to the Hebrew families indiscriminately, and it is painful to think what deeds of horror must have been perpetrated in execution of the royal mandate. Many a mother's heart must have been torn with deepest anguish when her helpless babe was ruthlessly snatched from her arms, and without mercy consigned to the waters of the sacred river. To what extent the bloody statute was executed, or how long it was in force, we are not informed; but during the currency of its operation, Moses, the deliverer of Israel, was born. He was the son of Amram and Jochebed, and it would appear that some extraordinary impression rested on the minds of his parents as to the future greatness of their child. It is said, "his mother saw him that he was a goodly child;" and the word which the martyr Stephen uses in describing him is a very strong one, "he was fair to God, or divinely fair." The apostle, in the Epistle to the Hebrews, calls him "a proper child," being the same word as is employed by Stephen, meaning "a fair child." Josephus also speaks in highly coloured language of the beauty of Moses. There can be no doubt, therefore, that there had been something peculiarly attractive in the outward appearance of the child which operated powerfully in leading his parents to use all efforts for the preservation of his life. The prevailing motive, however, which actuated the godly parents of Moses, was faith in the Divine promises. Some have supposed that they were favoured with an

express revelation from heaven in reference to the preservation of their son. But it is quite unnecessary to make any such supposition, the promises in which they believed being, in all probability, those which referred to the deliverance of the Israelites from Egyptian bondage. A very general expectation existed among the Hebrews, about the period of the birth of Moses, that the termination of their bondage was drawing near, and his parents, in all probability, indulged the fond hope that their child, from his peculiar appearance, was destined to be the future deliverer of their countrymen. Hence they resolved to conceal the child, and "were not afraid of the king's commandment." Thus for three months they contrived to evade the cruel edict, but knowing that any plan of concealment could only be temporary, they at length came to the resolution, guided, no doubt, by heavenly wisdom, to cast their child upon the overruling Providence and ever watchful care of their covenant God. They formed an ark of bulrushes, in which they placed the child, and having secured the frail bark by daubing it within with slime, and without with pitch, they prepared to commit it to the waters of the sacred river. The joyful festival of the Nile was drawing near. Towards the beginning of July the expectations of the inhabitants of Egypt are turned towards the river in the anxious hope that it will rise to a sufficient height to overflow its banks and fertilize the country. The gradual rise of the river is eagerly watched and carefully measured, and when it has reached a certain height, a jubilee is held throughout the land. Egyptians of all ranks and classes repair in companies with music and dancing to the banks of the river and bathe in its waters—a practice which was in ancient times invariably attended with various idolatrous rites and ceremonies. It was on some such occasion that the parents of Moses deposited the ark, in which lay the infant Moses, among the flags or thick reeds which abound on the banks of Egypt's precious river. Among those who came to bathe in the river at this joyful season was the daughter of the king, who providentially rescued the child, and thus Moses was reared amid all the refinements and luxuries of a palace. He was educated also in the wisdom and knowledge of the Egyptians, and thus fitted for the arduous, important, and responsible office which in course of time he was destined to fill.

The time was rapidly approaching when the Lord was to visit his people and rescue them from Egyptian bondage. He remembered the covenant which he had made with Abraham, Isaac, and Jacob, and mercifully interposed to accomplish for them a glorious deliverance. By ten successive displays of judgment he made known his power in the sight of Pharaoh and his people, and brought out the Israelites from the land of bondage with their whole substance, not one hoof being left behind. During the forty years which elapsed between their deliverance by the hand of Moses, and their safe entrance into

Canaan, they experienced many signal interpositions of the Divine Providence in their behalf. But of all the events which compose the history of this important period, the most remarkable, without doubt, was the giving of the law from Mount Sinai directly from the mouth of God, and its inscription afterwards by the finger of God on two tables of stone. Israel was thus constituted the depository of the Divine law, and Moses invested with the high honour of being the lawgiver. In connection with the exalted privilege thus bestowed upon God's favoured people and their distinguished leader, may be mentioned another remarkable arrangement of Providence in the erection of the Tabernacle, and the establishment of the numerous institutions of the ceremonial law, all of which were obviously designed to constitute a distinct line of separation between the nation of Israel and the other nations of the earth, besides preparing them for the coming of the expected Messiah, by keeping constantly before their minds the great truth that without shedding of blood there is no remission.

Once established in the Promised Land, the Israelites were marked out from all the other nations of the earth by a rigid adherence to the worship of the one living and true God. The land of Israel, it has been well said, was at that time the only lucid spot, for darkness covered the earth and gross darkness the people. In this respect the Israelites long continued to maintain the most exemplary character, manifesting the utmost abhorrence of idolatry in all its forms. The sacred historian, accordingly, has placed on record the pleasing statement, that "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and who had known all the works of the Lord that he had done for Israel." Under the Judges, however, they maintained more familiar intercourse with the remnant of the idolatrous nations that was left among them, and were thus led to turn aside to the worship of false gods. The consequence was, that they were frequently exposed to the Divine chastisements through the instrumentality of the neighbouring nations, by whom they were again and again oppressed and brought low; but no sooner did they repent and seek to return to the Lord than they were straightway delivered. For a time they were under the charge of the prophet Samuel, during which they acknowledged no king but God. But when, in his old age, Samuel committed the management of the national affairs to his sons, the people became extensively dissatisfied, and entreated that a king should be appointed to rule over them as in the other nations round about them. With the conduct of Israel in this matter God was much displeased, regarding their desire for a king as in fact amounting to a rejection of God as their king. He granted their petition, but in anger, that they might be convinced by their own experience of the folly as well

as sinfulness of their request. Under the government of Saul they had ample reason to repent of the choice they had made.

A new and a brighter era in the history of Israel now commenced. Under the reigns of David and Solomon the nation attained a higher degree of prosperity than it has ever reached either before or since. Not only did they triumph over their enemies, and enjoy outward peace and security, but they were signally blessed with a great revival of religion throughout the land. David was the sweet psalmist of Israel, and both he and Solomon wrote some of the most precious portions of Holy Scripture. The reign of the latter monarch was marked by a most important event, the building and dedication of the Jewish temple. In the following reign, that of Rehoboam, the kingdom was rent into two parts, the tribes of Judah and Benjamin adhering to Rehoboam, the son and legitimate successor of Solomon; and the other ten tribes erecting a new and independent kingdom under Jeroboam, who headed a rebellion against the lawful monarch. To prevent his subjects from returning to Judah, Jeroboam set up idols at the two extremities of the country, Dan and Beersheba, thus commencing his reign with an act of rebellion against the God of Israel. A kingdom thus founded in the worship of dumb idols was not likely to prosper. Accordingly, in the long catalogue of its kings, not one is to be found who feared the Lord and sought faithfully to serve him. Yet the Lord had still a remnant even in this apostate kingdom. Even in the house of Jeroboam there was a young Abijah, in whom there was some good thing towards the Lord God of Israel. Of the people there were seven thousand who had not bowed the knee to Baal. The prophets Elijah and Elisha were sent to warn them of coming judgments, but they set at nought all their warnings, and in the reign of Hoshea, Shalmaneser, king of Assyria, invaded the country, took Samaria, the capital of the kingdom, and carried the great body of the people into captivity.

The kingdom of Judah survived that of Israel some years; and although their line of kings is disfigured by the names of many who encouraged idolatry and iniquity, yet there were some, as for example, Jehoshaphat, Josiah, and Hezekiah, who sought to reform abuses, and to establish the worship of the true God throughout the land. Under such exemplary princes there was no doubt a temporary revival of religion, but in a short time the people relapsed into idolatry; so that, after repeated warnings by the prophets Isaiah and Jeremiah, Nebuchadnezzar, king of Babylon, invaded Judah in the reign of Zedekiah, took Jerusalem, and carried the king, the nobles, and the great body of the people captives to Babylon, where for seventy long years they hung their heads upon the willows and wept when they remembered Zion.

On their return from Babylon, the Jews rebuilt the temple of Jerusalem amid much opposition from the

Samaritans, and a remarkable revival of religion took place, as we learn from the books of Ezra and Nehemiah. About this time, by Divine appointment, arrangements were made, under the direction of Ezra, for the more extended diffusion among the people of a knowledge of the Scriptures. For this purpose the Levites were distributed through the country, and employed themselves in reading and expounding the Word of God on the Sabbath-days. It is supposed, too, that, about this time, synagogues were erected for public worship; and the Scriptures were collected in one volume to be kept by the priests as a precious deposit. Yet, notwithstanding the religious advantages which were thus increasingly bestowed upon them, we learn from Malachi, the last of the Old Testament prophets, that a time of great degeneracy had come upon them, and his closing prophecy is wholly dedicated to reproofs for their wickedness, exhortations to repent of their sins, and warnings of coming judgments. Nearly four hundred years elapsed between the time of Malachi and the coming of Christ, during which the voice of prophecy was no longer heard, and the Jews passed through a lengthened period of darkness, and oppression, and sore persecution at the hand of their enemies. So severe and protracted, indeed, were the trials to which they were at this time exposed, that had they not been watched over by a special Providence they would certainly have been exterminated from the earth. This was remarkably exemplified at an earlier period, in the memorable deliverance which was wrought for them by the instrumentality of Mordecai and Queen Esther; and another signal instance of the Divine interposition in behalf of the Jews occurred about fifty years after the days of Malachi. Alexander the Great, in prosecuting his ambitious conquests in Asia, advanced with a numerous army to lay siege to Jerusalem. The Jews had no forces sufficiently large to defend themselves against so formidable an enemy. In this extremity they committed themselves to the care of Jehovah, Israel's God, and the high priest, arrayed in his priestly robes, and attended by a large company of priests dressed in white, set out from Jerusalem to meet Alexander at the head of his army. As the procession drew near the warrior dismounted, and prostrating himself before the high priest, declared that before he left Macedon he saw in a dream a person dressed like the high priest, who had encouraged him to come over and assist in the conquest of Persia. Immediately Alexander gave up all thoughts of besieging Jerusalem, and accompanying the priests in peaceful procession into the city, he offered up sacrifices according to the law through the ministrations of the high priest. Alexander's attention was then called to a remarkable passage in the prophecy of Daniel, where it is foretold that a prince of Grecia should overturn the kingdom of Persia. This the Macedonian conqueror rightly interpreted, as referring to himself, and ever after cherished a great

respect for the Jewish people. The reign of Alexander was of short duration, extending to little more than six years; and having no son to succeed him, four of his principal officers divided his dominions among themselves. In this division Seleucus obtained Babylon and Syria. The successor of Seleucus was Antiochus Epiphanes, who entertained a bitter hatred of the Jews. He took the city of Jerusalem, massacred thousands of the inhabitants, and taking away great numbers of them as captives, compelled them by torture to renounce their own religion, and worship the heathen gods. Many of the Jews, however, submitted to torture, and even to death, rather than disclaim the worship of the true God. In these trying circumstances God was pleased to raise up for them a deliverer in the person of Judas Maccabeus, through whose instrumentality Judea became an independent kingdom, the temple was purged from idols, and the worship of the true God restored. So firm a standing did the Jews thus obtain in their own country, that neighbouring nations sought their alliance. Even the Romans, who were at that time rising in national greatness, formed a league with the Jews. In this state of independence, with the high priest as their civil as well as spiritual ruler, the Jews continued for about a century, when they once more became the tributaries of a foreign nation. By the victorious arms of Pompey, a Roman general, the city of Jerusalem was captured, and the Jews compelled to submit to the Roman yoke. This event happened about B. C. 63. Herod, usually styled the Great, the last king of Judea, was a foreigner, being an Idumean by birth, and was permitted by the Romans to exercise royal authority over the Jews. It was this prince who ruled in Judea when our blessed Lord was born, and at that time he displayed his barbarous cruelty and inhumanity in the massacre of the children at Bethlehem. At the death of Herod, which happened soon after, Judea became a province of the Roman empire, thus fulfilling the prophetic declaration of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be."

On the death of Herod, Palestine was divided amongst his three surviving sons—Archelaus, Antipas, and Philip. Archelaus was appointed ethnarch, or governor of Judea, Idumea, and Samaria, which formed the largest part of the province. Antipas was named tetrarch of Galilee, and Philip tetrarch of Trachonitis. Archelaus was deposed by the Roman Emperor Augustus, in consequence of repeated complaints from his subjects, and a Roman governor appointed in his room, subordinate to the prefect of Syria. Various governors of the same description succeeded, and among these Pontius Pilate was the first who took up his residence in Jerusalem, all the rest having dwelt in Caesarea. "The condition of the Jews," says Dr. Welsh, "under the Roman go-

vernors was miserable in the extreme. The extortions of the publicans, whose office it was to collect the revenue, were excessive; and the whole of their proceedings was vexatious and oppressive. It was vain to hope for redress from the governors, whose avarice and injustice were proverbially great. The very fact of paying tribute to a heathen government was felt to be an intolerable grievance. And the Roman soldiers, quartered over the whole country, though they prevented a general insurrection, yet, by their very presence, and by the ensigns of their authority, exasperated the minds of the Jewish people, and led to many tumults, and seditions, and murders. A numerous party existed in Judea, whose religious prejudices were opposed to the idea of paying taxes to a foreign power, and who cherished the vain hope of restoring the Jewish kingdom. Attempts were made by different individuals, and particularly by Judas the Galilonite, to instigate the Jews to a general revolt, which were repressed as they arose. But the fanatical principles were widely spread, and led to excesses to which, in no small degree, may be ascribed the final destruction of Jerusalem. The party was distinguished by the name of Zealots."

The clouds, betokening a storm of insurrection against the Roman authority, were evidently gathering in the time of Pilate, and they were nearly bursting forth under Caligula, who endeavoured to compel the Jews to profane the temple by placing his statue in it. It was under Gessius Florus, however, that the Jews broke out into open rebellion; and, under Nero, those wars arose between Rome and Judea which terminated, A. D. 70, in the destruction of Jerusalem by Titus. Josephus tells us that the Roman general, standing on the ruins of the demolished city, exclaimed in triumph, "It is, in truth, a god who has given us the victory, and driven the Jews from a position from which no human power could ever have dislodged them." The same Jewish historian relates that the enormous number of 1,100,000 men perished during this fatal war. An immense number of prisoners, men, women, and children, were either sold into slavery, crucified, or thrown to wild beasts.

Three days before the close of the memorable year on which Jerusalem and its temple were destroyed by the hands of the Romans, the Emperor Vespasian and his son Titus entered Rome in triumph, clothed in purple, and crowned with laurel, and, amid the acclamations of a delighted people, they made their way to the Temple of Victory. Among the proud trophies which were borne along in the procession were the sacred vessels of the Jewish temple, the golden table, the seven-branched candlestick of gold, and the book of the law of Moses. A temple was dedicated to the goddess of peace, in honour of this joyful day, and a medal was struck representing Judea as a weeping female resting her head on her hand at the foot of a palm-tree, while the fierce

Roman soldier stands by unmoved. The marble arch of Titus still remains to us at Rome, having survived the desolations of eighteen centuries, and exhibiting a faithful representation, among other objects, of the holy vessels of the temple. "Even to this day," says Dr. Da Costa, himself a converted Israelite, "the Jews in every country of their exile and dispersion have continued to observe the 9th day of the month Ab in memorial of both the first and second destruction of their city and sanctuary. Next to the great day of atonement, it is the most strictly kept of their fasts. Even the day before, the pious Israelite takes nothing beyond what absolute necessity requires: he seats himself on the ground, either at home or in the synagogue, by the dim light of a small candle, and the evening service commences with the 138th Psalm:—By the waters of Babylon we sat down and wept." Mourful and penitential psalms are chanted in succession throughout the day, especially the Lamentations of Jeremiah, of which so many striking features, once fulfilled in the taking of Jerusalem by the Babylonians, were still more signally accomplished in its destruction by the Romans.

Thus closed the history of the ancient Jews, one of the most eventful, interesting, and instructive which the records of the world's history anywhere contains.

**JEWS (MODERN).** The period of transition, we conceive, from the history of the ancient to that of the modern Jews is the destruction of Jerusalem by the Romans A. D. 70, and the consequent dispersion of the Jews. Nothing worthy of notice occurred in the history of this remarkable people for nearly forty years after the destruction of their city. The ruins of Jerusalem were occupied by a Roman garrison, to prevent any attempt being made to rebuild it; but, though excluded from the holy city, large communities of Jews were gradually formed in different parts of the country. And even in Jerusalem itself, the towers of Hippicus, Phasael, and Mariamne, the only three which remained standing out of the ninety towers which formerly guarded its walls, became again strongholds of the Jews.

At the end of half a century after the destruction of Jerusalem, we find the whole of Judea in a state of rebellion. The leader of this revolt was a false Messiah called *Barcochab*, attended by his companion or prophet *Akiba*. In the reign of the Emperor Trajan, the Jews began to give fresh signs of a determination to resist the authority of the Romans, particularly those Jews who resided on the coast of the Mediterranean, in Cyprus, Egypt, and Cyrene. The insurrection spread to the banks of the Euphrates, when Trajan hastened to Antioch, with the view of checking its progress, but, being seized with sudden illness, he died on his way to Rome. Adrian, who succeeded him, quelled the disturbances among the Jews of Asia and of Egypt; but in the latter years of his reign a fresh revolt of the Jews took

place in Palestine. This event was no doubt hastened on by the injudicious conduct of Adrian himself, who passed a decree that Jerusalem should be made a Roman colony under the name of *Ælia Capitolina*, and that circumcision, the distinctive Jewish rite, should be prohibited. The smouldering flame of discontent among the Jews now burst into a furious conflagration. Thousands flocked to Bethhoron from all parts, and hailed Barcocheba as their Prince and Messiah of the house of David. Thus constituted the leader of a numerous host, the impostor advanced into Syria, persecuted the Christians, and took possession of Jerusalem, where he changed the form of the Samaritan coins, adding his own name to them, with the title of Nasi or Prince. The contest continued for nearly four years, and at length the Romans were successful; and about A. D. 134, Judea was again made desolate, about half a million having fallen by the sword in the course of the war, besides those who perished by fire, famine, and sickness. Those who escaped were reduced to slavery by thousands. The remnant was transported into Egypt, and Palestine was left almost without an inhabitant. The Jews were now prohibited from entering Jerusalem, or even looking upon it from a distance; and the city now called *Ælia* was inhabited only by Gentiles, or such Christians as renounced the Jewish ceremonies.

Jerusalem being now a Roman town, and no longer the metropolis of the Jewish religion, Tiberias was fixed upon as the head-quarters of the Jews, and there they first drew up the Mishna or oral law. Christianity had now taken the place of Judaism in the chief places of the Holy Land. *Ælia Capitolina* became the seat of a Christian bishop, who, in course of time, received the appellation of the Bishop of Jerusalem. Helena, the mother of Constantine, founded Christian churches at Bethlehem and on the Mount of Olives, besides thirty other churches which the same Empress is said to have erected in different parts of Palestine. In the reign of Julian the Apostate, the city of Jerusalem was again brought into notice, in connection with a strange proposal which this heathen Emperor made to the Jews, that they should join him in the impious attempt to belie the prophecies of Scripture by rebuilding the Temple. Ammianus Marcellinus, a historian of the period, informs us, that to accomplish this great work Jews assembled from all quarters in Jerusalem, and in festival garments, with richly ornamented tools, commenced digging the foundations of the new sanctuary; but while thus employed, balls of fire suddenly issued from beneath the ground, accompanied with an earthquake and violent hurricanes of wind, which compelled them to desist from the prosecution of their work; and the death of Julian in A. D. 410 put an end to all thoughts of resuming it. Under the long series of Christian Emperors who succeeded Julian, Jerusalem became the scene of innumerable pilgrimages,

and centuries after, the possession of the sepulchre of Christ and of the other holy places by the Mohammedans, gave rise to the CRUSADES (which see).

In the year A. D. 636, Jerusalem passed into the hands of the followers of the false prophet, and Omar founded a mosque on Mount Moriah. Charlemagne, however, Emperor of the West, received from the Caliph, Al Raschid, the keys of the Holy Sepulchre; but no long time elapsed when they were resumed by the Mohammedan powers of Asia, against whom for centuries the Crusaders fought with desperate valour, though with varied success, commencing their expedition usually with a massacre of the Jews, and when they succeeded in taking Jerusalem, they uniformly signalized their triumph by the murder of all the Jews who might happen to be resident in the city. In 1516, the Holy City was once more retaken by the Ottomans under Selim I. and from that time to the present it has continued to form a part of the Pashalic of Damascus. "Truly imposing," says Da Costa, "is the aspect which the city now presents! Its buildings, its ruins, and its memorials, connected with so many people, periods, and hallowed associations! The mosque of Omar now stands where once was raised the temple of Solomon, David's tomb remains, beside a convent of Minorites. The site of Herod's Palace and the traditional abode of Pontius Pilate are still pointed out, while we must not entirely overlook the residence of the Protestant Bishop of Jerusalem, and the English Church, in which its own services are read in the Hebrew tongue. The Mahometans, Christians, and Jews have each their separate quarter; here, as elsewhere, the most despised and miserable belongs to the Jews. Yes! even in the city of their kings, the children of the kingdom are cast into outer darkness."

It is remarkable that the Jews have continued to preserve their national character, though they have lost their city and their temple, and so completely have they been scattered and peeled, that they have not a country they can call their own. They carry about with them the outward sign of their descent from Abraham, which no tyrannical prohibition, no cruel persecution, has ever prevailed upon them to forego. Constituted of old the custodiers of the sacred oracles, they have scrupulously maintained their adherence to the Hebrew Scriptures, and though by Rabbinical comments and glosses they have, in too many instances, perverted the meaning, they have ever entertained the most scrupulous regard to the integrity of the text. No sooner had they been driven from Jerusalem, than the great council of the Israelitish Rabbins was established at Tiberias in Galilee. Thence issued the two great storehouses of Rabbinical lore, first the Mishna, and afterwards the Talmud, being, as the Jews allege, the oral law, received by Moses from the mouth of God, during the forty days which he spent on Mount Sinai. This oral law was transmitted by Moses to

Joshua, and conveyed down from generation to generation. A complete collection of all the oral or traditional commandments was made about A. D. 190, by Rabbi Judah the Holy. It is composed of six treatises, called the *Mishna*, which has received many additions and commentaries by the later Rabbins, under the name of the *Gemara*. The Mishna or text of the oral law, combined with the Gemara or commentaries, form together the Talmuds, the more ancient of which is the Jerusalem Talmud, completed in Palestine towards the end of the third century; while the later is the Babylonian Talmud, compiled in the schools of Babylon and Persia, in the commencement of the seventh century. Thus the religion of the modern Jews became, like that of the Pharisees in the time of our Lord, a combination of the written with the oral law, both being regarded as of equal authority. The Sadducees who resisted the combination disappeared as a separate sect after the destruction of Jerusalem; and with the exception of the small sect of the CARAITES (which see), the Jews to this day, those of them at least who have not embraced infidelity, are rigid adherents of the Talmud. In addition to the Talmud, however, there are two other works of Jewish tradition, the one called the *Masora*, and the other the *Cabbala*, both of which are regarded by the modern Jews as of great importance in establishing the meaning of the Old Testament writings.

The history of the modern Jews, or those of the Dispersion, may be handled under a twofold division, that of the Asiatic or Eastern, and that of the European or Western Jews. The question as to the "Captivity of the East," as it is termed by the Rabbins, has given rise to much fruitless discussion. The two classes of Jews now to be considered have been almost uniformly for many centuries the victims of incessant oppression and injustice at the hands of the people among whom they have been scattered.

From the reign of Adrian to that of Constantine, the Jews enjoyed a season not merely of rest from persecution, but of actual prosperity. In many cases they were treated with the utmost favour by the heathen Emperors as an offset to the Christians, who were of course hated alike by the Jews and the heathens. During the ten persecutions of the Christians in the Roman Empire, the Jews looked on with complacency, and even triumph, at the barbarous cruelties inflicted on the followers of the Nazarene; and it afforded them no small satisfaction to see the hated Christians taking shelter in the catacombs from the fury of the heathen, while their synagogues were flourishing throughout every part of the land of Edom, and their schools at Jamnia and Tiberias were rising in influence and authority every day.

With the establishment of Christianity under Constantine, however, a remarkable change took place in the condition of the Jews. Formerly, their in-

tense hatred of Christianity was a passport with the Roman emperors to places of trust and authority, but now that the emperors had themselves become Christian, the Jews became a condemned and persecuted sect. The elevation of Julian the Apostate to the imperial throne gave them some slight hope of the restoration of brighter days, but the death of Julian, after a short reign, disappointed all their expectations. The Christian emperors who succeeded afforded the Jews entire toleration to observe their ceremonies, their feasts, and their Sabbaths, secured to them their property, their slaves, and their lands, but at the same time called upon the Christians to hold no intercourse with them, and to be on their guard against the doctrines of the synagogue. In the fifth century, the Jews throughout the Roman Empire, both in its eastern and western divisions, were not only deprived of toleration, but exposed to injurious and cruel treatment. But in the reign of Justin, and that of Justinian, Jewish oppression received the sanction of law. Justin passed an edict A. D. 523, prohibiting all Jews, Samaritans, and Pagans, from holding office in the State; while Justinian in his Code, as well as in his Novels, excluded the Jews from all civil rights, and any attempt at proselytism was declared a capital crime. The result of such oppressive enactments was a series of successive insurrections on the part of the Jews, which disturbed Justinian throughout his whole reign. The most violent of these outbreaks was caused at Constantinople by the sight of the holy vessels which had been carried by Titus from Jerusalem to Rome, and had found their way to the capital of the Greek Empire. To quell this tumult, which was of a very serious description, Justinian sent the holy vessels from Constantinople to Jerusalem, and, from whatever cause, they have never been heard of since that time.

The Jews, soon after the dispersion, and the consequent destruction of their whole ecclesiastical polity, longed for the restoration of some degree of order and government. This led to the institution of the Jewish patriarchs, the first of whom was Simeon, the third, who lived in the reign of Adrian. In his family the line of patriarchs continued until the fifth century, when they began so to pervert their office, that a law was passed by the Emperor Theodosius to restrict their power; and this proving ineffectual, the patriarchal dignity, in A. D. 429, was wholly abolished, and thus, as De Costa remarks, "the link was broken which connected the different synagogues of the Eastern Empire." About this time an extensive emigration of learned Jews, devoted to the study of the Talmud, took place from Palestine and the Byzantine Empire to Babylonia and Persia—a circumstance which led to the compilation of the Babylonian Talmud.

The rise of the Mohammedan power in Asia in the seventh century led to the severe oppression and degradation of the Jews in the East. Previous to

that period, the Jews in Arabia seem to have been numerous, powerful, and free. It is even asserted that there existed at one time in that peninsula a Jewish kingdom under Jewish kings; and even so late as the sixth century, a Jewish king reigned in Arabia. When Mohammed first commenced his mission as a prophet, he seems to have met with some countenance from the Arabian Jews, who may possibly have supposed him to be the Messiah. But, in the course of a few years, they began to entertain unfavourable views of the prophet, and from that time he looked upon them with the most bitter hatred, stigmatizing them as "unbelievers," and "murderers of the prophets," and applying to them similar opprobrious epithets. Accordingly, there has existed a strong feeling of enmity down to the present day between the Mussulman and the Jew. And yet it is impossible to read the pages of the Koran without being struck with the close connection which may be traced between its doctrines and those of modern Judaism, as developed in the Talmud and the Jewish traditions.

After the capture and destruction of Jerusalem by Titus, the Jews emigrated in great numbers to the coasts of the Red Sea, so that cities and even entire districts belonged to them. They waged war and negotiated treaties with their neighbours, and were fast rising into political importance in Arabia; but from the seventh century, when Mohammed promulgated his religion, they gradually sunk in influence and power; and though considerable numbers of them are still found in that country, they are held in great contempt among the Mohammedans. Colonies of Jews have long existed in the most remote parts of the interior of Asia and on the coast of Malabar. There is also a peculiar race of Jews in the neighbourhood of Bombay, who call themselves BENI-ISRAEL (which see), but claim no relationship with the rest of the Jews in Eastern countries; and while they strictly adhere to the chief portions of the Jewish ritual, they have also mingled Hindu superstitions with their religious observances. These Beni-Israel Dr. Wilson of Bombay considers to be probably descendants of the Ten Tribes. The Chinese Jews are numerous, and are supposed to have originally settled in the Celestial Empire between the time of Ezra and the destruction of the second temple. This is confirmed by the fact, that they hold Ezra in as great veneration as Moses, and appear to be quite ignorant of the Pharisaical traditions of the Talmud. They are called by the Chinese "the people that cut out the sinew;" and a great number of them seem to have exchanged Judaism for the religion of the Koran.

The Jews have almost always in Europe been a despised, oppressed, and persecuted people. Thus, by the Council of Vannes, A. D. 465, Christians were forbidden to eat with Jews. Some years later, the Council of Orleans prohibited marriage between Jews and Christians. The Council of Beziers, A. D. 1216,



refused permission to consult a Jewish physician. For centuries there existed in France a public officer called the "Protector of the Jews," who was chosen from among the nobles of the land, and who, in some cases, instead of being the friend, was the bitter enemy of the very people whom he was appointed to defend. In the south of France, trade was for a long period chiefly in the hands of the Jews, yet they were, all the while, regarded as the outcasts of society. At Toulouse, so late as the thirteenth century, a Jew was compelled to receive in Easter week every year a blow on the face before the doors of the principal church. At Beziers, the bishop yearly, on Palm Sunday, exhorted the people to avenge the death of the Saviour upon the Jews of the place; and after the year 1160, exemption from this insult was purchased by the payment of an annual sum of money. It is a strange circumstance, however, that in no part of France did Hebrew learning flourish more than in the south. Montpellier, Marseilles, Narbonne, Beziers, and other towns, were celebrated for their synagogues and academies, as well as for their Rabbinical writers, commentators, and grammarians. The Jews have never been found in great numbers in Norway, Sweden, and Denmark; but in all the other countries of Europe, they have existed amid much discouragement and persecution down to the present day.

The Jews who were banished from Spain in A. D. 1492, and from Portugal in A. D. 1497, are known by the name of *Sephardim*, or Spaniards, and maintain their identity as a separate class of Jews among their own brethren in all parts of the world. They look upon themselves as a higher order of Israelites. One peculiar point of distinction which marks them out from other Jews, is their daily use of the old Spanish language, which is handed down from generation to generation, and with which they are so familiar, that their own Scriptures are better known to them in the old Spanish version than in the original Hebrew. Down to the commencement of the present century, the Sephardim used both the Spanish and the Hebrew tongues in the daily intercourse of life, in their private correspondence, and even in the public worship of the synagogue, excepting what was included in the Liturgy. The Sephardim look back upon the history of their ancestors during the fourteen centuries of their residence as exiles in the Spanish peninsula with the most romantic interest. "This remarkable people," says Mr. Prescott, "who seem to have preserved their unity of character unbroken amid the thousand fragments into which they have been scattered, attained perhaps to greater consideration in Spain than in any other part of Europe. Under the Visigothic Empire the Jews multiplied exceedingly in the country, and were permitted to acquire considerable power and wealth. After the Saracenic invasion, which the Jews, perhaps with reason, are accused of having facilitated, they resided in the conquered cities, and were permitted to mingle

with the Arabs on nearly equal terms. Their common Oriental origin produced a similarity of tastes, to a certain extent not unfavourable to such a coalition. At any rate, the early Spanish Arabs both Jews and Christians—the people of the book, as they were called—which has scarcely been found among later Moslems. The Jews, accordingly, under these favourable auspices, not only accumulated wealth with their usual diligence, but gradually rose to the highest civil dignity, and made great advances in various departments of letters. The schools of Cordova, Toledo, Barcelona, and Granada, were crowded with numerous disciples, who emulated the Arabians in keeping alive the flame of learning during the deep darkness of the middle ages. Whatever may be thought of their success in speculative philosophy, they cannot reasonably be denied to have contributed largely to practical and experimental science. They were diligent travellers in all parts of the known world, compiling itineraries which have proved of extensive use in later times, and bringing home hoards of foreign specimens and Oriental drugs that furnished important contributions to the domestic pharmacopœia. In the practice of medicine, indeed, they became so expert, as in a manner to monopolize that profession. They made great proficiency in mathematics, and particularly in astronomy; while, in the cultivation of elegant letters, they revived the ancient glories of the Hebrew muse. This was indeed the golden age of modern Jewish literature. The ancient Castilians of the same period, very different from their Gothic ancestors, seem to have conceded to the Israelites somewhat of the feelings of respect which were extorted from them by the superior civilization of the Spanish Arabs. We find eminent Jews residing in the courts of the Christian princes, directing their studies, attending them as physicians, or, more frequently, administering their finances."

The Jews seem to have had a settlement in Spain long before the destruction of the second temple. It is remarkable that this portion of the dispersed of Judah allege that they are descendants of the house of David. Not that they are able to produce any document whereby to establish this claim, for the Israelites, since their dispersion, have not continued their genealogical tables; but their high pretension to be sprung from David is wholly founded on tradition. For many centuries, the Jews carried on the whole traffic of the kingdom of Spain; and members of their body were usually chosen to occupy places of trust and honour at court. As in the East the Jews were governed by the Resh Glutha, or Prince of the Captivity (see ARCHMALOTARCH), so in the Spanish peninsula they were ruled by an Israelite called the Rabbino mayor, who was appointed by the king. This magistrate, who took cognizance of all Jewish affairs, had under him a vice-rabbino mayor, a chancellor, a secretary, and several other officers

while two different orders of rabbins, or judges, acted under him in the towns and districts of the kingdom. But the honour in which the Jews were held by the king and the higher orders both in church and state, did not make them altogether free from oppression and persecution. On the contrary, the free burghers, the inferior clergy, and especially the common people, were their inveterate enemies. From time to time the most severe enactments were passed against them, and they were subjected to persecution of every kind.

Nowhere has Hebrew learning been more extensively cultivated than among the Jews of the Peninsula. In early times, and even during the rule of the Saracens, their youth were trained in the famous schools of Babylon and Persia; but at an after period, an entirely new and independent school of Hebrew theology was established in Spain. The circumstances which led to the removal of the seat of modern Jewish science from the East to the West are thus detailed by Da Costa:—"Four learned Israelites of Pumbeditha were in a ship, which was captured by a Moorish pirate from Spain, A. D. 948. One of them, named Rabbi Moses, after having seen his wife cast herself into the sea, to escape the ferocity of the captain, was, with his son, carried prisoner to Cordova. The Israeliish inhabitants of that town soon effected their deliverance by means of a ransom. After remaining some time unnoticed, a learned discussion in the synagogue became the means of raising Rabbi Moses high in the esteem of all, and renewing the interest his fate had before excited. He was soon chosen head of that synagogue and judge of the Jews; and becoming known, while holding this office, to Rabbi Chasdai Ben Isaac, the great protector of his nation, at the court of Miramolín, he obtained in marriage for his son a daughter of the powerful house of Peliag, thus laying a prosperous foundation both for his own descendants and for the Jewish schools of Spain. When the Persian school of the Geonim came to an end in the eleventh century, in the person of Rabbi Hai Bar Rab Scherira, the schools of the Spanish Rabbanim took its place, as the centre of Jewish civilization and learning. Soon Toledo and Seville, then Saragossa, Lisbon, and a great number of other cities, shared in the glory of Cordova. At Toledo alone, the number of students in Hebrew theology is said to have sometimes amounted to twelve thousand; the number is no doubt exaggerated, but the exaggeration itself proves the high idea that was formed of the extent to which the study of Hebrew literature was carried on in the ancient capital of Castile."

Thus the reputed founder of the new school of Hebrew literature at Cordova was Rabbi Moses of Pumbeditha; but the first age or generation of the Spanish Rabbanim did not begin with him, or even with his son, but with Rabbi Samuel Hallevi, surnamed Hanragid, or the Prince, who is considered as the first Rabbino Mayor, or Prince of the Capti-

vity in Spain, A. D. 1027. From that date till the end of the fifteenth century, nine generations of Rabbanim are reckoned, each deriving its name from a head of the synagogue, or some distinguished student of the age.

The most distinguished of all the Spanish Rabbanim were Aben Ezra and Maimonides, both of them gifted with remarkable abilities, learning, and wealth. The first of them, Aben Ezra, usually surnamed *Hachacham*, the wise, was born at Toledo in the beginning of the twelfth century. He is best known as a commentator on the Old Testament, his labours in this department having been valued not only by Jews, but also by many Christians. Maimonides was a native of Cordova, having been born there in A. D. 1139. He was a voluminous and a versatile writer, his works, which amount to more than thirty in number, being on a great variety of different subjects. The most remarkable of his writings is his *Morah Nevochim*, or Guide to the Doubtful, a work in which he interprets, with great clearness, the Law and the Talmud. The great aim of Moses Maimonides, in the twelfth century, was, like that of Moses Mendelssohn in the eighteenth century, to find a basis for the principles of traditional Judaism in philosophy rather than in revelation. No sooner were the views of this remarkable man given to the world in the *Morah Nevochim*, than a cry of heresy was raised both against the book and its author. The synagogues of Spain were now divided into two parties, the one favouring, and the other opposing, the views of Maimonides. His admirers, however, obtained the decided superiority both in numbers and influence; and though Rabbinism still continued to exercise dominion over the synagogue, the discussions occasioned by the writings of Maimonides tended, in no small degree, to deliver the minds of many Jews from the trammels of traditional authority. Accordingly, about a century after, we find the Rabbins of Spain complaining of the progress of infidelity caused by the influence of Greek philosophy.

The Sephardim or Spanish Jews have not only produced able writers on theological subjects, but also distinguished poets, astronomers, and mathematicians. Amid the honours which they gained, however, in the walks of literature and science, often was the sword of intolerant persecution unsheathed, and the records of the Inquisition in Spain tell us of multitudes of victims belonging to the despised Jews no less than to the Christian heretics. At length, in A. D. 1492, after the reduction of the last Moslem kingdom in the Peninsula, an edict was promulgated for the expulsion of the Jews from Spain, four months being allowed them to prepare for their departure. In vain did they offer immense sums of money to be allowed to remain; they were transported by ships to the coast of Africa. Many of them endured such extremity of suffering that they returned to Spain and renounced the faith of

their fathers. Others found an asylum in Portugal, where, in consideration of the payment of a high capitation tax, they were invested with various privileges, being allowed to celebrate their feasts, practise their ceremonies, and continue the full exercise of their religious worship. A Rabbinical school was formed at Lisbon, which soon rose to considerable distinction, and during the five years which elapsed between the expulsion of the Jews from Spain, and their banishment from Portugal, this school became the centre-point of Jewish literature and science. The most distinguished of the Portuguese Jews was Abarbanel, whose fame, as a theological writer, is still cherished among the Jews. In 1497, an edict was published banishing the Jews from Portugal, as they had a few years before been banished from Spain; and from this date the Sephardim were scattered over every quarter of the globe, still, however, preserving their identity separate and apart from all the other races of the Jewish nation. In America, in Africa, in Asia, and many countries of Europe, they found refuge, and enjoyed toleration and peace. But the country which has afforded them the warmest hospitality, since the close of the sixteenth century, has been the Protestant republic of the Low Countries.

The first settlement of the Jews at Amsterdam was made in A. D. 1594, and in the course of four years they erected a synagogue. Ten years after, the increase of the Jewish population led to the formation of a second, and in A. D. 1618 of a third synagogue. In 1639 the three synagogues were united to form one single community of Spanish and Portuguese Jews, which founded, in 1675, a handsome synagogue for the whole body. About the same time the German and Polish Jews had established their synagogues in the capital of Holland. Though excluded from public offices, and also from all guilds or companies, except those of the physicians and brokers, the Israelites were secured in the full possession of liberty of conscience, the free exercise of their religion, the practice of their own laws and traditions, and even, with few exceptions, the observance of their national customs. Among the Jews in Holland there have been various authors and learned men, one of the most noted of whom was Rabbi Menasseh ben Israel, who wrote several exegetical and dogmatical works, besides several books relating to the Jewish Liturgy, the worship of the synagogue and Rabbinical ordinances. Contemporary with this learned author was another man of a strongly speculative turn of mind, Uriel da Costa, who threw off at once all belief in the Divine authority of the Old Testament, and in the traditions of the Rabbins. The appearance of this bold infidel in the synagogue of Amsterdam, and the open avowal of his dangerous doctrines, led to a keen struggle between the modern sect of the Pharisees and that of the Sadducees. In a work which he published explanatory of his opinions, Uriel declared his rejection of all tradition, and

his denial of the resurrection of the dead and the life to come. The chief magistrate of Amsterdam deemed it his duty to take cognizance of the matter, and, accordingly, the author was arrested, and the affair was compromised by the payment of 300 florins, and the confiscation of the books. From this time Uriel da Costa became both in opinion and practice an open Deist; but at length, weary of a struggle in which he stood alone, he sought and obtained reconciliation with the synagogue. Again he avowed his deistical opinions, and for seven years he was cast off by his brethren. A second time he sought reconciliation to the synagogue, which was only granted after the infliction upon the unhappy man of the well-known forty stripes save one; and a few days after submitting to this degradation, he put an end to his existence, having previously written his autobiography, which was afterwards published by Limborch.

Another individual of great note among the Jews in Holland was Benedict Spinoza, who, in his theological writings, taught a system of complete Pantheism, not by substituting the whole universe in place of the living God, but by attributing real existence to God alone, and admitting of no other existence, material or immaterial, unless as a modification of that one only Being. This amiable but erring philosopher was a native of Amsterdam, having been born in that city in A. D. 1632. His peculiar opinions were chiefly founded on the writings of Des Cartes (see IDEALISTS), which exercised a remarkable influence on the thinkers of his age. The views which Spinoza had been led to form were completely at variance with those of his fellow-Israelites, and as a natural result he began to neglect the public services of the synagogue, and to dispute with the Rabbins on religious subjects. At length his opinions drew down upon him the censure of his brethren, and he was not only expelled from the synagogue, but he found it necessary, in order to save his life, to fly from Amsterdam, and, after wandering from one place to another, he settled at the Hague. Here he lived in seclusion, but maintaining an extensive correspondence with learned men both in Holland and elsewhere. In the course of a few years he was cut off by consumption.

Next to Amsterdam, nowhere have the Jews been more prosperous than at the Hague. In that city many of the finest houses have been built and inhabited by Jews, and their synagogue is in one of the best quarters of the town. Members both of the German and Portuguese synagogues in Holland were frequently preferred to fill confidential posts in matters of diplomacy; and such has been the respect uniformly shown to the Jews in that country, that till the reign of William V. inclusive, no stadtholder of Holland had ever failed to pay at least one formal visit to each of the great synagogues of Amsterdam.

During the eighteenth century, the Jews in Holland, and indeed throughout the Continent generally,

partook of the degeneracy in religion which so extensively prevailed. The infidel literature and philosophy of France exercised a most pernicious influence over both Jews and Gentiles in every country of Europe: while Voltaire and his followers intensely hated the Jews, because the very existence of that people constituted an incontestable proof of the historical truth both of the Old and New Testaments.

The Jews appear to have found an entrance into Russia during the reign of Peter the Great, but they were banished from the country in 1745, for having maintained a correspondence with the exiles of Siberia. They have always, however, kept their ground in Poland as well as in the Ukraine, both of which belong to the government of the Czar. The Polish Jews are looked upon by their brethren in other countries as a superior race, both in intellect and learning. "Nowhere else," says Da Costa, referring to Poland, "do we find in so great a degree, among the dispersed nation, a life of so much social activity combined with a remarkable bent towards religion and contemplative philosophy; nowhere else so wide a separation between science and theology, and, at the same time, such great capacity for scientific knowledge; nowhere else such deep national debasement, resulting from ages of ignoble occupation and servile subjection, with a character so highly respectable, both in its moral qualities and domestic relations; in a word, nowhere do so many remains of ancient nobility, and, at the same time, of the most wretched degeneracy, appear even in the expression of countenance and stature of body. These singular and original characteristics of the Polish Jew are to be found, not only in the mystic theosophy which usually distinguishes their schools and their theologians, but even in the existence of Caraites amidst these synagogues, in other respects buried, if we may so express it, in the study of the Talmud." In the synagogues of Poland, the Jewish sect of the SABBATHALISTS (which see), found many supporters; and in the same synagogues the CUSIDIM (which see) had their origin in 1740.

An Anti-Talmudic sect sprang up among the Polish Jews, originated in 1760 by Jacob Frank. This new Jewish sect completely cast off the Talmud, and adopted the Cabbalistic book of Zohar as the basis of its confession of faith, and hence they assumed to themselves the name of ZOHARITES (which see). They plainly declared their belief in the doctrine of the Trinity. At first the followers of Frank were looked upon as belonging to the Christian rather than to the Jewish faith, and they were persecuted by the synagogue for their Christian dogmas. In a short time, however, they were persecuted, on the contrary, by the Roman Catholic church, on account of their Jewish Cabbalistic views. In these critical circumstances, exposed to the hostility both of Christians and Jews, many of the Zoharites emigrated to Turkey, where they were treated with the utmost harsh-

ness and cruelty by the populace. Frank, with whom the sect originated, entertained many sentiments approaching to Christianity, and he considered that he had received a mission to unite together all religions, sects, and confessions. His followers no longer form a separate denomination, but numbers of them still exist in Poland, belonging to the Roman Catholic Church, though distinguished by certain remains of Judaism, and some of them secretly retaining a firm belief in the religion of the synagogue. They are said to have taken a share in the Polish insurrection in 1830, and it has even been asserted that the chief of the Frankists was a member of the Diet of Poland, and afterwards obliged to take refuge as a political exile in France.

But while the Jews in the southern and eastern parts of Europe were agitated by the prevalence among them of Cabbalistic opinions, a movement of a different kind was commencing in the north-western parts and in Germany. While Jacob Frank was actively propagating his peculiar views in Poland, Moses Mendelsohn was inculcating on the Jews in Prussia a system of opinions composed of a heterogeneous mixture of the teachings of Plato and of Maimonides. This remarkable man was born in 1729, at Dersace, of poor parents. In early life he exhibited many tokens of possessing an energetic and inquiring mind. The writings of Maimonides, and especially the Moreh Nevochim, were his favourite subjects of study. His own philosophical writings soon gained for him a high reputation both among Christians and Jews. His chief anxiety was to reform the religion of the Jews, while he maintained an outward respect for the forms of Rabbinical Judaism. On one point he expressed himself very strongly—in reference to the authority of the synagogue. He would not allow the synagogue or any other religious community to impose any restriction whatever on the rights of thinking and teaching. Through the influence of Mendelsohn, all respect for the Talmud began to disappear among the German Jews, and a large party was formed avowing themselves Anti-Talmudists. This eminent Jewish philosopher died in 1786, but the impress which he had made upon the religion and literature of the Hebrew nation continued to be felt long after his decease. Three intimate friends, who long survived him, and who actively propagated his opinions, were Hartwig Wessely, Isaac Euchel, and David Friedlander.

The year 1789 proved the commencement of a new era in the history of the modern Jews. With the French Revolution a system of political theories and opinions arose which agitated all the nations of Europe. Nor were the dispersed of Israel unaffected by the wide-spread spirit of change. Throwing off their own ancient nationality, they directed all their efforts from this period to be reckoned fellow-countrymen with the Christian nations. Taking advantage of the great political outburst in France, the Jews called loudly for the application in their case

of the principles of liberty, fraternity, and equality. Their demand was acknowledged to be just, and in 1791 complete equality was proclaimed for all Jews, without exception and distinction, who would accept the rights and fulfil the duties of French citizens. The rights which the Revolution had thus obtained for the Jews were confirmed by Napoleon Bonaparte. In consequence, however, of the prevalence of usury among the Jewish population in the provinces of the Rhine, an Imperial edict was published in 1803, imposing on every Jewish creditor who should go to law against a debtor the obligation to procure a certificate of good character, attested by the local authorities, declaring that the said creditor was not in the habit of taking usury, or pursuing any disgraceful traffic. This severe decree was limited in its continuance to ten years: but before the expiry of that period it was revoked, in consequence of the restoration of the Bourbon family. In Rhenish Bavaria and Rhenish Prussia it was continued and strictly enforced after the ten years had come to a close.

Napoleon I., in his anxiety to promote the welfare of the Jews scattered throughout his dominions, convoked at Paris a large assembly or sanhedrim of Israelites. This council, which consisted of 110 members, met on the 28th of July 1806. It was constituted by order of the Emperor, and three Imperial commissioners were introduced during the sittings, with twelve questions, which the sanhedrim were requested to answer for the satisfaction of Napoleon and the government. These questions, which chiefly referred to the Jewish laws concerning marriage and usury, were after mature deliberation answered by the assembly to the following effect, as related by Da Costa: "That the Jew, though by the law of Moses he had permission to take several wives, was not allowed to make use of this liberty in the West, an obligation to take only one wife having been imposed upon them in the year 1030, by an Assembly, over which Rabbi Gerson, of Worms, presided,—that no kind of divorce was allowed among the Jews, except what was authorized by the law of the country, and pronounced judicially,—that the Jews recognised not only Frenchmen, but all men as their brethren, without making any difference between the Jew and him who was not a Jew, from whom they differed not as a nation, but by their religion only. With respect to France, the Jew, who had there been rescued from oppression, and allowed an equality of social rights, looked upon that country as more especially his *own*, of which he had already given manifest proof on the field of battle;—that since the revolution no kind of jurisdiction in France or Italy could control that of the Rabbins;—that the Jewish law forbade all taking of usury, either from strangers or their own brethren; that the commandment to lend to his Israelitish brother, without interest, was a precept of charity, which by no means detracted from the justice, or the necessity of a law-

ful interest in matters of commerce; finally, that the Jewish religion declared, without any distinction of persons, that usury was disgraceful and infamous; but that the use of interest in mercantile affairs, without reference to religion or country, was legal,—to lend, without interest, out of pure charity towards all men, was praiseworthy."

The Imperial government declared their entire satisfaction with the replies of the sanhedrim, and another assembly of the same kind was convoked by the Emperor in 1807, to which Jews from other countries, and especially from Holland, were invited, with the view of giving to the principles of the first sanhedrim the force of law among the Jews in all countries. The second meeting, called the great Sanhedrim, to which was intrusted the formation of a plan of organization for all the synagogues throughout the Empire, met the following year. The principles laid down by the sanhedrim were strongly opposed by the Jews of other countries, particularly those of Germany and Holland. But the social and political equality which the Jews enjoyed in France, led to their settlement in great numbers in that country; so that in the course of two years after the assembling of the sanhedrim, the Jewish population resident within the boundaries of the French Empire amounted to 80,000 souls, of whom 1,232 were lauded proprietors, exclusive of the owners of houses in towns.

The Jews in France, from the date of their emancipation by Napoleon I., have under every successive government been eligible to the highest offices, both civil and military, and so well have they acquitted themselves in every office which they have occupied, that in 1830 the Minister of Public Worship, M. Ménilhon, gave the strongest official testimony in their favour. The extent, however, to which the social equality of the Jews in France has been carried, has not only tended to destroy the national spirit which has generally characterized the Jewish people, but has introduced among them that spirit of religious indifference, and even infidelity, which is rapidly diffusing itself among Continental Jews generally.

The Revolution introduced into the Netherlands from France in 1795, gradually led to the emancipation of the Jews in that country also. But while a few hailed the new institutions, the great mass continued devotedly attached to the house of Orange, and keenly opposed to the revolutionary spirit of the age. The difference of opinion which thus existed among the Jews on political matters, brought about at length a schism in the synagogue. Those who had imbibed the new ideas assembled separately for religious worship, and founded a synagogue named Adath Jeshurun, which continued apart from the ancient synagogue of the Netherlands till the reign of William I. Soon after the revolution in Holland in 1795, Jews began to be admitted to the municipality and the tribunal of Amsterdam, and even to the

National Assembly at the Hague. These privileges were continued first under Louis Napoleon, and then under the house of Orange, as well as under the different constitutions of 1813, 1815, 1840, and 1848. At this day, accordingly, Jews in Holland are not unfrequently found holding municipal offices in towns, and places of trust and influence under the Crown. In Belgium also, the Jews enjoy entire liberty, and are eligible to all situations of a secular kind, on the same footing with the members of other religious bodies.

In Germany the Jews had a long struggle for emancipation. No doubt the French Revolution, and the influence of the French Imperial government under Napoleon I., were favourable to the Jews in various parts of Germany. But it was not until the reign of King Frederick William III. that the Jews became entitled to rank as Prussian citizens. This was secured to them by an edict published on the 11th of March 1812, which, while it granted the right of citizenship, encumbered it with so many exceptions and provisional regulations, that it was rendered almost nugatory. These restrictions, however, were removed in the year 1848, when the revolutionary spirit spread over almost every country of Europe.

In Roman Catholic countries various remarkable changes have been effected in the relation of the Jews to the governments. The reigning Pope, Pius IX., at an early period of his Pontificate, set an example of liberality by his regulations in favour of the Jewish subjects of the church. The Ghetto of the Jews at Rome was solemnly opened on the evening of the 17th of April 1847. It had been customary for four elders of the synagogue annually to approach the Pope with an humble supplication that he would grant the Jews permission as a nation to reside in Rome. This degrading custom, Pius IX. abolished, and granted a complete and unrestricted toleration.

Throughout every part of the world Jews are to be found, "There is not a country," says Dr. Keith, "on the face of the earth, where the Jews are unknown. They are found alike in Europe, Asia, Africa, and America. They are citizens of the world without a country. Neither mountains, nor rivers, nor deserts, nor oceans, which are the boundaries of other nations, have terminated their wanderings. They abound in Poland, in Holland, in Russia, and in Turkey. In Germany, Spain, Italy, France, and Britain, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are few in number among the heathen. They have trod the snows of Siberia, and the sand of the burning desert; and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa, south of Timbuctoo. From Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any nation upon the earth would be known in all the intervening regions, but a Jew alone."

Properly speaking, the modern Jews have no symbol or profession of faith, but allege the Word of God contained in the Old Testament to be the standard of their belief and practice. Maimonides, however, reduced the doctrines of Judaism to a limited number of fundamental principles, which are usually known by the name of the Thirteen Articles, and are regarded by the Jews as exhibiting a view of their peculiar system. These articles which form the creed of the modern Jews are as follows:—

"I. I believe with a perfect faith, that the Creator (blessed be his name, is the Creator and Governor of all creatures, that he alone has made, does make, and will make all things.

"II. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity to which there is no resemblance, and that he alone has been, is, and will be our God.

"III. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like him in the universe.

"IV. I believe with a perfect faith, that the Creator (blessed be his name) is the First and the Last.

"V. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

"VI. I believe with a perfect faith, that all the words of the prophets are true.

"VII. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace) are true; and that he is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

"VIII. I believe with a perfect faith, that the whole law which we have in our hands at this day, was delivered by Moses our master, (may he rest in peace).

"IX. I believe with a perfect faith, that this law will never be changed, and that no other law will ever be given by the Creator, (blessed be his name).

"X. I believe with a perfect faith, that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said; 'He fashioneth all the hearts of them, and understandeth all their works.'

"XI. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

"XII. I believe with a perfect faith, that the Messiah will come, and though he delays, nevertheless I will always expect him till he come.

"XIII. I believe with a perfect faith, that the dead will be restored to life, when it shall be so ordained by the decree of the Creator; blessed be his name, and exalted be his remembrance for ever and ever."

The articles of Maimonides have been approved and sanctioned by almost all the Rabbis for the last five hundred years. They have been publicly adopted as the creed of the synagogue, and have been inserted in the prayer books as fundamental points, which all Jews are expected to believe, and are required to repeat every day. The precepts of the Jewish religion are considered as amounting to 613, of which the affirmative are 248, and the negative 365. "In the ten commandments," says a writer on this subject, "there are 613 letters, and each letter stands for one command; and in the whole law of Moses there are 613 commandments; and such was the power of these two tables, that it contained the complete law of Moses. Thus far it is proved that a perfect God gave a perfect law." The negative precepts are obligatory on every Israelite at all times; but of the affirmative, some are optional, some are restricted to certain seasons, and others to certain offices; some can only be performed in Palestine, and others are limited to the regulation of such ceremonies and services as have been discontinued since the destruction of the temple. The obligations imposed on Jewish females by the affirmative precepts are very few. The Rabbis hold that before marriage a woman has nothing to do with religion, and is not required to observe any of the commandments; and after marriage, she has only to observe three: (1.) the purifications of women; (2.) to bless the Sabbath bread—that is, to take a small piece of dough, repeat a prayer over it, and throw it into the fire; and (3.) to light the candles on the eve of any Sabbath, or of any festival, and repeat a prayer whilst doing it.

Every Jewish father is bound to instruct his sons in the knowledge of the law, but not his daughters, and women are not required to learn the law themselves, neither are they obliged to teach it to their children. The process of education followed in the case of Jewish children is thus described by Dr. McCaul in his 'Judaism and the Jews':—"At four or five years of age, the Jewish child begins to learn the Aleph Beth. As soon as he can read the Hebrew text with points, the work of translation commences. There is no learning of grammar. The Melammed teaches the translation at once. He pronounces the Hebrew word, and tells the meaning, and repeats a given portion in this way until the child knows it. Thus, without grammar or lexicon, without any reference to roots or conjugations, the Jewish children learn the language of their forefathers; and it is surprising to see the progress which they make in the course of a year. When the child can translate tolerably, he then begins the Pentateuch again, with the 'Commentary' of R. Solomon Jarchi. The style of this commentator is concise, and often obscure. But the oral instruction clears away the difficulties. The Melammed repeats the words, giving the sense as before, and the child repeats after him until he has learned his task, which is for a week—either the whole weekly portion of the law, or a part of it,

according to his abilities. When he has mastered Rashi, he begins the Talmud. At first, the oral method is used as before; but very soon the child is left to shift for himself; and usually, at ten years of age, he is able to make out the sense by the help of Jarchi's 'Commentary.' At thirteen he becomes a *bar mitzrah*, the son of the commandment, and is then responsible for his own sins, which, up to that time, the father has borne; and is expected to expound some difficult passage of the Talmud publicly in the synagogue. Of course all Jewish children do not pursue these studies so far as the Talmud and its commentaries. The mass of the people are very poor, and many are therefore obliged to rest satisfied with a knowledge of the Pentateuch. Others stop at Rashi's 'Commentary.' Others exhibit no taste for learning. But still, after deducting all these classes, a greater proportion of Jewish children receive a learned education than amongst Christians. Poor youths of promise find a seminary and books in the Beth Hammedrash, or house of instruction, which exists in every large congregation, where the Rabbi presides and superintends the studies. They are supported by voluntary contribution, and wander about from one celebrated Rabbi to another in order to complete their studies; and, it must be added, everywhere find a home and a supply of the necessities of life. One of the most pleasing traits in the Jewish character is the hospitality with which they treat all strangers of their nation, but particularly wandering students."

A strange idea prevails among the modern Jews, that if a child cannot repeat the *Kodesh* in the synagogue, the soul of the deceased parent remains in purgatory. The greatest reproach, besides, that can be cast upon a Rabbinical Jew is, that he neglects the education of his children, more especially the male children, on whom double attention is bestowed. So little account is taken of females among the Jews, that a thanksgiving is inserted in all the prayer-books, and forms a part of the daily devotions of every male member of the synagogue: "Blessed art thou, O Lord our God! King of the universe! who hast not made me a woman!"

From the dispersion to the latter end of the last century, Rabbinism prevailed universally amongst the Jews, with the exception of the small sect of the CARAITES (which see). The distinguishing feature of the Rabbinical system is, that it asserts the transmission of an oral or traditional law of equal authority with the written law of God, at the same time that it resolves tradition into the present opinions of the existing church. In consequence of the introduction of Rabbinical glosses, the great doctrines of Scripture are completely perverted. Thus the fundamental tenet of original sin is denied by the Jews; and Maimonides boldly affirms that the idea of man being born with an inherent principle of sin or holiness, is as inconceivable as his being born an adept in any art or science. On the other hand, the

Talmudists, and other Jewish writers, frequently speak of an evil principle, which they represent as the internal cause of all the sins that men commit. Some Rabbis speak of two principles in man, the one evil, the other good; the former born with him, the latter implanted at the age of thirteen.

The modern Jews are without priest, altar, or sacrifice, and, in their view, the only atonement is sincere repentance, and the only ground of acceptance is a perfect conformity to the law of Moses. This is the doctrine set forth by Maimonides, but the general doctrine of the synagogue appears to be, that there are other substitutes as well as repentance, such as the sufferings and supererogatory merits of reputed saints and martyrs. The doctrine of divine influence is taught by some Rabbis, but not by others; and the self-determining power of the human will to good or evil is clearly asserted in a maxim laid down in the Talmud, that everything is in the power of God except the fear of God. The notion is very generally entertained among modern Jews, that the ceremonial observances gone through annually on the Great Day of Atonement serve as an expiation for all the sins of the preceding year. Some Rabbis inculcate that repentance ought to be accompanied with bodily mortification and penance; and it is very generally believed that the bodily pains which they suffer are expiations for sins. The doctrine of the metempsychosis, or that one human soul animates several bodies in succession, is adopted by many Jewish writers.

It is maintained by the Jews that, after death, those who have been righteous in this life are happy, and ascend immediately into the holy place; but in the case of a wicked man, all his sins which stand near him go before him to his grave, and trample upon his body. The angel Duma likewise rises, attended by those who are appointed for the beating of the dead—a process which is called *Chibbut Hakkefer* (which see), and is performed in the grave. Seven judgments are undergone by the wicked, which are thus described by a Rabbinical writer:—The first is when the soul departs from the body. The second is when his works go before him, and exclaim against him. The third is when the body is laid in the grave. The fourth is *Chibbut Hakkefer*—that is, the beating in the grave. The fifth is the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out; and his bowels, with the sordes in them, are taken and dashed in his face, with this address, Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy; as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Mal. ii. 3. After the three days, a man receives judgment on his eyes, his hands, and his feet, which have committed iniquities, till the thirtieth day; and in all these thirty days the soul and body are judged

together. Wherefore the soul during this time remains here upon earth, and is not suffered to go to the place to which it belongs. The sixth is the judgment of Hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest anywhere till the days of her punishment are ended. These are the seven judgments inflicted upon men; and these are what are signified in the threatening, 'Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.' Lev. xxvi. 28." The Jews, we have said, hold the doctrine of transmigration, some passing into human bodies, others into beasts, others into vegetables, and others still into stones.

It would occupy too much space to enumerate the idle and frivolous ceremonies enjoined by the Rabbis in dressing and undressing, washing and wiping the face and hands, and other actions of daily life. To instance one, which is mentioned by Buxtorf: "A Jew ought to put on the right shoe first, and then the left; but the left shoe is to be tied first, and the right afterwards. If the shoes have no lachets or strings, the left shoe must be put on first. In undressing, the left shoe, whether with or without lachets or strings, is in all cases to be taken off first." But passing to matters of more importance, those which concern the public worship of the Jews, we remark that a congregation, according to the decisions of the Rabbis, requires at least ten men who have passed the thirteenth year of their age; and if this number is found in any locality, they may procure a *SYNAGOGUE* (which see); or, as it is often termed, a little sanctuary.

Various forms of prayer are prescribed to be used in the synagogue as well as in private devotion. The prayers are appointed to be said all of them in Hebrew, and the most important of them are called *Shemoneh Esreh*, or the eighteen prayers, to which another has been added, directed against heretics and apostates, thus making the number of prayers nineteen, though they are still called by the original name. In addition to these prayers, the daily service consists of the reading of three portions of Scripture, an exercise which is termed *Kiriath Shema*, or reading of the *Shema*, which is the commencing word of the first of these three portions in the Hebrew Bible. All except women, servants, and little children, are enjoined to read these passages twice every day. The *Shema* and the nineteen prayers are never to be omitted at the stated seasons of devotion. There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat, at least, a hundred benedictions every day. The liturgies adopted by the Jews vary, in some few particulars, in different countries, but in the main body of the prayers they all agree. It is customary to chant the prayers rather than read them.

Among the modern Jews the ancient mode of computing the day, from sunset on one evening to sunset



on the following evening, is still retained. Their Sabbath commences at sunset on Friday, and terminates at sunset on Saturday. Nothing ought to be undertaken on a Friday, unless it can be finished before the evening. In the afternoon of that day they wash and clean themselves, trim their hair, and pare their nails. They begin with the left hand, but deem it improper to cut the nails on two adjoining fingers in succession. As to the parings of the nails, the Talmud declares, "He that throws them on the ground is an impious man; he that buries them is a just man; he that throws them into the fire is a pious and perfect man."

The writings of the Rabbis contain numerous regulations concerning meats and drinks. For example, the Jews are not permitted to taste the flesh of any four-footed animals but those which both chew the cud and part the hoof; as sheep, oxen, and goats. They are forbidden to eat rabbits, hares, or swine. They are allowed to eat no fish but such as have both scales and fins, no birds of prey, nor any reptile. They are prohibited from eating the blood of any beast or bird, and also from eating of any creature that dies of itself. Mr. Allen, in his 'Modern Judaism,' thus describes the mode in which animals designed to be eaten by Jews are slaughtered: "Cattle, for their use, are required to be slaughtered by a Jew, duly qualified and specially appointed for that purpose. After an animal is killed, he examines whether the inward parts are perfectly sound. If he find the least blemish of any kind, the whole carcase is rejected as unfit for Jewish tables. If it be found in the state required, he affixes to it a leaden seal, on one side of which is the word *Casher*, which signifies *right*, and on the other the day of the week in Hebrew characters. At every Christian butcher's, who sells meat to the Jews, there is a Jew stationed, who is appointed by the rulers of the synagogue to superintend it. When the carcase is cut up, he is also to seal the respective pieces.

"Of those beasts which are allowed, they are not to eat the hind quarters unless the sinew of the thigh is taken out, which is a troublesome and expensive operation, requiring a person duly qualified and specially appointed for that particular purpose; and therefore it is rarely done.

"Previously to boiling any meat, they are required to let it lie half an hour in water and an hour in salt, and then to rinse off the salt with clean water. This is designed to draw out any remaining blood."

From the prohibition in the Law of Moses against seething a kid in his mother's milk, the Jews infer that they must not eat meat and butter together. Hence the vessels used for meat must not be employed for things consisting either wholly or part of milk, and for eating and dressing vessels they are obliged to use different utensils. They purchase their kitchen utensils perfectly new, lest they may previously have been in the possession of Gentiles, and may have been used for forbidden meats.

**JEWS (MODERN) IN AMERICA.** Jews from the Spanish Peninsula appear to have settled in America shortly after its discovery by Columbus. In the end of the fifteenth century they were found in Brazil under the name of New Christians. They obtained considerable accessions to their numbers in that country by the arrival of emigrants from France. At length Brazil was conquered by the arms of Holland, and forthwith considerable bodies of Dutch Jews crossed the Atlantic, accompanied by two Rabbins, and founded a Jewish colony in Brazil. Soon after their settlement in the country, they rose to great prosperity and influence under the fostering care of the Dutch government, which encouraged them by the entire toleration of their religion, while the Jews, in their turn, rendered essential service to the State, by defending the country against the Spaniards and Portuguese. But in 1654 the Dutch lost possession of Brazil, that part of South America having again become a colony of Portugal; and in consequence the Jews were under the necessity of seeking a settlement elsewhere. A considerable portion of them established themselves in another part of the New World, the Dutch West Indian Company having, in 1659, afforded them a place of residence at Cayenne. Their number was speedily increased by the arrival of several families of Portuguese Jews from Lisbon. The progress of the colony, however, was hindered by a war, first with Portugal, and then with France, which in 1664 took the country, and scattered the Jews who had settled there.

A more prosperous and lasting settlement was effected by Portuguese Jews at Surinam. This colony was planted by Lord Willoughby in the time of Charles II., the charter being dated in 1662, and at the invitation of its founder the colony was joined by a number of industrious, and even distinguished, Israelites, who had left Cayenne. The Jews were here placed on a footing of entire equality with the English, while they were left at perfect liberty in all matters of religion. In a few years the colony passed from the hands of the English into those of the Dutch, and a considerable number of Jewish families at this period went along with the English to form a colony at Jamaica. Many Jews, however, preferred to remain under Dutch protection at Surinam, where several individuals belonging to Hebrew families distinguished themselves, first in defence of the colony in 1689 against the French, and afterwards, both in that and the succeeding century, against the Indians and Negroes. The prosperity of the synagogue at Surinam, however, was considerably diminished by internal disputes, which arose among the Jews themselves. They were afterwards joined by some German Jews, but the decayed condition of the colony, for many years past, has not a little retarded the progress of the Jewish population. Another settlement of Jews has long existed at Curaçoa, which, though originally a Spanish colony, has for a very long period been in the hands of the

Dutch. It was not till the eighteenth century, however, that they possessed a synagogue, which, in a short time, was followed by a second. The Jewish population of the colony is now reduced to less than 1,000 souls.

Jews are found in every portion of the United States of North America. Probably the first Jewish settlement was formed at New Amsterdam, when it was under the Dutch government about 1660. But the number of the Israelites seems to have increased more slowly than in any other part of the world, as we find that till 1827 only one Jewish synagogue was required in the city of New York. Since that period five other congregations have been formed, and all their places of worship are often crowded. The number of Jews in the city of New York was calculated a few years ago to amount to 10,000; but Jewish emigrants arrive so rapidly from all parts of the Old World, that their number, in all probability, much exceeds the calculation now referred to. In the United States, the Jews were lately computed at 60,000 males, from thirteen years and upwards. The whole Jewish population of the United States, including women and children, may, therefore, be said to reach 150,000. In a few of the synagogues in North America, the service is conducted in the English language, but these are rare exceptions, the Hebrew being almost universally the language used in public worship. The Jews enjoy perfect liberty in the United States, and in consequence they are often found in places of trust, and their names may be seen on the rolls of both the upper and lower houses of Congress.

**JEWS (MODERN) IN BRITAIN.** Jews appear to have settled in England so far back as the time of the Saxon Heptarchy. Accordingly, a reference to them occurs in an ecclesiastical canon of Egbert, archbishop of York, in A. D. 740, which prohibited Christians from taking any part in the Jewish festivals. By the laws of Edward the Confessor, the Jews are declared to be the property of the king. When William the Conqueror came over from Normandy to England, many Jews accompanied him; and they are mentioned in the time of William Rufus, the second king of the Norman line, as being possessed, in various instances, of great wealth, living in splendid mansions in London and other towns, and having whole streets named after them.

In the twelfth century, the Jews were treated with great cruelty and inhumanity in England. They were banished from the kingdom in the reign of Henry II. At the coronation of Richard Cœur-de-Lion, they were prohibited under heavy penalties from appearing in the streets, and some having ventured to disobey the royal order were discovered by the populace, and rudely assaulted. Both in London and the provinces the utmost indignities and insults were heaped upon the poor despised children of Abraham. It was at length resolved to make a general massacre of the entire Jewish population in

England. They offered to ransom their lives with money,—a privilege which was denied them, so that being rendered desperate, many of them slew their wives and children, declaring that it was better to die courageously for the Law than to fall into the hands of Christians. They then committed their property to the flames, and madly slew one another.

The same system of policy, in reference to the Jews, was pursued by John, the brother and successor of Richard. At the commencement of his reign, A. D. 1199, he bestowed upon them all the privileges they could desire; but these plausible enactments were only intended to conceal his real designs. He seized upon the treasures of the Jews, and compelled them, by the most cruel tortures, to pour their wealth into the royal coffers. His son Henry III. followed in the footsteps of his father, persecuting the Jews in reality, while passing decrees in their favour. Worn out at length by the ill-treatment which they had endured during several reigns, the Jews earnestly petitioned to be allowed to leave the country. This, however, was not granted, and their sufferings were protracted for some years longer, when in 1290 Edward I. banished them from the kingdom. The Jews now, with their families and all the property which they had been able to rescue from the hands of their spoilers, quitted the country to the number of about 16,000. Many of the exiled Hebrews threw themselves into the sea in despair, and others with difficulty reached the Continent in a state of extreme destitution.

For three centuries and a-half the Jews were prohibited from setting foot on the shores of England, although the other European powers, both Protestant and Romish, gave them free access to their different countries. Oliver Cromwell, however, who, on religious grounds, was not unfavourable to the Jews, became deeply convinced of the impolicy of excluding this industrious and enterprising nation from all connection with the English people. Probably aware of the good inclinations of the Protector towards them, the Jews on the Continent despatched Manasseh ben Israel on a mission to the English court, with a request to be allowed to reside and freely to exercise their religion in any part of England, Scotland, and Ireland. On receiving this petition, Cromwell summoned a meeting of clergy, lawyers, and merchants, to state their views on the subject. The Protector himself on this occasion pleaded eloquently on behalf of the Jews, urging on Scriptural as well as other grounds, the high expediency of re-admitting the Jews into England. But the majority of the meeting, particularly the clergy and merchants, declared themselves wholly opposed to the proposal, and thus the question was meanwhile deferred. Without any formal enactment in their favour, however, the Jews were tolerated in Great Britain, though not as English subjects, or as forming a Jewish synagogue. In the reign of Charles II. the Jews obtained leave to erect a synagogue in

London, and to exercise their religion with unrestricted freedom. And it is a somewhat remarkable fact, taken in connection with this tolerant enactment, that the negotiations for the marriage of Charles with the Infanta, Catherine of Portugal, were carried on by General Monk, through the medium of a Portuguese Jew; and the Infanta was accompanied to England by two brothers, who both of them openly professed the religion of Moses. From that time the Portuguese synagogue in London began to flourish, its numbers being increased by the emigration of distinguished Jewish families from Spain and Portugal, but especially from the Netherlands. These families have lived and prospered in London, particularly since the reign of King William in the end of the seventeenth century.

The Jews, from the period of the Revolution of 1688, when numbers came over with the Prince of Orange from Holland, have ever proved themselves loyal and obedient subjects of the English government, readily aiding in every emergency, both in person and with their capital; and in the rebellion of 1745, they gave ample proof of their fidelity to the reigning Protestant dynasty. Accordingly, the government, appreciating the exemplary conduct of the Jews, brought a bill into Parliament in 1753, "granting to all Jews, who had resided in Great Britain or Ireland for the space of three years, the rights of English citizenship, with the exception of patronage and admission to Parliament." The bill passed, though violently opposed both in the House and in the country; but such was the excitement produced by the success of the measure, and so many were the earnest petitions for its repeal, that the Parliament was at length compelled to yield to the wishes of the people, and to accede to a proposal introduced by ministers with that view. The Jews themselves had expressed no great anxiety for such a law in their favour, fearing, as they did, that when thus placed on a footing with the Christians, some of the Israelites might be induced to renounce the religion of their fathers.

From the period of the first Revolution in France, a liberal and tolerant spirit has made great progress in England, and efforts have, from time to time, been made towards the absolute emancipation of the Jews. The ancient laws relative to Israel have not been formally repealed, but they have been allowed silently to fall into desuetude. They possess the right of voting, and are eligible for the office of magistrates in towns. A Jew has been Lord Mayor of London, and another has been sheriff of the city. In the face of the law, which excludes Jews from Parliament, Baron Lionel Rothschild, an Israelite, has been elected again and again as one of the members to represent the city of London in Parliament. This striking popular demonstration, in favour of the Jews, has led to the introduction of a bill into the House of Commons, with the sanction of the government, to change the form of the oath which is ad-

ministered to members on taking their seats. A clause which occurs in the oath contains the words, "on the faith of a Christian," which, of course, cannot be conscientiously used by a Jew, and must, as long as they are retained, form an effectual barrier to the entrance of a Jew into the House of Commons. Almost every session, for some years past, a bill for the modification of the oath, by the exclusion, in the case of the Jews, of the obnoxious clause, has been passed by the House of Commons, and rejected by a majority in the House of Lords. In the course of the present year (1858), however, the lords have yielded, and the Jews are now eligible as members of Parliament, and allowed to occupy the highest offices in the government. Many conversions from Judaism to Christianity have taken place of late years in Great Britain, and some converted Jews are at this hour exercising their gifts as Christian ministers in connection with the Church of England.

JINAS, saints among the JAINS (which see) in India. A saint is called a *Jina*, as being the victor over all human passions and infirmities. He is supposed to be possessed of thirty-six superhuman attributes, four classes of which regard the person of a *Jina*, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay—properties which are considered to be born with him. He can collect around him millions of human beings, gods, men, and animals, in a comparatively small space; his voice is audible to a great distance, and his language is intelligible to animals, men, and gods. The back of his head is encircled with a halo of light, brighter than the sun, and for an immense interval around him wherever he moves, there is neither sickness nor enmity, storm nor dearth, plague nor war. Eleven attributes of this kind are ascribed to him. The remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods.

The *Jinas*, twenty-four in number, though similar in their general character and attributes, are distinguished from each other in colour, stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. In regard to stature and length of life, they undergo a gradual decrease from Rishabha the first *Jina*, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahavira, the twenty-fourth *Jina*, who had degenerated to the size of man, and was not more than forty years on earth. It is not improbable, as Professor H. H. Wilson suggests, that these Jain legends, as to their *Jinas* or saints, are drawn from the legendary tales as to the series of the ancient *Budhas*.

JINS, an intermediate race, according to the Mohammedans, between angels and men. They believe

them to be made of fire, but with grosser bodies than the angels. The *Jins* are said to propagate their kind, and, though long-lived, not to be immortal. These beings are supposed to have inhabited the earth previous to the creation of Adam, under a succession of sovereigns. Mohammed professed to be sent as a preacher to them as well as to men; and in the chapter of the Koran which bears their name, he introduces them as uttering these words: "There are some among us who are upright, and there are some among us who are otherwise; we are of different ways, and we verily thought that we could by no means frustrate God in the earth, neither could we escape him by flight; therefore, when we heard the direction, we believed therein. There are Moslems among us, and others who swerve from righteousness."

JISU, a god among the Japanese, whose office it is to convey souls to the infernal regions.

JOACHIMITES, the followers of the famous Joachim, abbot first of Corace, then of Floris in Calabria, in the twelfth century. This remarkable man was supposed by the common people to be divinely inspired, and equal to the ancient prophets. His predictions, which were numerous, were most of them included in a work which bore the name of 'The Everlasting Gospel.' This strange treatise consisted of three books, and was full of enigmatic and ambiguous predictions. An Introduction to this book was written by some obscure monk, who professed to explain its prophecies, applying them to the Franciscans. Both the university of Paris and Pope Alexander IV. condemned the Introduction, and ordered it to be burned. This latter production, which belongs to the middle of the thirteenth century, has been ascribed to John of Parma, general of the Franciscans; or more probably to a Franciscan monk named Gerhard, who adhered to the party of the *Spirituals*, and is known to have favoured the opinions of the abbot Joachim. 'The Everlasting Gospel' describes in strong language the growing corruption of the church, and Pâschalis holds a prominent place in the picture. The Popes in general come in for a large share of reproach, on account of the Crusades, by which Joachim alleges they had exhausted the nations and resources of Christendom among barbarous tribes, under the specious pretence of carrying to them salvation and the cross. "Grief over the corruption of the church," says Neander, "longing desire for better times, profound Christian feeling, a meditative mind, and a glowing imagination, such are the peculiar characteristics of his spirit and of his writings. His ideas were presented for the most part in the form of comments and meditations on the New Testament; but the language of the Bible furnished him only with such hints as might turn up for the matter which he laid into them by his allegorizing mode of interpretation; although the types which he supposed he found presented in the Scriptures, reacted in giving shape to

his intuitions. As his writings and ideas found great acceptance in this age among those who were dissatisfied with the present, and who were longing after a different condition of the church; and the Franciscans, who might easily fancy they discovered, even in that which is certainly genuine, in Joachim's writings, a prophecy referring to their order, so a strong temptation arose to the forging of works under his name, or the interpolating those which really proceeded from him. The loose connection of the matter in his works, made it easy to insert passages from other hands; and this character of the style renders a critical sifting of them difficult."

The title of Joachim's book, 'The Everlasting Gospel,' is borrowed from Rev. xiv. 6, and by this expression he understood, following the view of Origen, a new spiritual apprehension of Christianity, as opposed to the sensuous Romish point of view, and answering to the age of the Holy Spirit. A great excitement was produced by the publication in 1254 of the 'Introductory to the Everlasting Gospel,' which claimed all the prophecies of Joachim, as referring to the Franciscan order, and alleged that St. Francis was that apocalyptic angel whom John saw flying in the midst of heaven. Joachim had taught that two imperfect ages or dispensations were past, those of the Father and of the Son; and that a third more perfect was at hand, that of the Holy Spirit. The 'Introductory' of Gerhard, however, alleged that the gospel of Christ would be abrogated in the year 1260, and the new and eternal gospel would take its place, and that the ministers by whom this new dispensation would be introduced were to be itinerant barefooted friars. The commentary thus grafted upon the writings of Joachim by a Franciscan monk, excited the utmost indignation against the mendicant monks, and the University of Paris complained so loudly against the 'Introductory,' that by order of the Pope it was publicly burnt.

YOGIS. See YOGIS.

JOHANNITES, a sect which arose in Constantinople in the beginning of the fifth century, deriving their name from John Chrysostom, the validity of whose deposition they refused to acknowledge. On Sundays and festival days they held their private meetings, which were conducted by clergymen who thought like themselves, and from these alone they would receive the sacraments. So keenly did they feel in regard to the deposition of their bishop, that sanguinary tumults ensued. This seclusion spread more widely in the church, and many bishops and clergymen joined the party. They were encouraged by the Roman church, which constantly maintained the innocence of Chrysostom. Atticus, the second successor of the deposed, being of a conciliatory spirit, introduced the name of Chrysostom into the church prayers offered in behalf of bishops who had died in the orthodox faith. Through the influence of the same benevolent prelate, a universal amnesty was obtained for all the adherents of Chrysostom

among the clergy. Thus a still more extensive schism was obviated; but a small party of Johannites still continued to hold their ground at Constantinople. The first who succeeded in putting an end to the schism in that city was the patriarch Proclus, who prevailed upon the emperor Theodosius II. in A. D. 438, to allow the remains of Chrysostom to be brought back to Constantinople, and to be buried there with solemn pomp; and having thus gratified the remnant of the Johannites, he persuaded them to connect themselves once more with the dominant church.

JOHN (ST.), CHRISTIANS OF. See MENDEANS.

JOHN (ST.) BAPTIST'S DAY, a Christian festival, which is traced back to the fifth century. It was instituted in commemoration of the nativity of John the Baptist; the only nativity besides that of our Lord celebrated in the church, but allowed on account of its special connection with the birth of the Saviour. It is held on the 24th of June. In A. D. 506 it was received among the great feasts like Easter, Christmas, and other festivals; and was celebrated with equal solemnity, and in much the same manner.

JOHN (ST.) BAPTIST'S MARTYRDOM, a festival celebrated in the Greek church on the 29th of August.

JOHN (ST.) EVANGELIST'S DAY, a Christian festival celebrated in commemoration of John the beloved disciple. It is observed on the 27th of December. In the Greek church, the 26th of September is consecrated to the Assumption of the Body of St. John the Evangelist. The same church has also a festival in honour of this evangelist, which is celebrated on the 8th of May.

JOHNSONIANS, the followers of Mr. John Johnson, who was for many years a Baptist minister in Liverpool, in the eighteenth century. His peculiar sentiments may be thus briefly stated. He held that faith is not a duty which God requires of man, but a grace which it is impossible to convert into a duty, and which cannot be required of any created being. The want of faith, therefore, in his view, was not a sin, but a mere vacuity or nonentity. The principle of faith then was regarded by Mr. Johnson as a work not wrought by man, but the operation of God, and hence it is not the soul of man which believes, but the principle of grace within him. He maintained that the holiness of the first man Adam was inferior to that of the angels, much more to that of the saints, who are raised above the angels in glory. He regarded it as not the duty of the ministers of the gospel to preach the law, or to inculcate moral duties upon their people, seeing they are appointed not to preach the law, but the gospel. Still further, Mr. Johnson held that the blessings of spiritual grace and eternal life being secured in Christ prior to the fall, were never lost, and consequently could not be restored. This excellent Baptist minister entertained high supra-lapsarian notions on the

subject of the Divine decrees, and he admitted the universality of the death of Christ. On the doctrine of the Trinity, his followers seem to have embraced the INDWELLING SCHEME (which see), with Calvinistic views of justification and the atonement.

In the last Census, that of 1851, no congregations of this body are reported as now existing in England. It does not appear that the *Johnsonians* ever had a footing in either Scotland or Ireland.

JORDAN (BATHING IN THE), an annual ceremony observed by the Syrian Christians, as well as by Greeks, Nestorians, Copts, and many others, who plunge naked into the river at the supposed spot where the miraculous passage of the Israelites was effected, and where also our blessed Lord was baptized. It is performed at Easter by pilgrims who have come from all parts, and encountered the utmost privations and difficulties, in order to purify themselves in the sacred waters. Not unfrequently the number of pilgrims on such occasions amounts to several thousand people of both sexes and all nations. "Once a-year," says Mr. Stanley, in his 'Sinai and Palestine,' "on the Monday in Passion Week, the desolation of the plain of Jericho is broken by the descent from the Judean hills of five, six, or eight thousand pilgrims, who are now, from all parts of the Byzantine Empire, gathered within the walls of Jerusalem. The Turkish governor is with them, an escort of Turkish soldiers accompanies them, to protect them down the desert hills against the robbers, who, from the days of the good Samaritan downwards, have infested the solitary pass. On a bare space beside the tangled thickets of the modern Jericho—distinguished by the square tower, now the castle of its chief, and called by pilgrims 'the House of Zaccheus'—the vast encampment is spread out, recalling the image of the tents which Israel here first pitched by Gilgal. Two hours before dawn, the rude Eastern kettle-drum rouses the sleeping multitude. It is to move onwards to the Jordan, so as to accomplish the object before the great heat of the lower valley becomes intolerable. Over the intervening desert the wide crowd advances in almost perfect silence. Above is the bright Paschal moon—before them moves a bright flare of torches—on each side huge watch-fires break the darkness of the night, and act as beacons for the successive descents of the road. The sun breaks over the eastern hills as the head of the cavalcade reaches the brink of the Jordan. Then it is, for the first time, that the European traveller sees the sacred river, rushing through its thicket of tamarisk, willow, and agnus-castus, with rapid eddies, and of a turbid yellow colour, like the Tiber at Rome, and about as broad—sixty or eighty feet. The chief features of the scene are the white cliffs and green thickets on each bank, though at this spot they break away on the western side, so as to leave an open space for the descent of the pilgrims. Beautiful as the scene is, it is impossible not to feel a momentary disappointment at the conviction, pro-

duced by the first glance, that it cannot be the spot either of the passage of Jo-shua or of the baptism of John. The high eastern banks (not to mention the other considerations named before) preclude both events. But in a few moments the great body of pilgrims, now distinctly visible in the breaking day, appear on the ridge of the last terrace. None, or hardly any, are on foot. Horse, mule, ass, and camel, in promiscuous confusion, bearing whole families on their backs—a father, mother, and three children perhaps on a single camel—occupy the vacant spaces between and above the jungle in all directions.

“If the traveller expects a wild burst of enthusiasm, such as that of the Greeks when they caught the first glimpse of the sea, or the German armies at the sight of the Rhine, he will be disappointed. Nothing is more remarkable in the whole pilgrimage to the Jordan, from first to last, than the absence of any such displays. Nowhere is more clearly seen that deliberative business-like aspect of their devotion so well described in Eothen, unrelieved by any expression of emotion, unless, perhaps, a slight tinge of merriment. They dismount, and set to work to perform their bath; most on the open space, some further up amongst the thickets: some plunging in naked—most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding-sheets. Most of the bathers keep within the shelter of the bank, where the water is about four feet in depth, though with a bottom of very deep mud. The Coptic pilgrims are curiously distinguished from the rest by the boldness with which they dart into the main current, striking the water after their fashion alternately with their two arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of the Nile; crashing through the thick boughs of the jungle which, on the eastern bank of the stream, intercepts their progress, and then re-crossing the river higher up, where they can wade, assisted by long poles which they have cut from the opposite thickets. It is remarkable, considering the mixed assemblage of men and women in such a scene, there is so little appearance of levity and indecorum. A primitive domestic character pervades in a singular form the whole scene. The families which have come on their single mule or camel now bathe together with the utmost gravity, the father receiving from the mother the infant, which has been brought to receive the one immersion which will suffice for the rest of its life, and thus, by a curious economy of resources, save it from the expense and danger of a future pilgrimage in after years. In about two hours the shores are cleared; with the same quiet they remount their camels and horses; and before the noonday heat has set in, are again encamped on the upper plain of Jericho. At the dead of night, the drum again wakes them for their homeward march. The torches again go before; behind follows the vast multitude, mounted, passing in profound silence over

that silent plain—so silent, that but for the tinkling of the drum, its departure would hardly be perceptible. The troops stay on the ground to the end, to guard the rear, and when the last roll of the drum announces that the last soldier is gone, the whole plain returns to its perfect solitude.”

From the time when our Lord was baptized in the Jordan, this river has always had a peculiar sacred interest attached to it. Hence, as we learn from the writer whom we have just quoted, “In the mosaics of the earliest churches at Rome and Ravenna, before Christian and Pagan art were yet divided, the Jordan appears a river-god, pouring his streams out of his urn.” It was the earnest wish of Constantine, the first Christian Emperor, and has been the wish of multitudes since his time, to be baptized in the waters of the Jordan; and for this purpose not Romanists and Greeks only, but many Protestants also, have carried off and carefully preserved water taken from the sacred river.

**JORMUNGAND**, the Midgard serpent of the Scandinavian mythology, begotten by Loki. The Prose Edda relates that Thor fished for this serpent, and caught him. (See **HYMIR**.) Thor gains great renown for killing the Midgard serpent; but at the same time, recoiling nine paces, falls dead upon the spot, suffocated with the floods of venom which the dying serpent vomits forth upon him. See **SCANDINAVIANS (RELIGION OF THE ANCIENT)**.

**JOTUN**, the giants of the ancient Scandinavians. **JOTUNHEIM** (Giants' home), the region of the giants in the old Scandinavian cosmogony.

**JOY OF THE LAW (FESTIVAL OF THE)**, a name given to the ninth day of the Feast of Tabernacles among the Modern Jews. “On this day,” says Mr. Allen, “three manuscripts of the Pentateuch are taken out of the ark, and carried by the Chassan and two other persons round the altar. Then they are laid upon the desk, and three portions are read by three different persons, one portion from each manuscript. The first of these portions is the last section, or thirty-third and thirty-fourth chapters of Deuteronomy; for this is the day on which the annual reading of the law is concluded. But as soon as this course is finished, it is immediately recommenced. The second portion now read consists of the first chapter, and first three verses of the second chapter, of Genesis. ‘The reason of which,’ it is said, ‘is to show that man should be continually employed in reading and studying the Word of God.’”

“On this day those offices of the synagogue which are annual are put up to public auction for the year ensuing, and assigned to the best bidder. The whole of these nine days is a season of great joy and festivity, and the last is the most joyful and festive of all.”

**JUBILATION (THE GIFT OF)**, a privilege alleged by theurgic mysticism to be granted to eminent Romish saints, whereby they are enabled in their

last moments to sing a triumphant death-song. Thus Maria of Oignys, when on the point of death, sang, we are told, without remission, for three days and nights, her ecstatic swan-song.

JUBILEE, a season of festival and restitution among the ancient Jews, which followed seven Sabbatic years, thus occurring every fiftieth year. The name is supposed by Calmet to be derived from a Hebrew word *hobil*, which means to restore; because lands which had been alienated were restored to their original owners. The Septuagint translates the word *gobil* by remission, and Josephus by liberty. The Scriptural warrant for the observance of the jubilee by the Jews is contained in Lev. xxv. 8—13, and runs as follows: "And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee: it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession." The return of the year of jubilee was announced by sound of trumpet on the tenth day of the month Tisri, answering to our October. The first jubilee occurred on the sixty fourth year after the Israelites entered into the land of Canaan. From that period seventeen jubilees were reckoned until the Babylonish captivity, which fell out in the end of a Sabbatical year, and the thirty-sixth year of the jubilee. After the return of the Jews from Babylon, and the rebuilding of the Temple, the jubilee festival seems never to have been observed.

It has been much disputed among the Jews whether the fiftieth or the forty-ninth year was the year of jubilee. Maimonides maintained the former, while many eminent Rabbis have declared in favour of the latter. There were two special advantages which arose from the year of jubilee,—the manumission of servants, and the restoration of families to their ancient possessions. Servants were not absolutely freed from bondage until the tenth day of Tisri, which, as we have seen, commenced the year of jubilee; but for nine days before, they spent their time in festivities and amusements of every kind, and wore garlands upon their heads in token of joy for their approaching liberty. But the most remarkable privilege which the jubilee brought along with it, was the restoration of houses and lands to their original

owners. The Jews, it is well known, were remarkably strict in preserving their genealogies, that each family might be able to establish its right to the inheritance of its ancestors; and thus, although an estate might change hands a hundred times, it of necessity returned every fiftieth year to its original owner. In purchasing an estate, accordingly, the practice among the Jews was to consider how many years had passed since the last jubilee, and then to purchase the profits of the remaining years till the next. No man was allowed to sell his house or his field till the time of jubilee, unless constrained by poverty to do so; and even after he had sold it, the purchaser must surrender the estate should the original owner, before the year of jubilee, be in such circumstances that he can redeem it. Nay, even a near relative could redeem the land for the benefit of the original proprietor. Hebrew servants sold to strangers or into the family of proselytes, had the privilege of redemption either by themselves or their relatives. Josephus informs us that in the later periods of the Jewish history there was a general cancelling of debts at the return of jubilee. The political advantages of such an arrangement as that of the jubilee are obvious. The Hebrew government was thus made to rest on an equal agrarian law. It made provision, as Dr. Graves remarks, in his 'Lectures on the Pentateuch,' for the support of 600,000 yeomanry, with from six to twenty-five acres of land each, which they held independent of all temporal superiors, and which they might not alienate, but on condition of their reverting to the families which originally possessed them, every fiftieth year.

JUBILEE (ROMISH), a ceremony celebrated by the Church of Rome at stated periods, with great pomp and splendid preparations. It was first instituted by Pope Boniface VIII., at the close of the thirteenth century. In the year 1299, a notion was extensively propagated among the inhabitants of Rome, that those who should, in the course of the following year, visit the church of St. Peter's, would obtain the pardon of all their sins, and the same privilege would be enjoyed on every hundredth year. In conformity with this popular expectation and belief, he sent an epistle throughout Christendom, which contained the assertion that a jubilee of indulgences was sanctioned by the ancient ecclesiastical law, and therefore he decreed that, on every hundredth year, all who should confess and lament their sins, and devoutly visit St. Peter's church at Rome, should receive a plenary indulgence; or, in other words, a complete remission of all sins, past, present, and to come. An indulgence of this kind had hitherto been limited to the Crusaders. The consequence was, that multitudes crowded to Rome from all parts on the year of jubilee, and it was estimated that 2,000,000 people visited Rome in the course of the year 1300. Mr Gibbon, in his 'Decline and Fall of the Roman Empire,' thus describes the state of matters on that occasion:—"The wel-

come sound," says he, "was propagated throughout Christendom, and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims, who sought to expiate their sins in a journey, however costly and laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy or accurate, and they have probably been magnified by a dexterous clergy, well apprised of the contritious effect of example; yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood day and night with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altars."

The experiment far exceeded the expectation of either the Pope or the people, and the treasury was so amply replenished by the contributions of the pilgrims, that a century was naturally thought too distant an interval to secure so obvious an advantage for the Church. Clement VI., therefore, repeated the jubilee in A. D. 1350; and Urban VI., in A. D. 1389, reduced the interval to thirty three years, the supposed length of time to which the life of our Lord on earth extended. Finally, Paul II., in 1475, established that the festival of the jubilee should be celebrated every twenty-five years, which continues to be the interval at which this great festival is observed. As a recent specimen of a jubilee bull, we make an extract from that which was issued by the Pope in 1821, appointing the jubilee for the following year: "We have resolved," says he, "by virtue of the authority given to us from heaven, fully to unlock that sacred treasure composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints which the author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences: what is their efficacy in the remission not only of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by fruits worthy of penance for sins of commission and omission, and are now purifying in the fire of Purgatory." The last jubilee took place in 1850, under the auspices of the present Pope, Pius IX.

**JUDAISM**, the system of doctrine and practice maintained by the Jews. See **JEWS (ANCIENT)**, **JEWS (MODERN)**.

**JUDAIZING CHRISTIANS**. The Christian church, at its first formation, was composed of two separate and distinct classes of converts—those drawn from the ranks of the Jews, and those drawn from the ranks of the heathens. The converts from Judaism brought with them into the Christian church many strong prejudices in favour of Jewish rites and observances, which they were most unwilling to regard as of temporary and not permanent obligation. Accordingly, we find the Judaizing party, at a very early period, making an effort to persuade Paul to yield to their views in circumcising Titus, though a Gentile convert. The Apostle firmly resisted their demands in this matter; but soon afterwards, some persons belonging to the same party followed him to Antioch, where they had almost succeeded, by their intemperate zeal, in raising a schism in the church. The points in dispute were referred to a meeting of the apostles and elders which was held at Jerusalem, where, after the most careful deliberation, it was agreed that circumcision should be declared not to be binding upon the Gentiles, and nothing farther was exacted than the abstaining from meats offered to idols, and from blood, and from things strangled, and from fornication; and by this arrangement, which was obviously intended for a transition state of the church, the opposition between the Jewish and Hellenist parties was broken down. (See **BLOOD**.) By the decision of the brethren at Jerusalem, harmony was restored in the church at Antioch. The Judaizing party, however, gradually increased to such an extent, that all the churches which Paul had planted were agitated by controversy, so that the Apostle's peace of mind was disturbed, and even his life endangered. In the heat of the controversy, the labours of the great Apostle of the Gentiles were brought to a close.

The ministry of the Apostle John in Asia Minor went far to reconcile the contending parties; but still the opposition of the Judaizing Christians was not wholly suppressed, and in the middle of the second century, the controversy raised by these zealots for the Mosaic law continued to be carried on with nearly as much vigour as in apostolic times. Nay, a church founded on Judaizing principles existed at Pella down to the fifth century. That there were other churches of the same kind in different places is in the highest degree probable, from the tenacity with which many Jewish converts adhered to the observance of the law of Moses. All Judaizers, however, in course of time, as we learn from Irenæus, came to be known by the name of **EBIONITES** (which see).

**JUDAS (ST.) ALPHIUS (DAY OF)**, a festival celebrated in the Greek church on the 19th June.

**JUDE'S DAY (ST.)**. See **SIMON (ST.)** and **JUDE (ST.)**, **DAY OF**.



**JUDGMENT-DAY.** The time of the general judgment is a secret which God has reserved for himself. Hence we are expressly informed by the Redeemer, "Of that day and hour knoweth no man, no, not the angels of heaven." From various expressions which occur in the Apostolic Epistles, it would appear that, at a very early period in the history of the Christian church, an idea began to be entertained by some that the day of the Lord was near. Thus, in the Second Epistle to the Thessalonians, Paul beseeches them not to be shaken in mind or troubled, as if the day of Christ were at hand. It is called a day, but that term in Scripture is often used indefinitely, sometimes for a longer, sometimes a shorter period. What is to be the duration of the Judgment-Day we are in utter ignorance; but of one thing we are assured, that whereas "it is appointed unto all men once to die, after death cometh the judgment."

**JUDGMENT-HALL OF PILATE.** The solemn scene of our Lord's appearance in the judgment-hall of the Roman governor, is represented in the course of the Romish ceremonies which are annually held at Rome during Holy Week. Mr Seymour thus describes it from personal observation:—"The gospel is read by three priests. One of them personates the evangelist who wrote the gospel; and his part is to read the narrative as detailed. A second personates Pontius Pilate, the maid at the door, the priests, the Pharisees; and his part is to read those sentences which were spoken by them. The third personates our Lord Jesus Christ; and his part is to read the words which were uttered by him on the occasion. To give the greater effect to the whole, the choir is appointed to undertake those parts which were the words of the multitude. The different voices of the priests reading or intoning their different parts—Pilate speaking in one voice, Christ in another, while the choir, breaking forth, fill the whole of the vast church with the shout, 'Crucify him! Crucify him!' and again with the cry 'Not this man, but Barabbas!' produce a most singular effect."

**JUDGMENT (GENERAL).** That there will be a period of final retribution, when men shall be summoned to impartial judgment, according to their character and actions, is a doctrine both of reason and revelation. The simple notion of a Supreme Being necessarily supposes him to be possessed of perfect justice, as well as the other moral attributes which are essential to his character as the ruler of the universe. On contemplating, however, the state of matters around us, we cannot fail to be struck with the evident inequality of the distribution of the goods and ills of this life. The wicked may often be seen to spend their days in prosperity, and the righteous in adversity and sorrow. Such an anomalous arrangement as this seems plainly to point to a period of future adjustment, when each man shall receive his final recompense, according to the deeds done in the body, whether they have been

good, or whether they have been evil. If there is a just God, who sits upon the throne of the universe, the inference is undoubted, that it must ultimately be well with the righteous, and ill with the wicked. Hence, among the unenlightened heathen, in all ages, the belief has uniformly prevailed of a general judgment. In ancient times, the idolaters of Greece and Rome believed that when the souls of men left their bodies at death, they appeared before certain judges—Minos, Rhadamanthus, and Æacus—who, after an impartial investigation, pronounced sentence upon them, consigning them either to the abodes of bliss, or to the regions of torment. The notions of the heathen, however, referred solely to a private and individual, not to a public and general judgment.

It is to the Holy Scriptures alone that we are indebted for the knowledge of a general judgment, which will take place in the sight of an assembled universe. The following passages, among others, clearly establish this point: Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" Mat. xxv. 31, 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "A general judgment," says Dr. Dick, "at which all the descendants of Adam will be present, seems necessary to the display of the justice of God, to such a manifestation of it as will vindicate his government from all the charges which impiety has brought against it, satisfy all doubts, and leave a conviction in the minds of all intelligent creatures that he is righteous in all his ways, and holy in all his works. It is expedient that, at the winding up of the scheme, all its parts should be seen to be worthy of Him by whom it was arranged and conducted. In this way, those who have witnessed, with many disquieting thoughts, the irregularity and disorder in the present system, will have ocular evidence that there never was the slightest deviation from the principles of equity, and that the cause of perplexity was the delay of their full operation. They will see the good and the bad no longer mingled together, and apparently treated alike, but separated into two classes, the one on the right hand of the Judge, and the other on his left, and distinguished as much at least by their respective sentences as by the places which they occupy. We perceive, then, the reason that the judgment passed upon each individual at the termination of his life will be solemnly ratified at the end of the world. There may be another reason for the public exercise

of justice in the final allotment of the human race. It may be intended to be a spectacle to the universe; it may be an act of the divine administration, which will extend its influence to all the provinces of his empire. We are sure that angels will witness it; and if there are other orders of rational creatures, it may be a solemn lesson to them, by which they will be confirmed in fidelity to their Creator, and filled with more profound veneration of his infinite excellencies."

The Day of Judgment is the last article in the creed of the Mohammedans. It will be ushered in, as they believe, by the angel Israfil, who will sound a trumpet, the first blast of which will not only overthrow cities, but level mountains; the second, that of extermination, will annihilate all the inhabitants of earth, and lastly the angel of death; and at the third, or blast of resurrection, they will be restored to life, and rise to the final judgment. All will appear naked; but those who are designed for Paradise will receive clothes, and, during the trial of the wicked, will surround the throne of God. The judgment, according to the Moslem notions, is thus described in Algazali's creed:—"He shall also believe in the balance wherein, with the weights of atoms and mustard seeds, works will be weighed with the utmost exactness. Then the books of the good works, beautiful to behold, will be cast into the scale of light, by which the balance shall be depressed according to their degrees with God, out of the favour of God and the books of evil deeds into the scale of darkness, by which the balance shall lightly ascend, by the justice of the Most High. It must also be believed that there is a real way extended over the middle of hell, sharper than a sword, and finer than a hair, on which, by the divine decree, the feet of unbelievers shall slip, so that they shall fall into the fire, while the feet of believers will remain firm on it, and they will be led into an habitation that will last. It must also be believed that the faithful will then drink out of Mohammed's lake, which will prevent their thirsting any more. Its breadth is a month's journey, and the water is whiter than milk and sweeter than honey; the cups placed round are as numerous as the stars, and it is supplied by two pipes from the river Cauther. Men must also believe in the final reckoning, which will be strict with some, with others more indulgent, while they who are near to God will enter the garden without any. Then God will question any of his prophets whom he pleases concerning his mission, and whom he pleases of the unbelievers the reason of their accusing as liars those who were sent to them. He will also interrogate heretics concerning the Sonnah, and the Moslems concerning their works."

Throughout almost the whole of the tenth century, Europe was agitated with the expectation that the day of general judgment and final consummation was at hand. The idea was founded on Rev. xx. 2—4.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This passage was interpreted to mean, that after a thousand years from the birth of Christ, Satan would be let loose, Antichrist would appear, and the end of the world would come. Accordingly, the utmost excitement and alarm prevailed. Many, transferring their property to the churches and monasteries, set out for Palestine, where they supposed Christ would come down from heaven to judge the world. Others gave up their all to the priests and monks; while in many instances the deed of gift distinctly bore as its reason these words, "The end of the world being now at hand." Not before the close of the century did the delusion finally pass away. From that period down to the present day, individuals have occasionally been found who have persuaded themselves, and sought to convince others, that the final judgment was near. But the precise time when that great event will happen is wisely concealed, that men may be always on the watch, seeking ever to be ready; for at such an hour as we think not the Son of man cometh.

JUDICIUM DEI. See ORDEAL.

JUGA, or JUGALIS, a surname of JUNO (which see), as presiding over marriage. She had a temple under this name in the forum at Rome.

JUGATINUS, a god of marriage among the ancient Romans.

JUGGERNATH, or JAGAT-NATH (the lord of the world), a popular object of worship in the district of Cuttack, on the sea-coast of Orissa, in Hindustan. This Hindu deity is a form of *Vishnu*. The pagoda or temple dedicated to the worship of Juggernath stands close to the sea-shore, and, from its peculiar prominence, serves as an important sea-mark in guiding mariners to the mouth of the Ganges. The image is a carved block of wood, of frightful aspect, painted black, with a distended mouth of a bloody colour. On festival days, the throne of the idol is placed upon a stupendous moveable tower, sixty feet high, resting on wheels. Juggernath is accompanied with two other idols, of a white and yellow colour, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes, by which the people drag it along. The officiating high priest is stationed in front of the idol, and all around

it are thousands of massive sculptures, which emblematically represent those scenes of revolting indecency and horrid cruelty which are the essential characteristics of this worship. The procession of the idol is thus described by Mr. Sterling, in his 'Account of Orissa':—"On the appointed day, after various prayers and ceremonies, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, but a cord being fastened round their necks, they are dragged by the priests down the steps and through the mud, while others keep their figures erect, and help their movements by shoving from behind, in the most indifferent and unceremonious manner. Thus the monstrous idols go, rocking and pitching along, through the crowd, until they reach the cars, which they are made to ascend by a similar process, up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims when the images first make their appearance through the gate. They welcome them with shouts and cries; and when the monster Juggernaut, the most hideous of all, is dragged forth, the last in order, the air is rent with acclamations. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of such an immense mass of human beings, produce an astounding effect."

As the car moves with its monstrous idol, numbers of devotees cast themselves under its wheels, and are instantly crushed to pieces; while such instances of self-immolation are hailed with the acclamations of applauding thousands. The worship of this idol in his temple exhibits only a scene of the most disgusting obscenity. The temple of Juggernaut is regarded as the most sacred of all the Hindu places of worship, and immense crowds of pilgrims resort thither annually, calculated by the late Dr. Carey to amount to 1,200,000, multitudes of whom die by the way from want, disease, or exhaustion. At fifty miles' distance, the sands are whitened with the skulls and bones of pilgrims, who have perished before reaching the sacred spot.

The temple of this deity at Orissa is undoubtedly the most celebrated of all the buildings erected for his worship, but many other shrines sacred to Juggernaut are found throughout Hindustan. "As there are numbers of sacred rivers in India," says Dr. Duff, "but the Ganges, from being the most sacred, has acquired a monopoly of fame—so there are many shrines of Juggernaut in India, though the one at

Puri, from being the largest and most venerated, has, in like manner, acquired exclusive celebrity. In hundreds, or rather thousands of places, where there are no temples, properly so called, there are still images and cars of Juggernaut, fashioned after the model of the great prototypes at Orissa. There is scarcely a large village in all Bengal without its car of Juggernaut. In Calcutta and its neighbourhood there are scores of them—varying in size from a few feet up to thirty or forty in height. What a view must open up to you of the fearful extent and magnitude of this destructive superstition, when you try to realize the fact, that, on the anniversary occasion of the car-festival, all the millions of Bengal are in motion; that, when the great car at Puri is dragged forth amid the shouts and acclamations of hundreds of thousands assembled from all parts of India, on the very same day, and at the very same hour, there are hundreds of cars rolled along throughout the widely scattered districts and cities and villages of the land; so that there are not merely hundreds of thousands, but literally millions, simultaneously engaged in the celebration of orgies, so stained with licentiousness and blood, that, in the comparison, we might almost pronounce the Bacchanalia of Greece and Rome innocent and pure!"

**JUHLES**, a name given to aerial spirits or demons among the Laplanders, from whom they receive a sort of adoration, though no statues or images of them exist. This spirit-worship is conducted under particular trees. On Christmas Eve, and the day following, they celebrate what is called the Festival of the Juhes. On this occasion there is a strict abstinence from animal food; and of the articles used for refreshment, they carefully reserve some fragments, which are thrown into a box made of birch, and suspended from the branch of a tree behind the house, that the spirits may have an opportunity of feasting upon them. Scheffer considers this festival as partaking partly of a Christian and partly of a Jagan character.

**JU-JU**. See FETISH-WORSHIP.

**JUMALA**, the supreme deity of the inhabitants of Lapland. He was represented by a wooden idol in human form, seated on a sort of altar, with a crown on his head and a bowl in his lap, into which the devotees threw their voluntary oblations. See LAPLANDERS (RELIGION OF).

**JUNOUTRI**, a village on the banks of the river Jumna, and considered by the Hindus as a spot of remarkable sanctity—Hindus who perform the pilgrimage to this place from the low countries being themselves almost deified after this adventure. Along the banks of this river are a race of Hindus who, like the Parsees, worship the sun. The devout among them will on no account taste food while the orb is above the horizon, and many are found who refuse to sit down during the day while the sun is visible.

**JUMPERS**, a name given to those who practised jumping or leaping as an exercise of divine worship,

and expressive of holy joy. This strange practice was commenced about the year 1760 in the western part of Wales, among the followers of Harris, Rowland, Williams, and others, who were instrumental in giving rise to a serious awakening among the people in that district. The novel custom was disapproved by not a few of those who waited on the ministry of these pious and zealous men; but it was seriously defended in a pamphlet published at the time by Mr. William Williams, who is generally termed the Welsh poet. The arguments of this singular production were chiefly drawn from Scripture. The practice which gave rise to the name of Jumpers, spread over a great part of Wales, and it was no uncommon thing to find congregations when engaged in solemn worship disturbed by individuals groaning, talking aloud, repeating the same words thirty or forty times in succession; some crying in Welsh, glory, glory, others bawling Amen with a loud voice, and others still jumping until they fell down quite exhausted. Mr. Evans, in his Sketch of the Denominations of the Christian world, describes a meeting among Jumpers which he himself witnessed. "About the year 1785," says he, "I myself happened very accidentally to be present at a meeting, which terminated in *jumping*. It was held in the open air, on a Sunday evening, near Newport, in Monmouthshire. The preacher was one of Lady Huntington's students, who concluded his sermon with the recommendation of *jumping*; and to allow him the praise of consistency, he got down from the chair on which he stood, and jumped along with them. The arguments he adduced for this purpose were, that David danced before the ark—that the babe leaped in the womb of Elizabeth—and that the man whose lameness was removed, *leaped* and praised God for the mercy which he had received. He expatiated on these topics with uncommon fervency, and then drew the inference, that *they* ought to show *similar expressions* of joy, for the blessings which Jesus Christ had put into their possession. He then gave an impassioned sketch of the sufferings of the Saviour, and hereby roused the passions of a few around him into a state of violent agitation. About nine men and seven women, for some little time, rocked to and fro, groaned aloud, and then *jumped* with a kind of frantic fury. Some of the audience flew in all directions; others gazed on in silent amazement! They all gradually dispersed, except the *jumpers*, who continued their exertions from eight in the evening to near eleven at night. I saw the conclusion of it; they at last knelt down in a circle, holding each other by the hand, while one of them prayed with great fervour, and then *all* rising up from off their knees, departed. But previous to their dispersion, they wildly pointed up towards the sky, and reminded one another that they should soon meet *there*, and be *never* again separated! I quitted the spot with astonishment." Such scenes as that now described could only have occurred among

people of a warm, fervid, enthusiastic temperament, whose feelings had been wrought up to a high pitch of religious excitement.

JUNO, a heathen goddess regarded by the ancient Romans as the Queen of Heaven. She corresponds to the *HERA* (which see) of the Greeks. This female divinity was worshipped at Rome from very early times, and at a later period she had a temple reared to her honour on the Aventine hill. She was the special protector and patron of the female sex, and presided over all connected with marriage. Women sacrificed to her on their birth-day, but more especially at the festival of the *Matronalia*, on the 1st of March. The month of June, which received its name from this goddess, was considered in ancient times as a particularly suitable period for marriage. A law was passed at Rome in the reign of Numa, that no prostitute should be allowed to touch the altar of Juno, and if she did happen to touch it, that she should appease the offended goddess by offering a female lamb in sacrifice.

JUPITER, the Lord of heaven among the ancient Romans, who presided over all celestial phenomena, such as thunder, rain, hail, and all atmospheric changes. He was the husband of JUNO (which see.) When the people wished for rain, they directed their prayers to Jupiter. He was regarded as the best and greatest of the gods, and therefore his temple occupied a conspicuous position on the summit of the Capitoline hill. He was the special guardian and protector of Rome; hence the first official act of a consul was to sacrifice to this god, and a general who had been successful in the field offered up his special thanks to Jupiter. The Roman games and Ferie were celebrated in his honour. All human events were under the control of this deity, and, accordingly, Jupiter was invoked at the commencement of any undertaking, whether sacred or secular. Rams were sacrificed to Jupiter on the ides of every month, and in the beginning of every week. He was the guardian of law, and the patron of justice and virtue. The white colour was sacred to him, and white animals were sacrificed to propitiate him. The *Jupiter* of the Romans was identical with the *Zeus* of the Greeks, and the *Ammon* of the Egyptians.

JUSTICE, an essential attribute of the Divine Being as he is described in the Word of God, where we are informed that he is "just and true in all his ways," as well as "holy in all his works." This moral attribute of Deity has been distinguished into absolute and relative, universal and particular. The one refers to the absolute rectitude of his nature, the other to his character and actings as a moral governor. The one, therefore, regards what he is in himself, the other what he is in relation to his creatures.

JUSTICERS (ITINERANT), officers appointed by Richard Cœur de Lion, king of England, to watch over the interests of the Jews resident within the kingdom. They were instructed to protect the He-

brews against all oppression, to secure them in their interests and property, to decide all controversies or quarrels between them and the Christians, to keep the seal of their corporation, and the keys of their public treasury. The Justicers, in short, were to superintend the civil affairs of the Jews throughout all parts of England.

JUTURNA, the nymph of a well in Latium, the water of which was considered so peculiarly sacred, that it was used in almost all sacrifices. A chapel was dedicated to this nymph at Rome in the Campus Martius, and sacrifices were offered to her on 11th January both by the state and by private individuals.

JUVENTAS. See *HEBE*.

## K

KAABA, a building at Mecca, in Arabia, which has long been famed as the annual resort of multitudes of Mohammedan pilgrims. The legendary history of its origin is curious. When Adam and Eve were driven out of Paradise, Adam fell on the mountain in Ceylon which is still known by the name of Adam's Peak, where the print of Adam's foot is still shown; and the mountain is regarded as sacred both by the Budhists and Mohammedans. Eve, on the other hand, fell on the shore of the Red Sea, where the fort of Jeddah now stands, and the tomb of Eve, at the gate of the town, is one of the sacred places to be visited in the Hadj. For two hundred years our first parents are said to have wandered over the earth in search of each other, and at length they met together on Mount Ararat. Delighted at discovering his beloved partner, Adam lifted up his hands in thanksgiving to God, and implored that another of the blessings he had lost might be restored to him, namely, the shrine in Paradise at which he had been wont to worship, and round which the angels used to move in adoring processions. His prayer was heard, and a tabernacle formed of radiant clouds was lowered down by the hands of angels, towards which Adam thenceforth turned in prayer, and walked round it daily seven times, in imitation of the sacred processions of the angels.

When Adam died, the tabernacle of clouds was again taken up into heaven, and another similar in form was built of stone and clay in the same place by Seth, the son of Adam. The Deluge, of course, washed this building away, and it is said to have been rebuilt by Ishmael, assisted by his father Abraham. While engaged in rearing this building, the angel Gabriel brought them a stone, said to have been one of the precious stones of Paradise, which they inserted in a corner of the outer wall of the Kaaba, where it remains to this day, to be devoutly kissed by the Hadj or pilgrim to Mecca. The present Kaaba is of no great antiquity, having been renewed no fewer than eight times, and, as far as could be, with the old materials, a reddish sandstone. The singular appearance of the structure, however,

affords strong evidence that it has been scrupulously restored after the original design. The last building was nearly washed away by a torrent which inundated the town, and the present was erected so late as 1624 by Amurath IV. It was rebuilt before Mohammed had commenced his public career, and it is curious that he should have been the person chosen to lift the black stone into its place.

The appearance of the Kaaba is thus described by Borekhardt the traveller:—"It contains but one small apartment, then level with the ground, but now raised so much above it, that it can only be entered by a moveable ladder. The walls are hung with a rich red silk, interwoven with flowers and silver inscriptions, which was replaced by the Pasha, and the old hangings were cut up and sold to devotees at enormous prices. The room is opened only three days in the year, and many pilgrims never enter it, for it is not obligatory: it can receive very few at a time, and a fee is exacted, to the indignation of the devout, who regard it as desecrating the holiest spot upon earth. It is customary to pray on entering, and I overheard ejaculations which seemed to come from the heart:—'O God of the Koran, forgive me, my parents, and my children, and deliver our necks from hell fire.' The Kaaba must have a singular appearance, for it is visible for no more than a fortnight, being constantly clothed with a black damask veil, in which prayers are embroidered, and as this material, an animal product, is unclean, it is lined with cotton. Openings are left for the sight of the black and white stones. Both are said to have been once of the same colour, which the first is reported to have lost in consequence of sin; but the surface has probably been blackened by time, aided by the kisses and touches of a long succession of pilgrims. It is an irregular oval, seven inches in diameter, apparently a mass of smaller stones conglomerated in a cement, and encircled by a silver band. It is probably an aërolite, and owes its reputation, like many others, to its fall from the sky. This house of God, as it is called, is said to have been first clothed by the Hamyarite kings of Yemen, seven centuries be-

fore the birth of the Prophet; and these covers used to be put on one over another, till the end of the first century of Islam. It has since been yearly renewed, and the old cover cut up. The privilege of clothing it, which was assumed by Kelan, Sultan of Egypt, on the conquest of that country by Selim, passed over to him and his successors. An adequate idea of the building may be formed from the views in Reland and Sale, and especially that in D'Ohson's work. It stands in an oblong square 250 paces by 200, but as it has been enlarged, it no longer occupies the centre. It is nearly enclosed by a circle of slight pillars at a little distance, around which are the four stations for the orthodox sects."

The Mohammedans generally believe that if all the pilgrims were at the same moment to visit the Kaaba, the enclosure would contain them all. Burchard calculates that 35,000 might attend, but he never could count more of them than 10,000.

KABIR PANTHIS, the followers, among the Hindus, of Kabir, whom they allege to have been the incarnate Deity, who, in the form of a child, was found floating on a lotus in a lake or pond near Benares, by the wife of a weaver named Nimā, who, with her husband Nuri, was attending a wedding procession. The *Kabir Panthis* believe that their founder was present in the world three hundred years, or from A. D. 1149 to A. D. 1449. The probability is, that he lived at the latter of these two periods, more especially as Nanak Shah, who began to teach about A. D. 1490, and who originated the Hindu sect of the *Sikhs*, is considered to have been deeply indebted to the writings of his predecessor Kabir. The Moslems claim Kabir as having been a professor of the faith of Islam, and a contest is said to have arisen between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the former on burying it. In the midst of this dispute, Kabir himself is said to have appeared, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished; but, on obeying his instructions, they found nothing under the cloth but a heap of flowers, one-half of which was removed to Benares, and burnt, whilst the head of the Mohammedan party erected a tomb over the other portion at the place where Kabir had died.

The *Kabir Panthis* being chiefly favourers of Vi-hnu, are included among the Vaishnava sects; but it is no part of their faith to worship any Hindu deity, or to observe any of the rites or ceremonies of the Hindus, whether orthodox or schismatical. Those of the members of the sect who mingle with the world, conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the Hindu gods, though this is not considered consistent with their tenets. Those, however, who have retired from the world, and given themselves up to a life of seclusion, abstain from all the ordinary practices of the Hindus, and employ themselves chiefly in chanting hymns to the invisible Kabir. They use no

*Mantra* nor fixed form of salutation; they have no peculiar mode of address. The frontal marks, if worn, are usually those of the *Tai-hnava* sects, or they make a streak with sandal-wood or gopichandana along the ridges of the nose. A necklace and rosary of *Tulasi* are also worn by them; but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.

Professor H. H. Wilson thus explains some of the characteristic doctrines of the Kabir Panthis:—"They admit of but one God, the creator of the world; and, in opposition to the Vedanta notions of the absence of every quality and form, they assert that he has body, formed of the five elements of matter, and that he has mind endowed with the three Gunas, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human nature, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the *Sādhi* of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as, in fact, is the elementary matter of which he consists, and of which all things are made, residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood, and bone may be considered to be present in the seminal fluid; from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner, every thing that lives and moves and has its being; other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles." "The moral code of the Kabir Panthis," says the same eminent Orientalist, "is short, but, if observed faithfully, is of a rather favourable tendency. Life is the gift of God, and must not, therefore, be violated by his creatures. Humanity is, consequently, a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears, which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus, implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Panthis appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, and to be first satisfied that he is the sage he pretends to be, before he resigns himself to

his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine that he offers to his disciples. The chief of each community has absolute authority over his dependants: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition; if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity."

The sect of Kabir Panthis is very widely diffused throughout Hindustan. It is split into a variety of subdivisions, and there are actually twelve branches of it traced up to the founder, among whom a difference of opinion as well as descent prevails. Of the establishments of this sect, the Kabir Chaura at Benares is pre-eminent in dignity, and it is constantly visited by wandering members of the sect. The Kabir Panthis are very numerous in all the provinces of Upper and Central India, except, perhaps, in Bengal itself. Their doctrines are taught in a great variety of works in different dialects of India; but the great authority to which they are wont to refer is the *Vijek*, which, however, rather inveighs against other systems than explains its own.

KADR (AL), the title of the ninety-seventh chapter of the Koran, which contains an account of God's sending down the Koran to Mohammed from heaven. Hence it represents God as saying, "The night of Al Kadr is better than a thousand months." Mohammedan doctors are by no means agreed what night Al Kadr really is, but the majority of them consider it to be one of the ten last nights of the Ramadan. They believe that in this night the divine decrees for the ensuing year are annually fixed and settled.

KAFFIRS (RELIGION OF THE). The word *Kaffir*, which signifies unbeliever, is now confined to the inhabitants of Kaffirland, in South Africa. It was given, however, by the Moorish navigators of the Indian Ocean to the inhabitants of the south-eastern coast of Africa, and was borrowed from them by the Portuguese. The Kaffirs form one tribe of the great Bechuana family, and their country, which lies beyond the Fish River, is bounded by the ocean on the south, and a range of mountains on the north, and beyond them lie the Amapondo and Zoola tribes. The Kaffirs are in personal appearance a remarkably handsome race of men, bold and warlike in their character, of lofty stature and graceful deportment. They wear no clothing but a cloak of skin. They are a pastoral people, and their flocks and herds constitute their chief care. They have been generally alleged to be altogether destitute of a form of religion of any kind, and that the utmost which can be said of them in this respect is, that they retain a few unmeaning rites and ceremonies of a superstitious kind. It is of importance, however, to remark,

that, for fifty years past, the Kaffirs have been in contact with Christian missionaries and colonists, and thus have been learning something about God; so that it is now difficult to distinguish between their former and their present knowledge. Mr. Moffat says that they are utterly destitute of theological ideas. Dr. Vanderkemp, the first missionary who laboured among them, gives this testimony as to the extent of their religious knowledge:—"If by religion we mean reverence for God, or the external action by which that reverence is expressed, I never could perceive that they had any religion, or any idea of the existence of God. I am speaking nationally, for there are many individuals who have some notion of his existence, which they have received from adjacent nations. A decisive proof of the truth of what I here say with respect to the national atheism of the Kaffirs is, that they have no word in their language to express the idea of the Deity, the individuals just mentioned calling him *Thiko*, which is a corruption of the name by which God is called in the language of the Hottentots, literally signifying, one that induces pain."

We learn, however, from Mr. Moffat, who has laboured for many years as a missionary in South Africa, that the Kaffirs use the word *Ukhonga* to denote the Supreme Being; but the probability is, that the god whom they describe by this name is no other than a deified chief or hero, who at some remote period had attained distinction in their country. Their ideas of the most elementary religious truths are undoubtedly obscure and indistinct, and yet they have some superstitious rites which deserve to be noticed. Mr. Laing, a missionary now labouring in Kaffirland, has kindly communicated to us an account of their present customs, which we present in his own words:—"1. Circumcision. Young men are circumcised about the age of puberty. I could never observe anything of a religious nature connected with this custom. When the rite is performed, the young men are separated from society, and paint themselves white. A hut is made for them, and they live a few months apart from the rest of the people; but at the various kraals from which they come, dances from time to time are held, the young men being painted white, and dressed in a short kilt made of the leaves of a particular tree, which are kept constantly shaking by the motions of the body. When the term of separation comes to an end, the young men, after burning their clothes and hut, and performing certain washings, are admitted into the society of men, and treated as such. This seems to fix the Kaffir circumcision as a civil rite. A person who has not been circumcised, though a man by years, was formerly, and in heathen districts is still, despised. A number of Christian young men, who left off the custom of circumcision so far as I know, are able to maintain a respectable position in life even in the eyes of their heathen neighbours, though uncircumcised. There are immoral practices connected with the dances which, not to speak of the

apostolic letter which frees us from this burden, render this custom incompatible with Christianity.

"2. Tsivivane. Any traveller going thro' I Kaffir-land, will see here and there heaps of stones thrown down, without any reference to order. Some of these heaps are large, indicating, I think, that the Kaffirs must have been a considerable time in possession of the country. What are these Tsivivane? They are lasting proofs that the Kaffirs sought success in their enterprises from some unseen being. When out on a journey, they were accustomed to throw a stone to one of these Tsivivane, and to pray for success in their expedition. They could, however, give no definite account of the nature of the being from whom they sought aid. Along the paths it is not uncommon to see the tall grass knotted. This I understand to be a custom similar to the Tsivivane, viz., a means of seeking good speed in their journey.

"3. Witchcraft. In common with many, perhaps all nations in some period of their history, the Kaffirs believe in witchcraft, and have been in the habit of punishing witches in the most cruel manner. They looked on these characters as the most wicked of mankind, and not fit to live. I never could find that they had a correct idea of the general depravity of man, and their view of sin is best explained by our word *crime*. They would often deny that they had sin, but as to witches being sinners they never had a doubt. They connected the effects of witchcraft with certain substances, such as hair, blood, nail-parings, or other fragments of the human body, and this thing which bewitched they called *Ubuti*. Other substances were used, as they held, for the purpose of bewitching. These witches (I mean the word to be applied to men and women) were believed to exert a powerful though unseen influence over their victims, even to the depriving them of life.

"4. Idini—Sacrifice. This rite is performed to the ancestors of the Kaffirs, not to the Supreme Being. They seem to think that by burning fat, or rather bones to them, they can appease their anger. These Idinis, so far as I know, were seldom offered. The idea of sacrifice seems to be connected with them, as they were practised for the purpose of averting evil.

"5. Hero worship. I have heard an intelligent man, yet a rude heathen, avowing that he and his people were worshippers of famous ancestors. There must have been some traces of such idolatry, from what I have heard; but this kind of worship appears to have been dying out about the time the missionaries arrived.

"6. Future state. When we spoke to the Kaffirs as to the immortality of the soul, they told us that they knew nothing of its existence after the death of the body. From some expressions which they make use of to the dying, or in reference to them after they are dead, it seems that at one time they must have believed in the immortality of the soul. For example, to a person who is about to die they will say, 'You are going home to-day—look on us.'

"7. By touching a dead body, they become unclean.

"8. When a husband dies, his wife or wives go out to the field or woods for a time."

From all that can be ascertained on the religion of the Kaffirs, it seems that those of them who are still in their heathen state have no idea, (1.) of a Supreme Intelligent Ruler of the universe; (2.) of a Sabbath; (3.) of a day of judgment; (4.) of the guilt and pollution of sin; (5.) of a Saviour to deliver them from the wrath to come.

KAIOMORTS, the primitive man, according to the Zendavesta, of the ancient Persians. See ABESTA.

KALI (MAHA), the male form of the Hindu god *Shiva*, in his character of Time, the great destroyer of all things.

KALENDERS (pure gold), wandering *Dervishes* among the Mohammedans, whose souls are supposed to be purified by severe penances. To this degraded class belong the spies, the assassins, and the plunderers that we read of among the *Dervishes*; and from them also have sprung numerous false prophets at different times. Their pretensions, however, are encouraged only by the lowest ranks of society, and they are not acknowledged as brethren by the members of the regular confraternities. In India these Mussulman mendicants are not numerous, and they are held in little esteem. They wear in that country a peculiar costume, consisting of a conical felt hat worked into checkers of white, red, and black; and their gown, which descends from the neck to the calf of the leg, is of diamond-shaped patches of the same colours. A few gourds for carrying water are hung over the shoulder or at the waist; and usually a bright steel rod, sometimes headed with a trident, completes their equipment. They never marry, but are of habits exceedingly dissolute and debauched, and are always most sturdily and importunate beggars. They regard themselves as objects of the special favour of Heaven.

KALI (MAHA), a Hindu goddess, the personified energy or consort of *Shiva* under a peculiar form. This is the most cruel and revengeful of all the Hindu divinities. Such is her thirst for blood, that in one of her forms she is represented as having "actually cut her own throat, that the blood issuing thence might spout into her mouth." Images of this disgusting spectacle are at this day to be seen in some districts of Bengal. All tortures which a devotee can possibly inflict upon himself are considered as agreeable to her. If he should cut off a portion of his own flesh, and present it as a burnt sacrifice, the offering would be most acceptable. Dr. Duff informs us that "by the blood drawn from fishes and tortoises the goddess is pleased one month; a crocodile's blood will please her three; that of certain wild animals nine; that of a bull or guana a year; an antelope or wild boar's twelve years; a buffalo's, rhinoceros's, or tiger's, a hundred; a lion's, a reindeer's, or a man's (mark the combination), a thousand.



But by the blood of three men slain in sacrifice she is pleased a hundred thousand years." Robbers, thieves, and murderers, lawless desperadoes, in short, of every kind, worship Kali as their avowed patroness, and offer bloody sacrifices to propitiate the favour and secure the protection of the goddess. The *Thugs*, in particular, conduct their sanguinary depredations under her special auspices. In honour of *Kali*, one of the most popular of the Hindu festivals is annually observed with great pomp and ceremony—the *CHARAK PUJAH* (which see), or swinging festival. Private sacrifices are sometimes offered to Kali, an instance of which is quoted by Dr. Duff, from the statement of a British officer of high character:—"A Hindu Faquir, dressed in a fantastical garb, worked upon the mind of a wealthy high-caste Brahman woman, to the extent of making her believe that he was her spiritual guide, charged with a message from the goddess, demanding a human sacrifice. She declared herself ready to obey the divine order, and asked who was the victim. The Faquir pointed to her own son, a young man about twenty-five years old, the heir to the family property. The deluded mother waited till the unconscious youth was asleep, and in the silence of the night she struck him on the head with an axe, and killed him. This done, she cut up the body, under the direction of her spiritual guide, the Faquir—presented a part, boiled with rice, as a peace offering, with the usual ceremonies, to the image of the goddess; part to the wretch who personified the spiritual messenger: the rest she buried with so little care, that the place of its deposit was discovered by the vultures hovering over the ground, and thus brought to the notice of the English commissioner by the police."

*KALI-YUG*, the last of the chronological cycles of the Hindus, through which the world is said to be at present passing, when the powers of darkness and disorder have become predominant in the soul of man, and when external nature groans beneath the burden of iniquity.

*KALIKA PURANA*, one of the divine writings of the Hindus, which is chiefly devoted to a recital of the different modes of worshipping and appeasing the goddess *KALI* (which see).

*KALKI AVATAR*, the tenth and last of the *AVATARS* (which see), when *Vishnu*, in human form and seated on a white horse, shall give the signal for the destruction of this visible universe.

*KALPA*, in Hindu chronology, a day of *Brahma*, equal to four thousand three hundred and twenty millions of solar years.

*KAMAC*, the god of love among the Hindus.

*KAMIMITSI*. See *SINTOISTS*.

*KAMISIMO*, a garment of ceremony among the Japanese, worn on festivals and other solemn occasions. It consists of two parts, a short cloak, without sleeves, called *katagemo*, and a sort of petticoat called *zakanu*, fastened about the waist by a band. Both are of a particular form, and of coloured stuffs.

They are used only on days of ceremony and at funerals.

*KAMTSCHADALES* (RELIGION OF). See *SHAMANISTS*.

*KAMYU-MURUNU* (desire for death), modes of suicide formerly prescribed in the *Shastras* or Sacred Books of the Hindus. The commonest mode is drowning in the Ganges, but sometimes the self-murderer submits to being buried alive. In certain temples in India there was formerly an instrument by which a person could decapitate himself. It consisted of a sharp crescent-shaped instrument, with a chain and stirrup at each horn. The devotee placed the sharp edge on the back of his neck, and his feet in the stirrups, then gave a violent jerk with his legs, and his head was instantly severed from his body.

*KANCHELIYAS*, a sect of Hindus which is said to be not uncommon in the south of India, and whose worship is that of *Sakti*, the personified energy of the divine nature in action. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but disregard even to natural restraints.

*KANTIANIS*, a sect of German thinkers in the last century, who adopted the philosophical principles of Emmanuel Kant. This eminent philosopher was born at Königs-berg in 1724. His mind early displayed a taste for the study of abstract truth, which rendered him so conspicuous in this department, that, while yet a comparatively young man, he was appointed professor of logic and metaphysics in the university of his native town. In the course of a long life, he made such valuable discoveries in abstract science, that he gave rise to a new school of German philosophy, the influence of which has extended down to the present day. The work in which he first developed his own peculiar principles was his 'Critique of Pure Reason,' which he published in 1781, following it up by various other treatises explanatory of his philosophical system in its different bearings.

The Kantian philosophy was designed, in the first instance, to meet and to neutralize the sceptical principles set forth by David Hume, who, by attempting to trace all truth to experience, unsettled the foundations of human knowledge. The philosopher of Königs-berg, however, showed that, independently altogether of experience, there are *a priori* principles which originate solely from the operation of the mind itself, and are distinct from any sensible element. Thus Kant pointed out the very important distinction between *a priori* and *a posteriori* knowledge.

Another distinction of great importance was first clearly developed by Kant, that, namely, between analytic and synthetic judgments. In the former, as he showed, the attribute or predicate is necessarily contained in the subject; while in the latter it is not contained in, but is distinct from the subject. The

former judgments, therefore, are *a priori*, and the latter are some of them *a priori* and others *a posteriori*. Human knowledge, according to this system, is composed of two elements, the empirical or *a posteriori* element, and the transcendental or *a priori* element, which is derived from the intelligence. In the Kantian philosophy there are three faculties: Perception, which has to do with single objects; Understanding with notions; and Reason with ideas. Time and space are the universal forms of things. Understanding thinks and judges according to certain categories which are not in the objects, but in the mind itself. Reason has the ideas, universe, soul, God; but, as Kant believed, the existence of these ideas cannot be proved. Dr. Kahn's gives a rapid sketch of the Kantian principles in these words:—"The human mind has, in its *a priori* medium, forms to which universality and necessity belong (in opposition to scepticism), but only a subjective one; but it cannot claim to know objective being—the thing in itself (in opposition to dogmatism). If, then, our theoretical reason must allow the things external to it not to be cognizable, practical reason has a firm, immovable ground. It demands, with absolute necessity (*categorical imperative*): Act as a general being, *i.e.*, as a member of the universe, as a rational being. But man has within himself desires, the common aim and object of which is the gratification of self. While practical reason says, Act as a general rational being, the desires say, Act as a particular being, in an arbitrary way. He only is virtuous who, in his actions, is not determined by desires, but by reason. But virtue would be without a sphere, unless objects of action were brought to it by the desires. The territory of virtue, and that of desires, mutually require one another. Now, it is here that the idea of God, which was given up on the territory of pure reason, obtains its right as a postulate of practical reason. The domain of virtue, and that of desires, are heterogeneous worlds, but yet ordained for one another. Hence there must be a power which has harmonized both of these domains, and that power is God. As virtue does not reach the highest good in this world, which highest good consists in the unity of that which reason and the desires seek after, *i.e.*, worthiness and happiness, this ideal must needs be realised in another life after death. The theological results of his criticism, Kant has developed in his 'Religion within the limits of reason.' He rejects any stand-point which places itself in opposition to the positive in Christianity (*naturalism*), but is in favour of a rational faith (*rationalism*) connecting itself with it. This connection he gained by changing, by means of an allegorical exposition, the doctrine of the Scriptures and the Church into moral religion."

Thus Kant held that pure reason has no power to make any certain statement concerning supernatural truths, and that the existence of God, liberty, and immortality, are postulates of practical reason. Thus it was that *Rationalism*, which from that time formed

a constant opposition to *Supra-naturalism*, had its origin in the critical philosophy of Kant, which limited itself within an order of ideas purely subjective, from which it could not find an outlet without having recourse to practical reason, which again was founded on ideas drawn from speculative reason. Religion, in the view of Kant, consists in this, that in reference to all our duties, we consider God the legislator, who is to be revered by all. He combated the idea that reason is competent to decide what is, and what is not, revealed. He introduced the system of moral interpretation according to which Scripture ought to be explained, apart from its original historical meaning, in such a manner as is likely to prove beneficial to the moral condition of the people.

The opinions of Kant on the subject of the Divine existence are thus noticed by Hagenbach in his 'History of Doctrines':—"In his opinion the existence of God can be proved on speculative grounds only in a threefold manner; either by the physico-theological, or the cosmological, or the ontological argument. These are the only modes of argumentation, nor is it possible that there should be more. The ontological proof is not admissible, because its advocates confound a logical predicate with a real. 'A hundred real dollars do not contain anything more than a hundred possible. . . . But in reference to my property, a hundred real dollars are more than the mere idea of that sum (*i.e.*, of its possibility). . . . The idea of a Supreme Being is in many respects a very profitable idea; but because it is a mere idea, it cannot by itself enlarge our knowledge of that which exists; for 'a man might as well increase his knowledge by mere ideas, as a merchant augment his property by adding some ciphers to the sum-total on his books.' In opposition to the cosmological proof, he urged that its advocates promise to show us a new way, but bring us back to the old (ontological) proof, because their argument is also founded on a dialectic fiction. In reference to the physico-theological proof he said, 'This argument is always deserving of our respect. It is the earliest, clearest, and most adapted to common sense. It enlivens the study of nature, from which it also derives its existence, and through which it obtains new vigour. It shows to us an object and a design where we should not have discovered them by independent observation, and enlarges our knowledge of nature by making us acquainted with a particular unity whose principle is above nature. But this knowledge exerts a reacting influence upon its cause, *viz.*, the idea from which it derives its origin, and so confirms the belief in a supreme Creator, that it becomes an irresistible conviction. Nevertheless this argument cannot secure apodictical certainty; at the utmost it might prove the existence of a builder of the world, but not that of a creator of the world. Morality and a degree of happiness corresponding to it are the two elements constituting the supreme good. But the

virtuous do not always attain it. There must, therefore, be a compensation in the world to come. At the same time there must be a being that possesses both the requisite intelligence and the will to bring about this compensation. Hence the existence of God is a postulate of practical reason."

Kant held the doctrine of innate evil in man, but he did not understand by it original sin in the sense in which that expression is used by theologians generally. In his opinion the Scriptural narrative of Adam's fall is only a symbol, which he explains according to the principles of moral interpretation. The proposition, "Man is by nature wicked," he explains as meaning simply, "He is wicked because he belongs to the human race." Hence he comes to the conclusion, "That which man, considered from the moral point of view, is, or is to be, whether good or bad, depends on his own actions." In connection with the doctrine of original sin, Kant maintained the restoration of man by means of his liberty. To reach this end, man stands in need of an ideal, which is presented to him in the Scriptural doctrine concerning Christ, whom he regards as the personified idea of the good principle. The idea has its seat in our reason; for the practical purposes of an example being given, a character is sufficient which resembles the idea as much as possible.

Kant considered the death of Christ as having only a symbolical moral significance, and he maintained that man must, after all, deliver himself. "A substitution, in the proper sense of that word," says he, "cannot take place. It is impossible that liabilities should be transmissible, like debts. Neither does the amendment of our life pay off former debts. Thus man would have to expect an infinite punishment on account of the infinite guilt which he has contracted. Nevertheless the forgiveness of sin is possible. For inasmuch as, in consequence of the contrast existing between moral perfection and external happiness, he who amends his conduct has to undergo the same sufferings as he who perseveres in his evil course, and the former bears those sufferings with a dignified mind, on account of good, he willingly submits to them as the punishment due to his former sins. In a physical aspect he continues the same man, but, in a moral aspect, he has become a new man; thus the latter suffers in the room of the former. But that which takes place in man himself, as an internal act, is manifested in the person of Christ (the Son of God) in a visible manner, as the personified idea; that which the new man takes upon himself, while the old man is dying, is set forth in the representative of mankind as that death which he suffered once for all."

In regard to the mode of man's deliverance from sin, Kant held that man possesses the power of amending his conduct by his own efforts, and at the same time he plainly states in his "Religion within the Boundary of Pure Reason"—"The moral culture of man must not commence with the amendment of

his conduct, but with a complete change of his mode of thinking and the establishment of his character." The importance of faith was also maintained by the Königsberg philosopher, but he made a distinction between faith in the doctrines of the church and the faith of religion; that is, in his view, the religion of reason, ascribing only to the latter an influence upon morality. He pointed out the importance and necessity of a society based upon moral principles, or the establishment of the kingdom of God upon earth, which he viewed in no higher than a merely moral aspect.

The philosophy of Kant was completely opposed to the boasted principles of Illuminism, which had diffused themselves so widely in Germany towards the middle of the eighteenth century. Various writers, accordingly, among whom may be mentioned Eberhard and Mendelssohn, hastened to protest against the Kantian doctrines. A large circle of pupils, however, gathered around the sage of Königsberg, and, in their enthusiasm, they eagerly sought to make the abstract doctrines of their master intelligible and agreeable to the public mind. But the most influential organ of the new philosophy was the "Jenaische Literaturzeitung," or Jena Literary Gazette, edited by Schütz. Nor was the admiration of the Kantian system confined to literary circles; the theologians also expounded its doctrines from the pulpit, and the whole country rang with the praises of Kant. Accordingly, the RATIONALISTS (which see), who had arisen out of the *Kantians*, soon became a numerous and influential class in Germany, placing human reason far above divine revelation, and bringing down the theology of Heaven to a level with the weak and erring fancies of men.

KAPALIKA, a sect of Hindus who, seven or eight centuries ago, sacrificed human victims to Kali, and other hideous personifications of the *Sakti* of *Shiva*. The *Kapalika* is thus described in one of the Hindu records: "His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand for a cup, and in his right he carries a bell, which he rings incessantly, exclaiming aloud, *Ho! Sambhu Bhairava*—*Ho! lord of Kali*."

KAPILA, a celebrated Hindu sage, supposed by many of his followers to have been an incarnation of Deity. He was the founder of the Sankhya school of philosophy. See SANKHYA SYSTEM.

KARA LINGIS, a sect of Hindu ascetics, found only occasionally among the most ignorant portions of the community. They wander up and down in a state of nudity, and are professed worshippers of *Shiva*.

KARAITES. See CARAITES.

KARENS (RELIGION OF). The Karens are a race of aboriginal inhabitants of the hilly parts in the south and east of Burmah. Numbers of them are to

he found also in Siam and Laos. They are a quiet, intelligent people, living chiefly by agriculture. The first notice of this interesting race is found in the travels of Marco Polo, in the fourteenth century. The Rev. E. Kincaid, who visited them so recently as 1837, tells us that they regard themselves as the first and most extensive of all the races in the world. It is a curious fact, that in their oral songs are to be found remarkable traditions in reference to the creation of the world and of the human race, the apostasy of man, the loss of divine knowledge, and promises in reference to their future enlightenment; all of them beautifully accordant with the Mosaic records. "When America," says Mr. Kincaid, "was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the Creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book*, and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world—propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever—surrounding itself with pagodas and shrines and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction taxing the energies of an empire; still they chanted their oral songs, and looked towards the setting sun for white men to bring the promised book of Jehovah. They have seen dynasties rise and fall, age after age, and yet their faith has never failed them."

This remarkable people, though widely scattered over the Burman Empire, are completely distinct from the Burmans, by whom they are looked upon as inferiors and slaves, whom they are entitled to treat with harshness and cruelty. To escape from their oppressors, the Karens are often compelled to wander from place to place, and establish temporary dwelling-places in remote districts. They have no

outward form of religion nor established priesthood but believe in the existence of God and a state of future retribution. Among their ancient traditions, which they fondly cherish, and carefully transmit from sire to son, are some strange prophecies, which predict their future elevation as a race, and that white strangers from across the sea would come to bring them the Word of God. Accordingly, when, about thirty years since, Mr Boardman, an American missionary, appeared among them, they were quite prepared to listen to his preaching, and evinced a peculiar interest in the truths of the Gospel. The tidings of the arrival of a white teacher soon spread among the Karens, and great numbers flocked to the house of the missionary. Mr. Newcomb, in his 'Cyclopaedia of Missions,' relates an interesting story of the deified book, which, taken in connection with the brief career of Mr. Boardman, shows the Karens in a very favourable light:—"It had been left in one of their villages some twelve years before by a travelling Mussulman, who was understood to have told the people it was to be worshipped as sacred. Though entirely ignorant of its contents, the person with whom it was left carefully preserved it, and, in virtue of possessing it, became a kind of sorcerer, of great importance among the people. It was brought one day to Mr. Boardman, and on being unrolled from the coverings in which it was enveloped, it proved to be the 'Book of Common Prayer and the Psalms,' printed at Oxford. From this period Mr. Boardman devoted the remnant of his too brief life almost exclusively to labours among the Karens. Early in 1829, he made an excursion to the jungle and mountains where their villages were most numerous, and saw much of their condition and modes of life in their native wilds. He also conferred with the British Commissioner for the district, and formed liberal plans for schools, and other agencies of civilization, while he gave a large part of every day to preaching and conversation among the people. In the summer of 1830, however, his strength had become exceedingly reduced by repeated attacks of hæmorrhage of the lungs, and he sailed for Maulmain. Here he regained a temporary strength, and after a few months returned to Tavoy, where he found many converts waiting to be baptized, and still many more daily visiting the zayat for religious inquiry and instruction. A large number were baptized by Moung-Ing, one of the native Burman preachers, under the direction of Mr. Boardman. Just at this time Mr. and Mrs. Mason arrived at Tavoy as auxiliaries to the mission, and in their company, and that of Mrs. Boardman, this excellent missionary made an excursion into the country for the purpose of meeting and baptizing a large number of converts, who had often visited him in the city. The journey of three days was accomplished, and the baptism of thirty-four persons was performed in his presence by the Rev. Mr. Mason. But, ere he could reach his home in Tavoy, he sunk beneath the exhausting malady which had long pressed

upon his constitution. His tomb is at Tavoy, and the marble slab which covers it is inscribed with a simple epitaph, which records his heroic services for the Karens of the neighbouring forests and mountains."

The labours of Mr. Boardman were followed up by Mr. Mason, his successor in the mission among the Karens, and it is gratifying to know that a people to whom so much interest has attached, have received the Gospel with far greater readiness than the Burmans among whom they live. In 1832, Mr. Mason, writing from a Karen village, says—"I no longer date from a heathen land. Heathenism has fled these banks. I eat the rice and fruits cultivated by Christian hands, look on the fields of Christians, see no dwellings but those of Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians."

The Karens, though many of them are acquainted with the Burman language, have, nevertheless, a language of their own, which, however, previous to the arrival among them of the American missionaries, had not been reduced to writing. Accordingly, the missionaries, with the aid of some Christian Karens, made an alphabet of its elemental sounds, compiled a spelling-book of its most common words, and translated two or three tracts. This was the beginning of a most useful and important work, which has since been carried onward with activity and zeal, and the Karens now rejoice in a written language taught in their schools, and in a Christian literature, at least in its rudimental state. A number of villages have been formed wholly composed of Christian Karens, who are supplied with churches and ministers of the Gospel, who are several of them converted natives. In 1840, nearly two hundred of these simple-hearted and interesting people were baptized, and during the year 1844, upwards of 2,000 professed their faith, and were admitted to baptism. An entire change came over the population of the district in which the missionaries laboured, and the people generally assumed an aspect of higher civilization. In 1843 they were subjected to cruel persecution on the part of their Burman oppressors. Large numbers of the Christian Karens were seized, and chained together, and conveyed to distant prisons, from which they were liberated only by the payment of a large ransom. These sufferings were endured with heroic fortitude, and with so firm and unflinching adherence to the faith which they had embraced, that many were thereby induced to join the ranks of the Christians. Worn out with the violence of the persecution, large companies of the Karens left their homes, and fled across the mountains to Arracan, where they obtained a peaceful settlement, and attracted no small sympathy from the Europeans who were resident in that quarter. Early in 1849, the Karen mission was separated from the Burman mission, and organized

on an independent footing. From this date both these missions greatly extended the sphere of their influence, and in 1850 the Karen churches at Maulmain were reported as containing upwards of 1,700 members. A theological school was formed for educating Karen preachers, and a normal school for training teachers, besides a number of other schools. In the mission at Tavoy, which has been established almost exclusively for the Karens, there were in that same year stated to be twenty-seven churches, containing about 1,800 members. The Arracan mission consisted of two stations. In the Sandoway mission, which was designed for the Karens in its immediate vicinity, and also for those beyond the mountains in Burmah proper, where the gospel could not be preached, the number of churches was thirty-six, and the whole number of church members about 4,500.

In the commencement of 1852, war broke out between Great Britain and Burmah, and in the end of the same year the entire southern portion of the kingdom of Burmah, including the ancient province of Pegu, was incorporated with the territories of British India. A change was now effected in the whole aspect of affairs in so far as the Karens were concerned. They were no longer exposed to persecution, and multitudes of them, no longer deterred by the tyranny of priests or rulers, eagerly embraced the gospel. In consequence of the changes effected by the war, the American missions in Burmah have been entirely re-organized, and such has been the success of missionary work among the Karens, that there are about 12,000 church members, and a Christian population little short of 100,000.

KARMA, a term used in the system of the *Buddhists* to denote action, consisting both of merit and demerit; that is, moral action, which is considered as the power that controls the world. When a human being dies, his Karma is transferred to some other being, regulating all the circumstances of his existence. See *BUDHISTS*.

KARMA-WISAYA, one of the four things which, according to the Buddhist system, cannot be understood by any one who is not a Budha. This point, called *Karma-wisaya*, denotes how it is that effects are produced by the instrumentality of KARMA (which see). The other three things which only a Budha can comprehend are, (1.) *Iralhi-wisaya*, how it was that Budha could go, in the snapping of a finger, from the world of men to the *Brahma-lokas*; (2.) *Loka-wisaya*, the size of the universe, or how it was first brought into existence; (3.) *Budha-wisaya*, the power and wisdom of Budha.

KARTIKEYA, the son of *Shiva* or *Mahadeva*, the Hindu god of war. He is famous for having destroyed a demon named Tarika, who set himself up against the gods.

KASI (the magnificent), the ancient name of *BENARES* (which see), and the name by which it is still called among the Brahmans. The Hindu priests are fond of extolling the glory of the holy city, and

hence they sedulously propagate among the people legends of the strangest description, which they allege have come to them from the gods. Thus, in reference to the origin of *Kasi*, they give the following description:—"The world itself, since the day of its creation, has remained supported upon the thousand heads of the serpent Ananta (eternity), and so it will continue to be upheld until the command of Brahma shall be proclaimed for it to be for ever enveloped in the coils of that interminable deity. Now, when the judgment takes place, the city of Kasi, with a circumference of seven kos (about ten miles) from its centre, will alone remain firm; for it rests not upon the heads of Ananta, but is fixed upon the three points of the trident of Siva or Mahadeo, to whose care it will be entrusted. All who now die within its walls are blessed, and those who are found within it on that eventful day shall be blessed a thousandfold. Ages before the Mahommedan conquest of this city by Sultan Mahommed, which happened in the eleventh century; ages before it was made subservient to the Patans, which was a hundred centuries earlier; ages before Kasi was the second capital of the Hindoo kingdom of Kanaoj, which was the case a hundred centuries before that; ages before history has any record, Siva built this wonderful city—of the purest gold, and all its temples of precious stones; but, alas! the iniquity of man contaminates and destroys the beauty of everything divine; in consequence of the heinous sins of the people, the precious material of this sacred place was deteriorated, and eventually changed into stone, by permission of the founder Siva." Kasi is emphatically a city of priests, for it has been computed that out of the 600,000 souls who form its population, 80,000 are officiating Brahmans attached to the temples, exclusive of the thousands who daily visit it from other parts of the country. The greater number of the temples are dedicated to *Shiva*, or to his son *Ganesa*, and are endowed some of them with overflowing funds for their support, while to others are attached the revenues of large tracts of land.

KASINA, an ascetic rite among the Budhists, by which it is supposed that a miraculous energy may be received. There are ten descriptions of this rite. 1. *Pathari*, earth; 2. *Apo*, water; 3. *Tijo*, fire; 4. *Wajo*, wind; 5. *Nila*, blue; 6. *Pita*, golden; 7. *Lohita*, blood-red; 8. *Odata*, white; 9. *Aloka*, light; 10. *Akasa*, space.

The priest who performs the first of these kinds of *Kasina* must form a small circle, which he can easily fix his eye upon. The circle must be formed of clay of a light-red colour, placed upon a frame made of four sticks, covered over with a piece of cloth, a skin, or a mat, upon which the clay must be spread, free from grass, roots, pebbles and sand. The clay must be kneaded into a proper consistency, and formed into a circle one span and four inches in diameter. The priest must now take water that falls from a rock, and render the clay perfectly smooth;

then, having bathed, he must sweep the place where the frame is erected, and place a seat, which must be quite smooth, and one span four inches high, at the distance of two cubits, and one span from the frame. Remaining upon this seat, he must look steadfastly at the circle, and engage in meditation on the evils arising from the repetition of existence, and the best modes of overcoming them: on the benefits received by those who practise the *dhyanas* and other modes of asceticism; on the excellencies of the three gems; and he must endeavour to secure the same advantages. He must notice the colour of the circle, and not only think of it as composed of earth, but remember that the earthy particles of his own body are composed of the same element. He must continue to gaze and to meditate until the *nimitta* be received, that is, inward illumination, by which all scepticism will be removed, and purity attained.

The *Apo-Kasina* is performed by catching a portion of water in a cloth as it falls from the sky in rain, before it has reached the ground; or, if rain-water cannot be procured, any other water may be used. The water is poured into an alms-bowl or similar vessel, and the priest, having chosen a retired place, must sit down and meditate, gazing upon the water, and reflecting that the perspiration and other fluids of his own body are composed of the same material.

The *Tijo-Kasina* is practised by taking wood, dry and firm, cutting it into small pieces, and placing it at the root of a tree, or in the court of the *wihara*, where it must be ignited. He must then take a mat made of shreds of bamboo, or a skin or a cloth, and making in it an aperture one span and four inches in diameter, he must place it before him, and looking through the aperture, he must meditate on the fire, and reflect that the fire in his own body is of a similar nature, flickering and inconstant.

The *Wajo-Kasina* is performed by sitting at the root of a tree, or some other convenient place, and thinking of the wind passing through a window or the hole of a wall; the *Nila-Kasina* by gazing on a tree covered with blue flowers, or a vessel filled with blue flowers, or a blue garment covered with flowers; the *Pita-Kasina* by gazing on a golden-coloured object; the *Lohita-Kasina* on a circle made with vermilion; and in *Odata-Kasina* on a vessel of lead or silver, or the orb of the moon. In *Aloka-Kasina*, the priest must gaze upon the light passing through a hole in the wall, or, better still, upon the light which passes through a hole made in the side of an earthen vessel which has a lamp placed within it. When the *Akasa-Kasina* is practised, the sky is looked at through a hole in the roof of a hut, or through a hole of the prescribed dimensions made in a skin.

From the practice of *Kasina* in any one of its forms, a Buddhist priest expects to derive many advantages. More particularly, he acquires the power of working miracles according to the species of *Kasina*

practised. Thus Mr. Spence Hardy, in his 'Eastern Monachism,' informs us of the kind of power received from each:—"By the practice of *Pathawi-Kasina*, the priest will receive the power to multiply himself many times over, to pass through the air, or walk on the water, and to cause an earth to be made on which he can walk, stand, sit, and lie. By *Apo-Kasina* he can cause the earth to float, create rain, rivers, and seas, shake the earth and rocks, and the dwellings thereon, and cause water to proceed from all parts of the body. By *Trjo-Kasina* he can cause smoke to proceed from all parts of the body, and fire to come down from heaven like rain, by the glory that proceeds from his person; he can overpower that which comes from the person of another; he can dispel darkness, collect cotton or fuel, and other combustibles, and cause them to burn at will; cause a light which will give the power to see in any place as with divine eyes; and when at the point of death, he can cause his body to be spontaneously burnt. By *Wayo-Kasina* he can move as fleetly as the wind, cause a wind to arise whenever he wishes, and can cause any substance to remove from one place to another without the intervention of a second person. By the other *Kasinas* respectively, the priest who practises them in a proper manner can cause figures to appear of different colours, change any substance whatever into gold, or cause it to be of a blood red colour, or to shine as with a bright light; change that which is evil into that which is good; cause things to appear that are lost or hidden; see into the midst of rocks and the earth, and penetrate into them; pass through walls and solid substances; and drive away evil desire."

KASWA (AL), the favourite camel on which Mohammed entered Mecca in triumph.

KE, one of the entities and essences in the dualistic system of the Chinese philosophers. It consists of matter most ethereal in its texture, and may be styled the ultimate material element of the universe, the primary matter which acts as the substratum on which things endued with form and other qualities rest, or from which they have been gradually evolved. The *Ke*, when resolved into its constituent elements, gives birth to two opposite essences, to *Yang* and *Yin*, which are the phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From the constant evolution and interaction of these opposite essences resulted every species of formal matter and the mixed phenomena of the world.

KEBLA, or KIBLA, the name which the Mohammedans give to that part of the world where the temple of Mecca is situated, towards which the face of the Moslem worshipper is turned when he recites his prayers. In the Koran, the express command is given by the Arabian prophet, "Thou shalt turn thy face towards the sacred temple of Mecca." In another passage, however, are these words, "God is Lord of the east and west, and which way soever you

turn your face in prayer, you will find the presence of God."

KEITHIANS, an offshoot from the Society of Friends or Quakers in North America. They derived their name from their originator, George Keith. This individual was a native of Scotland, a man of considerable ability and literary attainments, and formerly a rigid Presbyterian. He was educated at the university of Aberdeen, where he took the degree of M.A. The circumstances attendant on his conversion to the opinions of the Friends cannot now be discovered, but it is well known that for many years he was subjected to sore trials, long imprisonments, and heavy fines, because of his zeal in the cause which he had conscientiously embraced. His acute and powerful mind fitted him peculiarly for public disputations, and, accordingly, he was not unfrequently employed in defending the Society from unjust aspersions. He wrote also several powerful treatises in support of the doctrines of the Friends.

About the year 1682, he left Scotland to conduct a Friends' school at Edmonton, in the county of Middlesex; but the persecution to which he was here exposed led him to remove to London, where, however, instead of receiving the protection he had looked for from priestly domination, he was imprisoned for five months in Newgate. It was at this time that George Keith began to imbibe some strange speculative opinions, chiefly derived from the writings of Van Helmont. Among other absurd notions, he embraced the doctrine of the transmigration of souls. He held some curious notions respecting our first parents, and alleged that much of the Mosaic narrative in the Old Testament was to be regarded as allegorical. In a work which he published in 1694, entitled, 'Wisdom advanced in the correction of many gross and hurtful errors,' he gave to the world some of the wild fancies in which he now indulged. His opinions found no favour with Friends in England, and probably from this cause, as well as from a desire to escape persecution, he emigrated to New Jersey in America. After being employed for a time in determining the boundary line between East and West Jersey, he removed to Philadelphia, where he was intrusted with the head-mastership of the grammar school, which, however, he retained for only a single year, at the end of which he began to travel as a minister in New England. In wandering from place to place, he engaged in public disputations, but, in conducting them, he evinced so much acrimony, that he injured perhaps rather than advanced the cause which he professed to advocate.

Naturally proud and vain-glorious, George Keith soon began to find fault with the Society, more especially in the matter of discipline. Friends treated him with great forbearance and tenderness, but he became increasingly captious and self-willed, and at length he quitted the Society, along with several other Friends who adhered to him. The unhappy

apostasy of George Keith gave rise to a spirit of discord among Friends in Pennsylvania, which gave much concern to the members of the Society, not only in America, but also in England. Some Friends in Aberdeen who had long known George Keith, addressed an earnest appeal to him on the subject of the differences to which he had given rise in the Society. An admonitory letter was also sent from Friends in England to Friends in America on the points in dispute. Nothing, however, would move the unhappy man, but proceeding from bad to worse, he and his adherents set up a separate meeting of their own, under the designation of Christian Quakers and Friends.

But though George Keith had now assumed an independent position, he did not cease on that account to harass and annoy the Society at large, preferring charges of unsoundness against them. At the Quarterly Meeting of Ministers, held in January 1692, Keith accused them of meeting "to cloak heresies and deceit," and maintained "that there were more damnable heresies and doctrines of devils among the Quakers than among any profession of Protestants." Such audacious and unmeasured abuse could not be passed over in silence. Two Friends were appointed to visit Keith, and to call upon him to retract his words. He received the deputation with the utmost haughtiness, and instead of listening to their counsels, he told them that "he trampled upon the judgment of the meeting as dirt under his feet." All hopes of a reconciliation were now gone, and the Society came to the resolution of issuing a declaration of disunity with him. The testimony issued on the occasion was drawn up in the form of an address to the Society, in which the grounds of the proceeding were set forth. Before publishing the document, it was thought right to give George Keith or those of his party who might wish, an opportunity of perusing it. He declined the offer, however, and not only so, but he maliciously published to the world that in the proceedings with respect to him, all gospel order and Christian kindness had been violated. Against the judgment of the Quarterly Meeting of Ministers, Keith determined to appeal to the ensuing Yearly Meeting. Meanwhile he published several pamphlets in vindication of himself, which excited so strong a feeling in his favour, that many Friends united with him and his party, and a wide and distressing schism ensued. Separate meetings were set up at Philadelphia, Burlington, Neshaminy, and other places. Families were divided, and the ties of friendship broken. Husbands and wives, professedly of the same faith, no longer worshipped in the same house, and seldom, in short, has a more painful spirit of division prevailed in any Christian body than was displayed on this occasion.

At the Yearly Meeting in 1692, which was held at Burlington, it was fully expected that George Keith would follow up the appeal which he had taken against the judgment of the Quarterly Meeting.

When, however, the Yearly Meeting had convened, instead of proceeding in the usual course of the discipline, he and his party met separately, calling themselves the Yearly Meeting, and proceeded to give judgment in favour of their leader, and issued an epistle to that effect. They also drew up a Confession of Faith, with the view of vindicating their claim to genuine Quakerism. In these circumstances Friends judged it right to give forth a testimony in condemnation of the conduct of Keith, and a paper to that purport was signed by two hundred and fourteen Friends. Similar testimonies condemnatory of Keith and his adherents were given forth at the Yearly Meeting in New England, in Maryland, and in Long Island.

Finding his conduct so generally condemned in America, Keith resolved to seek the judgment of the Yearly Meeting of London on his case. Thither, accordingly, he proceeded in 1694, and after a full investigation of the whole matters in dispute, a committee was appointed to prepare a document embodying the sense and judgment of the meeting on the case, with the special injunction that those "that have separated be charged in the name and power of the Lord Jesus Christ, to meet together with Friends in the love of God." The document having been drawn up, and approved by the Yearly Meeting, was communicated to George Keith as the deliberate judgment of Friends, but instead of receiving it in a proper spirit, he asserted that the advice was that of a party, and not of the Society itself. He sought also to attract sympathizers and friends, but in vain: only a few evinced the slightest feeling in his favour. The Yearly Meeting in London perceiving that the decision affected not Keith alone, but all those in America who had separated with him, addressed a Christian exhortation to them in reference to their separation from Friends as a body, and calling upon them to seek a reconciliation with their brethren. All efforts to accomplish an object so desirable were utterly unavailing. At the next Yearly Meeting in London, the unsatisfactory conduct of George Keith was again brought under notice. He was allowed to read a written statement in vindication of his conduct, concluding, however, with an offer to prove that the writings of Friends contained gross errors. On his withdrawal the meeting decided not to own nor receive him nor his testimony while he remains therein, but to testify against him and his evil works of strife and division. On the following day Keith was admitted to hear, and if he inclined, to reply to the decision of the meeting. On this occasion he broke forth into the most bitter and intemperate language towards Friends, and left the meeting abruptly. The Yearly Meeting now unanimously agreed no longer to recognize this turbulent man as one in religious profession with them. Accordingly they issued the following minute: "It is the sense and judgment of this meeting, that the said George Keith is gone from the blessed unity of the peace-



able Spirit of our Lord Jesus Christ, and hath thereby separated himself from the holy fellowship of the Church of Christ; and that whilst he is in an unrepentant and uncharitable state, he ought not to preach or pay in any of Friends' meetings; nor be owned or received as one of us; until, by a public and hearty acknowledgment of the great offence he hath given, and hurt he hath done, and condemnation of himself, therefore, he gives proof of his unfeigned repentance, and does his endeavour to remove and take off the reproach he hath brought upon Truth and Friends; which, in the love of God, we heartily desire for his soul's sake."

George Keith was thus formally cut off from the Society of Friends, as no longer worthy of church fellowship, and he therefore commenced holding separate meetings at Turner's Hall in London, where he attracted crowds for a time to hear his discourses, which were full of the most bitter invectives against Friends. While this factious individual was thus endeavouring to gain adherents in England, his partisans in America were busily engaged in disturbing the peace and unity of Friends in that country. In a short time, however, the Transatlantic Keithians became divided among themselves, and were split into different sections. "The Separatists," say Friends from Philadelphia in 1698, "grow weaker and weaker; many of them gone to the Baptists, some to the Episcopalians, and the rest are very inconsiderable and mean, some of whom come now and then to our meetings, and some have lately brought in letters of condemnation." The following year they had so far dwindled away that we find Friends declaring them to be almost extinct. In an account of this sect written by Edwards, he makes a similar statement in regard to them. "They soon declined," he says; "their head deserted them, and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers, and some went to other societies. Nevertheless many persisted in the separation. These, by resigning themselves, as they said, to the guidance of Scripture, began to find water in the commission, Matt. xxviii. 19; Bread and Wine, in the command, Matt. xxvi. 26, 30; Community of goods, love feasts, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet, in other texts—The Keithian Quakers ended in a kind of transformation into Keithian Baptists. They were called Quaker-Baptists, because they still retained the language, dress and manners, of the Quakers. But they ended in another kind of transformation into Seventh-day Baptists, though some went among the First-day Baptists, and other societies. However, these were the beginning of the Sabatarians in this province."

For some years after he had been disowned by the body, Keith continued to wear the garb and to use the language of a Friend, but about the year 1700 he laid aside these peculiarities, and joined the Episcopal Church, accepting ordination at the hands of a

bishop. In the course of two years after his ordination he proceeded to America as a missionary, under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts." One of the chief objects of his mission he declared to be to "gather Quakers from Quakerism to the Mother Church," and during the two years he now spent in America, he frequently engaged in public disputation with Friends on their peculiar tenets. At length he returned to England, where he boasted of the remarkable success which had attended his labours on the other side of the Atlantic. Whether true or false, his statements were credited, and gained for him such favour that he was rewarded with the living of Edburton in Sussex. He did not long survive to enjoy his promotion, for in 1714 his labours in the work of the ministry were brought by death to a final termination. It is said that his last hours on earth were disturbed with feelings of bitter remorse on account of the turbulent life he had led. He was even alleged to have given utterance to these words, "I wish I had died when I was a Quaker; for then I am sure it would have been well with my soul." Before the death of their founder the Keithians had been wholly scattered, some having joined the Baptists and other denominations of Christians, while the great majority returned to the Society of Friends.

KELAM, the science of the Word, a term used by the Mohammedans to describe their scholastic divinity. On this part of their system the writings of Mohammedan doctors are very numerous, their opinions being much divided.

KERAMIANS, a Mohammedan sect, who maintained that God was possessed of a bodily form. They derived their name from the originator of the sect, Mohammed ben Keram.

KERARI, a Hindu sect who worshipped *Devi* in her terrific forms, and were wont to offer up human sacrifices. The only votaries belonging to this sect still remaining in India are those who inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, following such practices as are carried on in Bengal at the CHARAK PUJA (which see).

KERBELA, a place esteemed peculiarly sacred by the SCHITES (which see), in consequence of the tomb of *Hossein* the son of *Ali* having been erected there. It is a favourite place of pilgrimage to the Persian Mohammedans, who are wont even to carry off a small portion of the sacred soil, and to put it in pads or bags for the purpose of placing it before them at their devotions, that their foreheads may rest upon it as they prostrate themselves. They thus flatter themselves that they are worshipping on holy ground. The Shiite pilgrims resorting annually to *Kerbela* are estimated at 80,000, and the stream is incessant, for this pilgrimage has not, like that to Mecca, a fixed season. Another peculiar difference is the succession of caravans of the dead carried in coffins to be interred at *Kerbela*; and the revolting custom is pro-

moted by the idea that by this act of posthumous merit they shall atone for the greatest crimes. Eight thousand corpses are said to be brought annually from Persia. Kerhela rivals the Kaaba as a place of pilgrimage, the former being the favourite resort of the *Schites*, the latter of the *Sommites*.

KERI and KETIB (Heb. read and written). In many Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle attached to it, which is called *Ketib* or written; or with an asterisk over it and a word written in the margin of the same line, this being the *Keri* or reading. The intention of these two Masoretic marks is to give direction to write in this manner, but read in that manner. They are supposed by some Jewish writers to have been invented by Ezra; but others maintain, with much greater probability, that their origin is to be dated no farther back than the time of the Masorites. Where there occurs a various reading, the wrong reading, the *Ketib* is written in the text, and the true reading, the *Keri* is written on the margin. The Jews do not always insist that as an invariable rule, we should follow the *Keri*; on the contrary they hold that we should prefer the *Ketib* when it is authorized by the ancient versions and gives a better meaning.

KETUBIM. See HAGIOGRAPHIA.

KEYS (THE POWER OF THE). This expression, which has, since the Reformation, formed the subject of a keen controversy between the Romanists and the Protestants, is derived from Mat. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The key is often used in Scripture metaphorically as a symbol of government, power, and authority. Thus Isa. xxii. 22, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." In the East, a key was generally worn by the stewards of wealthy families as a symbol or token of their office. To give a person a key was therefore frequently used to denote the investing him with a situation of authority and trust. Hence, when our Saviour assures Peter that he would give him the keys of the kingdom of heaven, many Protestant writers interpret his words as implying the power of preaching the gospel officially, of administering the sacraments as a steward of the mysteries of God, and as a faithful servant whom the Lord hath set over his household. Other Protestant divines again allege that to Peter personally and exclusively was assigned the power of the keys, that is the honour of opening the gates of the kingdom of heaven, or in other words, the Christian or gospel dispensation to the Jews at the day of Pentecost, and then to the Gentiles when he went down to Cornelius at Cesarea. The Roman Catholics, on the other hand, maintain that by the power of the keys we must understand a special au-

thority given to Peter over the church of Christ, a supreme ecclesiastical jurisdiction which they allege belongs also to the Pope, as being the successor of Peter, and, therefore, having the power of excommunicating and absolving, as well as of opening and shutting the gates of Paradise at pleasure.

The ancient Jewish Rabbis or Doctors, if we may credit the statements of later Jewish writers, received a key in entering upon their office as an emblem of the grand official duty which it was incumbent upon them faithfully to discharge, that of opening the meaning of the law by their public teaching. The expression, "the power of the keys," is exegetically explained by the phrase, "binding and loosing," which Lightfoot, Schoetgen, and others skilled in Rabbinical lore, explain as denoting the power of declaring what was binding on men's consciences; and that from the obligation of which they were loosed or free. It is worthy of notice, that the power of binding and loosing which is mentioned by our Lord as an exercise of the power of the keys in Mat. xvi. 19, already quoted, is stated elsewhere as having been conferred not on Peter alone, but on all the apostles. Thus in Mat. xviii. 18, Jesus says, addressing the whole apostolic college, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The Fathers also generally agree in ascribing to all the apostles the power of the keys. Jesus claims for himself the power of the keys when he says, "I am he that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth." Such expressions plainly indicate that Christ has sole power and authority in his church. Whatever may therefore be the extent of the power which is given to the apostles in conferring upon them the power of the keys, it must be something essentially different from the kingly power and authority of Christ.

The power of the keys as exercised by the apostles and their associates was peculiar to themselves. They sometimes inflicted miraculous punishment upon notorious offenders, as upon Ananias and Sapphira, and Elymas the sorcerer. And in many cases also they loosed persons from supernatural diseases. But the power of the keys, in so far as it has descended to the Christian ministry, simply implies two things—an authority to preach the gospel, and an authority to administer discipline in the church by binding and loosing, by inflicting and removing censures. And their proceedings, when conducted agreeably to Scripture, are believed to be ratified in heaven.

The Church of Rome considers the power of the keys as extending beyond the infliction of church censures to the remission or retention of sins. Accordingly, in the Roman Pontifical a prayer occurs in the consecration of a bishop, beseeching that the power of the keys, of remitting and retaining sins might be given to every one ordained to that office

The Council of Trent also confirms this view of the matter by their decision, which declares the power of the keys to have been left by Christ to "all priests his vicars as presidents and judges, to whom all mortal sins were referred into which the faithful might fall." Dens again says, "That Peter did not receive the keys as a private person, but as supreme pastor, and for the benefit of the Church; and from him, by ordinary right, the power of the keys is derived to other superiors, bishops, and pastors of the Church." The theory of the Papacy, however, which is taught by many Romish divines, is, that the power of the keys, which was conferred upon Peter, belongs to the Pope as the successor of Peter; and even admitting that it was given by Christ to all the apostles, and therefore has descended to the priests and bishops their successors, they hold that it must be principally vested in the Pope as the bishop of bishops, and the head of all ecclesiastical influence and authority in the church on earth. Thus Romanists seek to vest in the Pope a supremacy over the church, and in the highest sense in which the words can apply to any one on earth, in him is vested the power of the keys. In opposition to this claim which Romanists allege for the Pope, Protestants contend that it rests on a series of unfounded assumptions; for instance, on the supremacy of Peter, his having actually been bishop of Rome, and the transmission of his power to all future bishops of Rome.

**KHAKIS**, one of the *Vaishnava* sects of Hindus, founded by Kil, a disciple, though not immediately, of Ramanand. The history of the sect is not well known, and it seems to be of modern origin. Its members, though believed to be numerous, appear to be either confined to a few particular districts, or to lead a wandering life. The Khakis are distinguished from the other *Vaishnavas* by the application of clay and ashes to their dress or persons. Those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life, go either naked, or nearly so, smearing their bodies with the pale gray mixture of ashes and earth. They also frequently wear the *Jata*, or braided hair, after the fashion of the votaries of *Shiva*, some of whose characteristic practices they follow, blending them with the worship of *Vishnu*, of *Sita*, and particularly of *Hannan*. Many *Khakis* are found about Farakhabad, but their principal seat is at Hamman Gerk, in Oude.

**KHALIF**. See CALIPH.

**KHANDAS**, the elements of sentient existence among the Buddhists, of which there are five constituents:—(1.) The organized body, or the whole of being, apart from the mental processes; (2.) Sensation; (3.) Perception; (4.) Discrimination; (5.) Consciousness. The four last *Khandas* are results or properties of the first, which must be understood as including the soul as well as the body. At death, the Buddhists believe the *Khandas* entirely vanish. Gotama says that none of the *Khandas*, taken sepa-

ately, are the self, and that, taken conjointly, they are not the self. There is no such thing as a soul apart from the five *Khandas*.

**KHANDOBA**, an incarnation of *Shiva*, the same which is called also *Bhairav* (which see). The principal temple of *Khandoba* is at Jejuri. It was endowed by Holkar with an annual sum of 10,000 rupees, and the Peshwa's government granted a like sum. A large sum also accrues to the temple from its offerings, part of which were demanded back by government, till, on Christian principles, this branch of revenue was abandoned by Sir Robert Grant. A fraternity of *Vira*, amounting to about fifty men, is attached to the temple, besides a sisterhood of twice the number of *Murali*. One of the *Vira* is required at the annual festival to run a sword through his thigh, and afterwards to walk through the town as if nothing had happened to him. The *Murali* are unmarried females, consecrated by their parents to the god, and sent, when they grow up, to the temple at Jejuri, that they may lead a life of sacred prostitution.

**KHAREJITES**, or revolvers, a Mohammedan sect, who originally withdrew from Ali, and maintain that the *Imán* need not be of the tribe of *Koreish*, nor even a freeman, provided he be just and qualified. They maintain too, that if unfit he may be deposed, and that the office itself is not indispensable.

**KHATA**, or SCARF OF BLESSINGS, an article which is considered in Thibet as conveying to the individual on whom it is bestowed many blessings from above. It is thus described by M. Hue, in his 'Travels in Tartary, Thibet, and China:—"The *Khata* is a piece of silk, nearly as fine as gauze, and of so very pale a blue as to be almost white. Its length about triples its breadth, and the two extremities are generally fringed. There are *Khatas* of all sizes and all prices, for a *Khata* is an object with which neither poor nor rich can dispense. No one ever moves unless provided with a supply. When you go to pay a visit, when you go to ask a favour, or to acknowledge one, you begin with displaying the *Khata*; you take it in both hands, and offer it to the person whom you desire to honour. When two friends, who have not seen each other for a long time, meet, their first proceeding is to interchange a *Khata*; it is as much a matter of course as shaking hands in Europe. When you write, it is usual to enclose a *Khata* in the letter. We cannot exaggerate the importance which the Thibetians, the *Si-Fan*, the *Houng-Mao-Eul*, and all the people who dwell towards the western shores of the Blue Sea, attach to the ceremony of the *Khata*. With them, it is the purest and sincerest expression of all the noblest sentiments. The most gracious words, the most magnificent presents, go for nothing, if unaccompanied with the *Khata*; whereas, with the *Khata*, the commonest objects become of infinite value. If any one comes, *Khata* in hand, to ask you a favour, to refuse the favour would be a great breach of propriety.

This Thibetian custom is very general among the Tartars, and especially in their Lamaseries; and Khatas, accordingly, form a very leading feature of commerce with the Chinese at Tang-Keou-Eul. The Thibetian embassy never passes through the town without purchasing a prodigious number of these articles."

KHATIB, an ordinary Mohammedan priest, who conducts the worship of the mosque on the Fridays. He recites the prayers, and often preaches a sermon.

KHATMEH, a recitation of the whole *Koran*, which occupies about nine hours, and is customary at the funerals, weddings, and public festivals of Mohammedans, being regarded as meritorious in those who bear the expense.

KHEMAH, one of the principal female disciples of BUDHA (which see).

KHURKHAM (Arab., a torn robe), a name given to the dress generally worn by DERVISHES (which see). The Mussulmans pretend that it was the dress of the ancient prophets.

KHLESTOVSHCHIKI (from Slav., *khlestat*, to flog), a sect of dissenters from the *Russo-Greek* church. They are a kind of *Flagellants*, and a branch of the SKOPTZI (which see). They impose upon themselves flagellation and some other penances, and they are said to have mysterious doctrines and rites, marked by the wildest superstition. They are accused of the same guilty extravagances which were ascribed to the ADAMITES (which see). The police of Moscow, it seems, surprised one of their meetings in 1840, and it was proved, by the investigation which followed on this discovery, that the *Khlestovshchiki* are only a lower or preparatory grade of the *Skoptzi*; that they have a community of women, although, in order to conceal it, they live in couples, married by priests of the established church. At their meetings they often jump about until they fall down from exhaustion; a practice not also ether unknown even in England. (See JUMPERS.)

KHONDS (RELIGION OF THE). The Khonds are a wild aboriginal tribe in Orissa, that portion of Hindustan which lies between the mountains of the Dekkan and the sea-coast. Their religion is very peculiar, and in its whole features entirely distinct from Hinduism. Their supreme god is called BURAPENNOU (which see), the god of light, who created for himself a consort, the earth-goddess called *Tivi-Pennou*, the source of evil in the world. The god of light arrested the action of physical evil, while he left man at perfect liberty to reject or receive moral evil. They who rejected it were damned, while the great mass of mankind who received it were condemned to all kinds of physical suffering, with death, besides being deprived of the immediate care of the Creator, and doomed to the lowest state of moral degradation. Bura-Pennou and his consort, meanwhile, contended for superiority, and thus the elements of good and evil came to be in constant collision

both in the heart of man and in the world around him. At this point the Khonds diverge into two sects, which are thus described by Major Macpherson in an interesting memoir read before the Asiatic Society, and inserted in their Journal:—"One sect," says he, "holds that the god of light completely conquered the earth-goddess, and employs her, still the active principle of evil, as the instrument of his moral rade. That he resolved to provide a partial remedy for the consequences of the introduction of evil, by enabling man to attain to a state of moderate enjoyment upon earth, and to partial restoration to communion with the Creator after death. And that, to effect this purpose, he created those classes of subordinate deities, and assigned to them the office—first, of instructing man in the arts of life, and regulating the powers of nature for his use, upon the condition of his paying to them due worship; secondly, of administering a system of retributive justice through subjection to which, and through the practice of virtue during successive lives upon earth, the soul of man might attain to beatification. The other sect hold, upon the other hand, that the earth-goddess remains unconquered; that the god of light could not, in opposition to her will, carry out his purpose with respect to man's temporal lot; and that man, therefore, owes his elevation from the state of physical suffering into which he fell through the reception of evil, to the direct exercise of her power to confer blessings, or to her permitting him to receive the good which flows from the god of light, through the inferior gods, to all who worship them. With respect to man's destiny after death, they believe that the god of light carried out his purpose. And they believe that the worship of the earth-goddess by human sacrifice, is the indispensable condition on which these blessings have been granted, and their continuance may be hoped for; the virtue of the rite availing not only for those who practise it, but for all mankind.

"In addition to these human sacrifices, which still continue to be offered annually, in order to appease the wrath of *Tivi*, and propitiate her in favour of agriculture, there is a fearful amount of infanticide among the Khond people. It exists in some of the tribes of the sect of Boora to such an extent, that no female infant is spared, except when a woman's first child is female; and that villages containing a hundred houses may be seen without a female child."

The revolting rites of human sacrifice and female infanticide have prevailed from time immemorial among these barbarous people. The British government, however, has happily succeeded in almost completely abolishing these bloody rites. Many children, who had been stolen from their parents, and sold to the Khonds for sacrifice, have been rescued from a cruel death, and put into asylums for Christian education and training. The manner in which the revolting human sacrifices were conducted by the Khonds is thus described by Mr. Fry, a government agent, who

has rescued numbers from the sacrificial knife:—"The victim," he informs us, "is surrounded by a crowd of half-intoxicated Khonds, and is dragged around some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piecemeal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has by this time released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain." These Meriah sacrifices, as they are called, are almost abolished.

KHORS, a god worshipped by the ancient Slavonians, an image of whom existed at Kioff before the introduction of Christianity. They were wont to offer to this deity the *kororay*, or wedding-cake, and to sacrifice hens in honour of him.

KHOTBEH, a prayer which Mohammed was accustomed to recite, and in which example he was followed by his successors. It consists of two parts. The first is appropriated to the Deity, the prophets, the first four caliphs and their contemporaries. The second includes the prayer for the reigning sovereign. The *Khotbeh* at present in use on the Fridays in the Mohammedan mosques in Turkey is as follows:—"Thanks be to the Most High, that supreme and immortal Being who has neither wife nor children nor equal on earth or in the heavens, who favours acts of compunction in his servants, and pardons their iniquities. We believe, we confess, we bear witness, that there is no God but God alone, the sole God, who admits no association. Happy belief, to which is attached heavenly blessedness. We also believe in our Lord our support, our master Mohammed his servant, his friend, his prophet, who has been directed in the true way, favoured by divine oracles, and distinguished by marvellous works. May the divine blessing be on him, on his posterity, on his wives, on his disciples, on the orthodox khalifs endowed with doctrine, virtue, and sanctity, and on the viziers of his age, particularly on the Imam, the true khalif of God's prophet, the prince of believers, Abubekr, the pious certifier, pleasing to the Eternal; on the Imam, the true khalif of God's prophet, the prince of believers, Omar, the pure discriminator, pleasing to God; on the Imam, the true khalif of God's prophet, the prince of believers, Othman, the possessor of the two lights; on the Imam, the true khalif of God's prophet, the prince of believers, Ali, the generous, the upright, pleasing to God; on the two great Imams, perfect in virtue and doctrine, distinguished in knowledge and in works, illustrious in race and in nobility, resigned to the will of God and the decrees of destiny, patient in reverses and misfortunes, the princes of the heavenly youth, the pupils of the eyes of the faithful, the lords of true believers, Hassan and Hossein, pleasing to God, to whom may all be equally pleasing. O ye assistants, O ye faithful, fear God, and submit to Him. Omar, pleasing to God, has said, The prophet of God pronounced

these words: Let there be no actions but those founded on good intentions. The prophet of God is truthful in what he said. He is truthful in what he said. Ali, the friend of God, and the minister of the heavenly oracles, said, Know that the best word is the Word of God, most powerful, most merciful, most compassionate. Hear his holy commandment. When you hear the Koran, listen to it with respect, and in silence, for it will be made to you piety. I take refuge with God from the stoned devil. In the name of God, the merciful, the compassionate in truth, good deeds efface bad ones."

Here the preacher repeats several verses of the Koran, to which the *muazzins* chant Amen. He then commences the second *Khotbeh*, which runs thus:—"In honour to his prophet, and for distinction to his pure soul, this high and great God, whose word is an order and a command, has said, Certainly God and his angels bless the prophet. Bless him, ye believers, address to him pure and sincere salutations. O God, bless Mohammed, the Emir of Emirs, the chief of the prophets, who is perfect, accomplished, endowed with eminent qualities, the glory of the human race, our lord and the lord of both worlds, of temporal and of eternal life. O ye who are enamoured of his beauty and of his fame, address to him pure and sincere salutations. Bless, O God, Mohammed, and the posterity of Mohammed, as thou hast blessed Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great; sanctify Mohammed, and the posterity of Mohammed, as thou hast sanctified Abraham and the posterity of Abraham. Certainly thou art adorable, thou art great. O God, have pity on the orthodox khalifs, distinguished by doctrine, virtue, and heavenly gifts, with which thou hast laden those who have acted with truth and justice. O God, assist, sustain, and defend thy servant, the greatest of sultans, the most eminent of khalifs, the king of Arabs, and Ajene, the servant of the two holy cities, sultan, son of a sultan, Sultan ———, whose khalifat may the Supreme Being make eternal, and perpetual his empire and power. Amen. O God, exalt those who exalt religion, and lower those who lower religion. Protect the Moslem soldiers, the orthodox armies, and grant us health, tranquillity, prosperity to us, to pilgrims, to the military, to citizens, as well to those at home as to those who travel by land and sea; finally, to the whole Moslem people. Health to all the prophets and all the heavenly messengers. Eternal praises to God, the Creator and Governor of the universe. Certainly God commands equity and benevolence, he commands and recommends the care of our relations, he prohibits unlawful things, sins, prevarications. He counsels you to obey his precepts, and to keep them carefully in your memory."

A *Khotbeh*, in substance the same, is used on the first Friday after the New Year. Besides the benediction on the prophet, his four successors, and the two sons of Ali, a blessing is invoked on their mother

Fatimah, and grandmother Khadijah; Ayesha, the mother of the faithful, and the rest of the prophet's pure wives; on the six who remained of the ten noble and just persons who swore allegiance under the tree, Talha, Alzobier, Saad, Said, Abdulrahman, Ibn Auf, and all the companions, and the two succeeding generations. This prayer, and frequently a moral discourse, is delivered from the pulpit by the *Khattib*, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers.

**KHUMBANDAS**, an order of beings among the *Buddhists*, who are believed to be the attendants of *Wirátha*, who is one of the four guardian *devas*. The *Khumbandas* have blue garments, hold a sword and shield of sapphire, and are mounted on blue horses. They form one of the thirteen orders of intelligence, exclusive of the supreme *Buddhas*. They are monsters of immense size and disgusting form.

**KID-WORSHIP**. A remarkable prohibition occurs in three different passages of the Old Testament, couched in these words, "Thou shalt not see the kid in his mother's milk." This precept has been supposed to be intended to guard the Hebrews against some idolatrous or superstitious practice of the neighbouring heathen nations. In this explanation some of the Jewish expositors coincide, though they have not been able to cite any instance of such a practice. Dr. Cudworth, however, in his Treatise on the Lord's Supper, states, that in an old Caraitic commentary on the Pentateuch, it is mentioned as having been a practice of the ancient heathens when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam, and then in a magical way to go about and besprinkle with it their trees, fields, gardens, and orchards; thinking that by this means they would fructify and bring forth fruit more abundantly the following year. Horace seems to allude to a custom of this kind. Abarbanel also refers to such a practice as followed, in some parts of Spain, even in his time. Spencer mentions a similar rite as in use among the Sabians. Bloody sacrifices of cocks and kids are wont to be offered to the Hindu god *Vishnu*.

**KIEV**, a holy city among the ancient Slavonians. It was situated on the right bank of the Dnieper or Borysthemes. In this city nearly all the gods of the Slavic race were at one time assembled. The inhabitants of Kiev, in their annual voyages to the Black Sea in the month of June, were wont to disembark on an island, at the distance of four days' journey from the mouth of the river, and there they offered their sacrifices under an oak.

**KILHAMITES**. See **METHODIST (WESLEYAN) NEW CONNECTION**.

**KING**, the canonical sacred books of the Chinese, which are believed to be the most ancient literary monuments of China, and to possess an authority far higher than any other ancient writings. All these productions of the *shing-jin*, or holy man, are con-

sidered to be absolutely and infallibly true. The oldest of the sacred books is the *Yih-king*, said to have been written by Fuh-he, the reputed founder of the Chinese civilization. The second of the Chinese sacred books is the *Shoo-king*, which is chiefly historical, stretching from the reign of Yaou, one of the very earliest emperors, to the life-time of Confucius. The *She-king* is the third of the sacred books, comprising 311 odes, and other lyrics, generally breathing a moral tone. Inferior in authority to these three, but still regarded as a sacred book, is the *Le-ke*, the Chinese book of rites and manners. The four just mentioned, along with the *Tsun-t-ew*, a historical work by Confucius, form the *Woo-king* or Five Sacred Writings of the Chinese, the monuments of the "holy men" of antiquity, and hence regarded as the foundation of all history and ethics, politics, philosophy, and religion in China.

**KING OF SACRIFICES**. See **REX SACRIFICUM**.

**KINIAN SUDDAR**. See **CLOTH (PURCHASE OF THE)**.

**KINSMAN**. See **AVENGER OF BLOOD**.

**KIRCHENTAG** (Ger. church diet), a free association of pious professors, ministers, and laymen of Protestant Germany, for the discussion of the religious and ecclesiastical questions of the day, and for the promotion of the interests of practical Christianity embraced under the term **INNER MISSION** (which see). It was originated in 1848, and meets annually in one of the leading cities of Germany. Its doctrinal basis is the Bible as explained by the ecumenical symbols and evangelical confessions of the sixteenth century. It comprehends four Protestant denominations, the Lutheran, German Reformed, United Evangelical, and the Moravian, but it holds fraternal intercourse with all foreign Evangelical Societies and Churches, who hold the basis of the Diet, and may choose to send delegates to represent them at its meetings. All parts of Germany, especially Prussia and Württemberg, send delegates to this body; but it is discountenanced and disowned by the rationalists and semi-rationalists as well as the rigid Lutherans.

This German Church Diet originated with the most eminent evangelical ministers and laymen of Germany, headed by a true Christian nobleman, von Bethmann Hollweg, who has presided at every one of its meetings. The first Kirchentag, which consisted of five hundred members, met on the 21st of September 1848 in Wittenberg, and in that very church to the doors of which Luther affixed his ninety-five theses. "It was indeed," says Mr. Thomas H. Gladstone, "a new and interesting sight to behold the learned professor seated side by side with the simple-minded Christian, the dignified ecclesiastic taking brotherly counsel with the humble lay-missionary or provincial school teacher. It was no less a strangely novel spectacle to see the strongest upholders of the respective orthodoxies, Lutheran and Reformed, for-

getting doctrinal differences in the harmony of Christian purpose and Christian love; still more to see the object of their common jealousy, the 'United' Church, as well as the Moravian and other dissenting communities, completing the picture of Christian union and brotherly love by being admitted to their association without question of their ecclesiastical polity or church rule. All seemed to point to the dawning of a better day. And the tempest of persecution with which the church was assailed, appeared already converted into a blessing, in the recognition of its essential unity, and the sense of the mutual dependence of its parts as members of that mystic body which is one in its living Head. This feeling of Christian fellowship was heightened to the sublime, and received an expression too deeply affecting ever to be erased from the memory of those who witnessed the scene, when, at a solemn moment on the last day, the earnest Krummacker, in one of his fervent addresses, pledged the members to stand true to one another in the day of persecution, which seemed about to burst upon them, and received in the prolonged affirmation of the whole assembly, the assurance that they would bear each other as members of one family in their hearts and prayers, would receive each other in the day of persecution to house and home till the storm should be overpast, and would account as their own sisters and their own children the widows and orphans of the brother who should seal his testimony by the martyr's death."

This first meeting of the Kirchentag lasted for three days, and the result of its deliberations, which were conducted with the greatest order and solemnity, was that two very important resolutions were unanimously passed:—

"1. That an invitation should be addressed to all the Protestant churches of Germany, to hold on the 5th of November 1848, the Sunday following the anniversary of the Reformation, a day of general prayer and humiliation, in order to begin the work of the regeneration of Protestantism with the same spirit of true evangelical repentance, with which Luther commenced the Reformation, and which he so clearly expressed in the very first of his ninety-five theses.

"2. A resolution to form a confederation of all those German churches which stand on the ground of the reformatory confessions, not for the purpose of an amalgamation of these churches and an extinction of their peculiarities and relative independence, but for the representation and promotion of the essential unity and brotherly harmony of the evangelical churches; for united testimony against every thing unevangelical; for mutual counsel and aid; for the decision of controversies; for the furtherance of ecclesiastical and social reforms, especially Inner Mission; for the protection and defence of the divine and human rights and liberties of the evangelical church; for forming and promoting the bond of union with all evangelical bodies out of Germany."

The Kirchentag, like the Evangelical Alliance, is not a union of churches, but a union of Christians, both ministers and laymen. It is not a legislative assembly, but a meeting of Christians from all parts of the world, for the purpose of consulting about the common interests of the Redeemer's kingdom. But at the same time it differs from the Evangelical Alliance in one point, that from its first formation it contemplated a confederation of the churches of the Reformation.

From its first formation in 1848, the Kirchentag has met every year except 1855, when it would have met, as had been fully arranged, at Halle, had not the cholera broken out in that city. Its two first meetings took place at Wittenberg, but ever since they have been held at different towns, and the attendance of members has of course varied in amount. The meetings of the Kirchentag continue for four days, two of which are devoted to the congress of Inner Mission. Each session is opened and closed with devotional exercises, and the business is exclusively of a spiritual character, and separate sessions are held early in the morning, and late in the evening for special objects of a practical kind, such as Sabbath observance, prison discipline, the establishment of houses of refuge, the cultivation of religious art, and similar matters.

The meeting of the *Kirchentag* at Berlin in 1853, was perhaps the most important of all the meetings which have been held. On that occasion the Augsburg Confession of 1530 was unanimously adopted as the fundamental symbol of the entire Evangelical Church of Germany in all its branches, with the distinct understanding, however, that the tenth article on the Lord's Supper should not exclude the Reformed doctrine on the subject, and that this whole act should not interfere at all with the peculiar position of those churches which never adopted the Augsburg Confession. Two thousand members of the *Kirchentag* solemnly gave their assent to this decision, which was hailed by the king of Prussia, and the pious Protestants of Germany, as a most gratifying testimony of the doctrinal unity which prevailed in the great sections of German Protestantism, while at the same time it was a most powerful protest against both Romanism and Rationalism.

The meetings which have been held since 1853 have been characterized by a spirit of union and Christian love. Questions of great practical importance have been discussed with the utmost independence of mind, and yet with the most commendable meekness and forbearance. Thus the *Kirchentag* has exercised a most salutary Christian influence, not only upon the cities in which its meetings are held, but even upon the remotest parts of Germany. It has promoted the cause of Christian union both at home and abroad. But the impulse which it has given to the work of INNER MISSION (which see), may well be regarded as the crowning act of the *Kirchentag*, and though it is possible that the pro-

gress of a high-church Lutheran spirit may ultimately break up this friendly confederation of Christian ministers and laymen, the benefit which has already accrued from it to the cause of practical Christianity and Christian philanthropy will not soon be forgotten.

**KIRIATH SHEMA** (Heb. the reading of the Shema), the recital by the Jews of certain passages of the Old Testament Scriptures called SHEMA (which see).

**KIRIN**, a monster which occupies a conspicuous place in the fabulous legends of the Chinese and the Japanese. It is supposed to be not only gentle, innocent, and inoffensive, but virtuous and holy. It is never seen, therefore, but at the appearance of a particular constellation, and at the nativity of some worthy benefactor of his race. The Kirin of Japan is a dragon with three claws, and that of China with five.

**KIRK** Ger. *kirche*, Gr. *kuriale*, Sax. or Tent. *kerke*), a place set apart for divine worship. It is also applied to the congregation which assembles in one place, and to the various congregations which in their collective capacity form one communion.

**KISLAR AGA**, the chief of the black eunuchs in Turkey, who is intrusted with superintendence of all the *mosques*.

**KISSING (SACRED)**. The ancient heathens were accustomed to kiss the hands, the feet, the knees, or even the mouths of the gods. It was also accounted a part of devotion to kiss the doors of the temples, the pillars and the posts of the gates. Among idolaters, in times as remote as the days of Job, it seems to have been a customary act of worship to their distant or unseen deities to kiss the hand. To this there is an evident allusion in Job xxvi. 26, 27, "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." At the inauguration of the ancient Jewish kings, the principal men of the kingdom, as an expression of their homage to the new monarch, kissed either his feet or his knees. A reference to this act of homage seems to be made in Ps. ii. 12, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." An Oriental shows his respect to a superior by kissing his hand and putting it to his forehead; but if the superior be of a kind and condescending turn of mind, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead. The Mohammedan pilgrims, as a religious duty, kiss the black stone in the KAABA (which see) at Mecca. Kissing as a mark of idolatrous reverence is referred to in Hosea xiii. 2, "Let the men that sacrifice kiss the calves;" and 1 Kings xix. 18, "And every mouth which hath not kissed him," that is, Baal. The Roman Catholics make very frequent use of this ceremony in religious

worship. Thus they kiss the crucifix and the relics of saints. In sprinkling the holy water, the priest kisses the *aspergillum* or sprinkling brush; and at the procession on Palm-Sunday the deacon kisses the palm which he presents to the priest. In the rite of ordination, as laid down in the Romish Pontifical, the ordained priests kiss the hand of the Pontif. On numberless occasions the ceremony of kissing as a religious rite is practised among Romanists. One of the most extraordinary instances, however, of the use of this mode of expressing sacred homage and respect is that of kissing the Pope's foot or toe, which has been required by Popes as a token of respect from the secular power since the eighth century. The first who received this honour was Pope Constantine I. It was paid him by the Emperor Justinian II. on his entry into Constantinople in A. D. 710. But the first Pope who made it imperative was Valentine I. about A. D. 827, who required every one to kiss his foot; and from that time this mark of reverence appears to have been expected by all the Popes. When this ceremony is to be performed, the Pope wears a slipper with a cross upon it which is kissed.

**KISS OF PEACE**. One of the most conspicuous features in the character of the early Christians, was the love which they bore one to another; and in token of Christian affection they were accustomed when they met together to kiss each other. This outward expression of love was manifested in their private houses, at their public meetings, and on all suitable occasions. Such a practice, however, was avoided on the public streets, lest it should be misunderstood and misrepresented by their heathen fellow-citizens. When they met their pastor they were accustomed to bow their heads, and to receive his benediction, but afterwards, when greater reverence was attached to the clerical office, the practice was introduced of kissing the hands of their pastor, and embracing his feet. In the early Christian church after baptism had been administered to a convert, he was received into the church by the first kiss of Christian brotherhood, the salutation of peace, and from that time he had the right of saluting all Christians with this fraternal sign. But Clement of Alexandria complains that even in his day the kiss of peace had become a mere form, a matter of outward display, which excited the suspicion of the heathen. This early Father objects to such a ceremony on the ground that love shows itself not in the brotherly kiss, but in the disposition of the heart. This outward form of salutation, however, as a token of Christian affection, appears to have been an apostolic custom, as it is frequently mentioned in the writings of the apostles. Thus, for example, it is referred to in Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, and 1 Pet. v. 14. This practice continued in use for several centuries. It was usual after baptism, both in the case of infants and adults, as late as the fifth century, but after that time it seems to have been superseded by the simple



salutation, *Pax tecum*, Peace be with you. The kiss of peace was also one of the rites of the sacramental service, and not only so, but it was observed on common occasions of public worship. It was omitted on Good Friday in commemoration of the traitorous kiss of Judas Iscariot. To prevent the abuses which might naturally arise out of this practice, the different sexes were not permitted to interchange this salutation with one another. The kiss of peace was often a matter of taunt and reproach on the part of the enemies of Christianity, but it was still continued through the eighth and ninth centuries, even to the thirteenth, when it appears to have ceased. According to the canons of the council of Laodicea, the presbyters were appointed first to give this kiss to the bishop, and then the laity were to exchange it among themselves. At the ordination of a bishop, it was customary after his consecration for all the bishops and clergy present to salute him with a holy kiss in the Lord. The solemn kiss formed also an essential part of the ceremony of espousals or betrothal among the ancient Christians. Such importance, indeed, did Constantine attach to this token of contract between the parties betrothed to each other, that he laid it down as a law, and it was afterwards embodied in the Code of Justinian, that if a man betrothed a woman by the intervention of the kiss, then if either party died before marriage, the heirs of the deceased party were entitled to half the donations, and the survivor to the other half; but if the contract was made without the intervention of the solemn kiss, then upon the death of either party before marriage, the whole of the espousal gifts must be restored to the donor or his heirs at law. A corrupt practice crept into some places, but was strictly forbidden by the canons,—that of giving the kiss of peace to the dead; and such a practice receives a favourable mention from the author who calls himself Dionysius the Areopagite. It was evidently the offspring of a blind superstition, and accordingly, when it began to creep into France about A. D. 578, the council of Auxerre passed a decree declaring it unlawful to give the kiss of peace to the dead.

**KITCHI MANITO**, the name by which the Great Spirit was known among various tribes of the old American Indians. This is the foremost member in the series of good divinities. See **MANITOES**. **NORTH AMERICAN INDIANS (RELIGION OF THE)**.

**KITO**, a god whom the Chinese soldiery honour as their patron.

**KITOO**, a particular prayer which is used by the Japanese in all seasons of public distress.

**KITU**, homage or reverence paid by one person to another, among the natives of Japan. Inferiors being seated on their heels according to the Japanese fashion, testified their respect for their superiors by laying the palms of their hands on the floor, and bending their bodies so low that their foreheads almost touched the ground. This is called the *Kitu*.

The superior responded by laying the palms of his hands upon his knees, and nodding or bowing, more or less low, according to the rank of the other party.

**KNEELERS**. See **GENUFLECTENTES**.

**KNEELING IN PRAYER**. This seems to be a proper and becoming attitude in devotion, and abundant authority for the practice is found in Scripture. Thus we find it distinctly mentioned in 2 Chron. vi. 13, Dan. vi. 10, Luke xxii. 41, Acts vii. 60, and Eph. iii. 14. The expression to bow the knee, is referred to in 1 Kings xix. 18, as denoting to perform an act of worship; and in this sense it is used in the Hebrew, in Isa. lxvi. 3, "He that worships idols," is literally "He that bows the knee" to them. In the early Christian church, the act of kneeling was regarded as a sign of humiliation before God; hence it was uniformly required of all who had fallen under the censure of the church for their offences. Basil calls it the lesser penance, in distinction from the act of prostration which was termed the greater penance. Constantine, followed by Theodosius, enacted a law that on festival days prayers were to be offered by the congregation not kneeling but standing. The primitive Christians conducted their devotions in a kneeling posture during six days of the week, but in a standing attitude on the Lord's day. Justin Martyr accounts for the difference thus, "Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall; therefore we pray kneeling six days as a symbol of our fall by sin; but our not kneeling on the Lord's day is a symbol of the resurrection, whereby, through the grace of Christ we are delivered from our sins, and from death, that is mortified thereby." The standing attitude, instead of the kneeling, was adopted also during the time of Pentecost. The practice, however, of refraining from kneeling on the Lord's day, and the time of Pentecost, seems not to have been uniformly observed by all the churches, for we find the council of Nice decreeing, "Because there are some who kneel on the Lord's day, and in the days of Pentecost; that all things may be uniformly performed in every parish or diocese, it seems good to the holy synod that prayers be made to God standing." Hilary also speaks of it as an apostolical practice, neither to fast nor worship kneeling on the Lord's day, or the fifty days between Easter and Pentecost. Jerome reckons it among the traditions of the universal church. Cassian says of the Egyptian churches, that from Saturday night to Sunday night, and all the days of Pentecost, they neither kneeled nor fasted. On all other occasions kneeling was a common and ordinary posture of devotion, so that prayer was often termed bending the knees. It is the almost universal practice of Christians to kneel in private prayer, and even in the public devotions of the sanctuary; some churches prefer the kneeling, while others prefer the standing attitude.

**KNEPH**. See **CNEPH**.

**KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).** During the time of the CRUSADES (which see), a spirit of chivalry developed itself in various parts of Europe, which accounted it the highest of all deeds of piety to do battle with the infidels. The warlike spirit came to be combined with the monastic, and from this apparently incongruous union arose the several Orders of Christian Knighthood.

In A. D. 1119, nine knights of Jerusalem first constituted themselves into an ecclesiastical order, under Hugh de Payens as grand-master. This new order of knighthood attracted the notice and the approval of St. Bernard, who quickly spread their fame throughout the western world; and in 1128 they received the sanction of the church through a decree of the synod of Troyes. This of course led to their rapid increase in numbers, wealth, and influence. Their example was speedily followed by the brethren of the Hospital of St. John in Jerusalem. Both orders having been invested with special privileges by the Pope, were not long in attaining property and power. A spirit of jealousy, however, arose between them, and they showed themselves to be more zealous for the honour and advantage of their respective orders, than for the Holy Land. Complaints, accordingly, began to arise in all quarters on the immorality, faithlessness, and pride of these knights, particularly the Templars. After the conquest of Ptolemais in 1291, they first withdrew to Cyprus. Then the Hospitallers in 1309 settled in Rhodes. The Templars, however, repaired to the west, and took up their abode chiefly in Paris.

In the twelfth century, other lesser orders of ecclesiastical knighthood sprung up, which were for the most part connected with the order of the CISTERCIANS (which see). During the siege of Ptolemais, in A. D. 1190, the Order of German or Teutonic knights came into existence; but having, in 1226, withdrawn into Prussia to conquer the Pagan inhabitants of that country, they joined in 1237 with the Order of the Brethren of the Sword against the infidel Livonians. Another minor order of knights was formed, under the direction of the Dominicans, for conducting the war against the *Albigenses* in the south of France. Afterwards, this order settled in Northern Italy, and was known by the name of the Rejoicing Brothers. The three principal orders of Christian knighthood, however, which were formed in the twelfth century for the defence of Christianity against the infidels, were, 1. The Knights of St. John of Jerusalem, whose primary object was to relieve and assist the crowds of pilgrims who visited the Holy Land. 2. The Knights Templars, who were a strictly military order, intended to guard the roads, and to protect the Christians from the assaults of the Mohammedans. 3. The Teutonic Knights of St. Mary, whose office it was to care for and specially tend the soldiers wounded in the holy wars. The two latter orders have been long extinct, the Templars having been abolished by Pope Clement in 1311;

but the Knights of St. John have found an asylum in the island of Malta, where they still exist.

**KNIPPERDOLINGS**, a section of the ANABAPTISTS (which see) who appeared in Germany in the sixteenth century, deriving their name from their leader, Bertrand Knipperdoling. They are alleged to have denied original sin, and justification by faith, and to have rejected infant baptism. They are also accused of having alleged the right of every Christian to preach and administer the sacraments, and to have held that all things ought to be in common.

**KODESH**, a certain prayer in the daily morning service of the Jewish synagogue, so efficacious, in the opinion of the modern Jews, that when the son says it publicly, he delivers his father and his mother out of hell. Hence, in the case of a Jewish funeral, when the relatives return home, and the prayers for the dead have been repeated, the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*. This prayer, which is supposed to be possessed of the most wonderful efficacy, runs as follows:—"O may the mighty power of the Lord be now magnified, as thou hast declared, saying, O Lord! remember thy tender mercies and thy loving kindnesses, for they have been of old. May his great name be exalted and sanctified throughout the world, which he hath created according to his will. May he establish his kingdom in your lifetime, and in the lifetime of the whole house of Israel; soon, and in a short time, and say ye Amen—Amen. May his great name be blessed and glorified for ever and ever. May his hallowed name be praised, glorified, exalted, magnified, honoured, and most excellently adored: blessed is he, far exceeding all blessings, hymns, praises, and beatitudes, that are repeated throughout the world; and say ye Amen. May our prayers be accepted with mercy and kindness. May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven: and say ye Amen. Blessed be the name of the Lord, from henceforth and for evermore. May the fulness of peace from heaven, with life, be granted unto us and all Israel: and say ye Amen. My help is from the Lord, who made heaven and earth. May he who maketh peace in his high heavens, bestow peace on us and on all Israel: and say ye Amen."

**KODOM (SOMMONA)**, another name for **BUDHA GOTAMA** (which see).

**KOHATHITES**, a division of the Levites, who were of the family of Kohath. Their special duty, as laid down in Num. iv. 1—15, was to carry the ark and sacred vessels of the Tabernacle during the marches of the Israelites. See **LEVITES**.

**KOIVE**, the high-priest of the Pagan inhabitants of ancient Prussia. When it thundered, they believed that their *Koive* was conversing with their god **PERUN** (which see), and hence they fell down in adoration of that deity, and implored of him to send them more propitious weather.

**KORAN (AL)**, (Arab., the Reading), the sacred

book of the Mohammedans, which probably derives its name from the passage which the angel Gabriel is said to have first revealed to the prophet: "Read! in the name of thy Lord who hath created thee, who hath created man of congealed blood—read! for thy Lord is most bounteous. He it is who has taught by the pen, who has taught man what he did not know." The Koran claims to be possessed of a higher inspiration than the Christian Scriptures, inasmuch as in their case the inspiration was conveyed through the medium of holy men, while in the Koran God himself is the only speaker. This book is said to have been delivered not all at once, but in successive portions, extending over a period of twenty-three years. To account for this, it has been alleged that the Koran had existed from eternity with God, and had been conveyed from the preserved table in the divine presence to the lowest heaven, from which it was communicated in greater or less portions, as needed, by the angel Gabriel. In one passage, indeed, the Koran professes to have been sent down in a night, the blessed night of *Al Kautr*; but the numerous contradictions which occur in the book, afford ample proof that it must have been written at different times, if not by different persons. Thus in prayer the faithful are ordered in one passage to turn towards Jerusalem, and in another passage they are commanded to turn towards Mecca, while in a third they are taught that it is of no importance in what direction they turn in prayer. Idolaters are ordered in one passage to be tolerated, and in another to be exterminated. But passing from the internal evidence, which the book itself affords, that it is not eternal, but must have been created, some Mohammedan doctors are accustomed to argue against its eternity, on the ground that there cannot be two eternal Beings, the Deity and the Koran: and the Caliph Almamm held this opinion so firmly, that he persecuted those who declared the Koran to be uncreated and eternal. After a protracted controversy on the subject, both parties came to acquiesce in the opinion of Algazali, which he thus expressed:—"The Koran is pronounced with the tongue, written in books, and kept in the memory, and yet is eternal, subsisting in the Divine essence, and not separate from it."

In the preparation of this sacred book, it has been generally alleged that while the uniformity of style which characterizes it, and the frequent recurrence of the same identical terms and phrases, show it to have been the production of one man, it is not unlikely that for many of the facts and ideas, at all events, Mohammed was indebted to other persons. Hence the Mohammedan authors mention several assistants, and in particular Salman, a Persian, who communicated to him from the *Zend Avesta* some of the Zoroastrian doctrines, such as the description of heaven and hell, but more especially of the narrow bridge *AL SIRAT* (which see), and of the honris or black-eyed damsels which enhance the joys of the

Mohammedan Paradise. The early Christian writers again speak of a Nestorian monk called Sergius as lending Mohammed valuable assistance in the composition of the Koran. There is no satisfactory evidence, however, that Mohammed received aid in his great work, but there is every reason to believe that he was its sole author. When the prophet died, the record was left in the utmost confusion. Not being able himself to write, he was under the necessity of employing a secretary or amanuensis. Of these he is said to have had in the course of his life no fewer than fifteen, the most eminent of them being Abubekr and Othman, both sons-in-law, and both in succession reaching the Caliphate. It would appear that even while Mohammed lived, the faithful were allowed to make copies for their own use, while many people committed them to memory. When the prophet, accordingly, had closed his earthly career, the Koran consisted simply of scattered leaves, which had never been brought together, and many passages existed only in the memories of some of the faithful. Abubekr was the first who collected the scattered fragments into a volume, without regard to date, but putting only the long chapters first. It was soon discovered, however, that other copies, at least of portions, were in circulation, having a variety of different readings. To secure an accurate text, therefore, Othman, in the thirtieth year of the Hegira, ordered all the versions to be submitted to a committee of learned men, who were directed, whenever they differed about a word, to translate it into its equivalent in the Koreishite dialect of the Arabic, which was the original language in which the book was written. Having thus secured a perfect text, Othman published a new and standard edition of the Koran, ordering all others to be destroyed. Hence there are no various readings of any consequence, though some minor discrepancies are still found, in consequence of the text having been anterior to the use of vowels and signs.

Mohammedan doctors have in many cases been puzzled to account for the evident inconsistencies and direct contradictions which occur occasionally throughout the Koran. Unless satisfactorily explained, these must necessarily militate against the alleged character of the book as being directly inspired. To obviate this serious objection, accordingly, an ingenious theory has been devised, which is termed the doctrine of abrogation. Learned Mussulmans have alleged three kinds of abrogation, to which all passages in the Koran may be referred:—1. Where the letter is abrogated, though the sense remains; 2. Where the sense is abrogated, but the letter remains; and, 3. Where both the letter and the sense are in palpable contradiction to some other letter and sense in some other chapter, or else to the known practice of the faithful. A convenient doctrine of this kind enables a commentator on the Koran to reduce its most contradictory passages to complete order and consistency; not, however, by explaining, but by

explaining away the difficulties; not by unloosing, but by summarily cutting the knot.

The Koran consists of 114 portions or chapters, some very long, others containing no more than two or three sentences. The introductory chapter, called the "Opening," consists of seven verses, and is used by Mohammedans as frequently as the Lord's Prayer by Christians. The rest of the volume is arranged according to the length of the chapters, which, as a whole, are called *Asarar*. Each chapter is designated by a name drawn from the subject, or from a prominent word. The title of each chapter states where it was revealed to the prophet; and thus we learn that eighty-three of these chapters were revealed at Mecca, twenty-eight at Medina, and three are doubtful. There is a marked difference between the first class of these chapters and the second, those revealed at Mecca are full of admonitions; those at Medina are full of commands, evidently dictated with the authority of a sovereign.

The literary merit of the Koran is undoubtedly of a high order, considering the time of its production, and the circumstances of its author. The materials have been drawn from a variety of sources, Jewish, Christian, and Zoroastrian, and the style is somewhat obscure from its elliptical character; but many of those skilled in Arabic literature have not hesitated to regard it as on the whole a work of wonderful merit. To the English reader, who has access only to the translation of Sale, much of its beauty disappears from the foolish legendary stories and the tiresome repetitions with which it abounds. Even Gibbon declares, speaking of the Koran, "The European infidel will peruse with impatience the endless incoherent rhapsody of fable and precept and declamation which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The Divine attributes exalt the fancy of the Arabian Missionary, but his loftiest strains must yield to the sublime simplicity of the book of Job." From the pen of the sceptical historian, this estimate has at all events the merit of impartiality. The Koran, indeed, can never, even as a literary composition, stand a comparison with the Scriptures, whether of the Old or the New Testament. Yet the matchless beauty of the Koran is regarded by the followers of the Prophet of Arabia as an article of faith, which it is heresy to deny or even to doubt.

The Mohammedan looks upon the Koran as the Word of God, and therefore he regards it with a reverence which degenerates into superstition. The Faithful consider it not only as containing a sacred message, but as in itself a sacred object. They dare not touch it with unwashed hands, and the warning is generally written upon the cover, "Let none touch it but those who are purified." They hold it with great care and respect while they read, keeping it above their girdles. All of them who understand the Arabic language are in the habit of reading it.

In the schools it is the schoolbook which they learn to read, and a title equivalent to "Rememberer" is given to those who have committed it wholly to memory. It is a high religious act to transcribe the entire book; and sovereigns have accounted it an honourable and sacred employment to perform this laborious task. On festivals, at funerals, and other public occasions, its recital by hired readers is esteemed an act of piety, beneficial alike to the living and the dead. For the guidance of public reciters, it is divided into sixty portions, or into thirty sections, each of which is subdivided into four.

The Koran is often used or rather abused for superstitious purposes. Thus the whole volume is sometimes transcribed in a very small character, put in a case, and hung round the neck as a charm. Some favourite chapters are worn about the person, and considered to carry good fortune with them, as well as to deliver from diseases and calamities of every kind. Fourteen chapters when recited require prostration. Two are recommended on the authority of Mohammed, according to the Traditions, as the best for repeating in prayer, namely the 113th and the 114th chapters; both of which the commentators say were revealed to free Mohammed from the incantations of a Jew and his daughters. The 112th chapter, that on the unity of God, is said to be worth a third of the Koran.

Mohammed admitted that there had been divine revelations before his time, among which were the Law given to Moses, the Psalter to David, and the Gospel to Jesus; but all former communications from God to men are considered by the Faithful as having been abrogated by the Book given to the Arabian Prophet. The contest is still carried on among Mohammedan theologians as to the origin of the Koran, whether it was eternal like God himself, or created at the moment of its revelation; and the very continuance of such a controversy clearly shows the high estimation in which the Book is held, not only among the great mass of illiterate Moslems, but even among the learned portion of the Mohammedans, who have made the study of the Koran the object of their lives. See MOHAMMED MOHAMMEDANS.

KOUNBOUM (Thibetian, ten thousand images), a place in the country of Audo in Thibet, where grows a wonderful tree, known by the name of the Tree of Ten Thousand Images. According to a legend which is credited by the people, this wonderful tree sprung from the hair of Tsong-Kaba, a celebrated Buddhist reformer, who founded the great monastery of Khal-dan, near Lhassa, in 1409, and by whose influence a number of changes was effected both in the administration and the ritual system of Thibetian Buddhism. (See LAMAISTS.) The Tree of Ten Thousand Images is thus described by M. Hue, who personally visited it: "At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square





Ruins at Cetina.

enclosure, formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another, in the middle; in a third, at the base, or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state, and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up. Our readers possibly may smile at our ignorance; but we care not, so that the sincerity and truth of our statement be not suspected.

“The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere else exists another such tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

“The Emperor Khang-Hi, when upon a pilgrimage to Kounboun, constructed, at his own private expense, a dome of silver over the Tree of the Ten Thousand Images; moreover, he made a present to the Grand Lama of a fine black horse, capable of

travelling a thousand li a day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamastery, Khang-Hi endowed it with a yearly revenue, for the support of 350 Lamas.”

The Lamastery of Kounboun, in which there are nearly 4,000 Lamas, is so famous, that the worshippers of Budha resort thither in pilgrimage from all parts of Tartary and Thibet, so that not a day passes in which there are not pilgrims arriving and departing. On the four great festivals, particularly the Feast of Flowers, which takes place on the fifteenth day of the first moon, the congregation of strangers is immense.

KOUREN OF THE THOUSAND LAMAS, a celebrated Lamastery in Tartary, which dates from the invasion of China by the Manchous. When the founder of the now reigning dynasty in China was on his way to Peking, he met a Thibetian Lama who encouraged him in his warlike enterprize by predicting his success, whereupon the Manchou chief invited the friendly Lama to visit him when he should be installed in the imperial palace at Peking. The result of the war was, as the Lama had foretold, favourable to the Manchous, and in token of gratitude the new Emperor presented the Thibetian priest with a large extent of land on which to construct a Lamastery, and revenues sufficient for the maintenance of a thousand Lamas. The Lamastery has made such progress in prosperity, however, from the time of its erection that it now contains more than four thousand Lamas. The Grand Lama of this Lamastery is also the governor of the district, who makes laws, administers justice, and appoints magistrates. When he dies his subjects go in search of him in Thibet, where he is understood to pass into another person who is to be his successor.

KRISHNA, the eighth of the AVATARS (which see), or incarnations of Vishnu. His name does not occur in the *Rig-Veda*, the earliest of the Vedas, so that he cannot be considered as a deity of the Vaidic period. The first appearance of Krishna-worship is in the *BBAGAVAT-GITA* (which see), a work which Mr. J. C. Thomson, its recent editor and translator, is disposed to place no farther back than between B. C. 100 and A. D. 300. In this poem, which chiefly consists of a conversation between two friends, Arjuna and Krishna, the latter of them plainly declares concerning himself, “I am the cause of the production and dissolution of the whole universe. There exists no other thing superior to me. . . . On me is all the universe suspended, as numbers of pearls on a string;” adding also, that he was the mystic syllable AUM (which see) in all the Vedas.” Arjuna, recognizing the divinity of Krishna, offers up to him the following remarkable prayer: “The universe, O Krishna! is justly delighted with thy glory, and devoted to thee. The Rakshasas [evil spirits] flee,

unlighted, to the divers quarters of heaven, and all the multitudes of the Siddhas [demi-gods] salute thee. And, indeed, why should they not adore thee, O great one! thee, the first creator, more important even than Brahmá himself? O infinite king of gods! habitation of the universe! thou art the one indivisible, the existing and not existing [spirit and matter], that which is supreme. Thou art the first of the gods, the most ancient person. Thou art the supreme receptacle of this universe. Thou knowest all, and mayest be known, and art the supreme mansion. By thee is this universe caused to emanate, O thou of endless forms. . . Thou All! Of infinite power and immense might, thou comprehendest all; therefore thou art All. As I took thee merely for a friend, I beseech thee without measure to pardon whatever I may, in ignorance of this thy greatness, have said from negligence or affection, such as, O Krishna! O son of Yádu! O friend! and everything in which I may have treated thee in a joking manner, in recreation, repose, sitting, or meals, whether in private, or in the presence of these, eternal One! Thou art the father of the animate and inanimate world."

In the earlier *avatars*, Vishnu had only exhibited a portion of his godhead, but Krishna was a full manifestation, an actual incarnation of the preserving deity. But although the *Bhagavat-Gita* plainly acknowledges Krishna as Vishnu in human shape, and claiming all the attributes of Supreme Deity, being even called "the Lord of the world," "the Creator," "the Lord of Brahma, Vishnu, and Shiva," yet ages elapsed before Krishna-worship became a prominent feature in the Hindu system. Lassen thinks it was introduced in the hope of counterbalancing the influence of Buddhism at a time when that system was threatening to overspread the whole of Hindustan; and this view coincides with that of Elphinstone, who refers this and all the other forms of worship addressed to particular incarnations, to a period later than the beginning of the eighth century of our era. Even then indeed Krishnaism, if we may so speak, was in a comparatively undeveloped form, and it was not till several centuries after, that the legend of Krishna came to exhibit the fullness and completeness in which it appears in the Hindu Puránas.

Several Orientalists of high name have been struck with the remarkable coincidences of the legend of Krishna and the narratives of Holy Scripture. To account for these, Sir William Jones advances the supposition that "spurious Gospels which abounded in the first age of Christianity had been brought to India, and the wildest part of them repeated to the Hindus, who engrafted them on the old fable of Cosava, the Apollo of Greece." This theory has been adopted by other writers, who have pointed out the Gospel of St. Thomas, better known as the "Gospel of Infancy," which was circulated at an early period on the coast of Malabar. And when we

reflect that the *Bhagavat-Gita* in which Krishna is set forth in his highest aspect, as an incarnation of and identical with the Supreme Being, is generally believed to be a production of an age long posterior to the publication of the Sacred Volume, it is quite possible that some of the ideas of the Hindu legend may have been borrowed from the narratives of the Christian Scriptures.

Krishna-worship prevails to a great extent among the Hindus of the *Vai-shnava* sects, particularly among the wealthy and the women. Another form of this worship, however, which is more popular still is the *Bala Gopala*, the infant Krishna, the worship of whom is very widely diffused among all ranks of Indian society. This species of worship is called from the title of its teachers, the religion of the *Gokulastha Gosáins*; and in their temples and houses the image of Krishna represents a chubby boy of the dark hue of which Vishnu is always represented, and eight times a-day the homage of the votaries of this god is paid to the image. The eight daily ceremonies are thus described by Professor H. H. Wilson: "1. *Mangala*: the morning levee. The image being washed and dressed, is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat, about half an hour after sunrise: slight refreshments are then presented to it, with betel and *Pan*: lumps are generally kept burning during this ceremony. 2. *Sringára*: the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes place about an hour and a half after the preceding, or when four *Ghoris* of the day have elapsed. 3. *Gwala*: the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six *Ghoris* have passed. 4. *Raja Bhóga*: held at midday, when Krishna is supposed to come in from the pastures, and dine; all sorts of delicacies are placed before the image, and both those, and other articles of food dressed by the ministers of the temple, are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence. 5. *Uthápan*: the calling up. The summoning of the god from his siesta: this takes place at six *Ghoris*, or between two and three hours before sunset. 6. *Bhóga*: the afternoon meal: about half an hour after the preceding. 7. *Sandhya*: about sunset: the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied. 8. *Sayam*: retiring to repose: the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel-box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning."

On each of these occasions similar rites are gone through, flowers, perfumes, and food being presented



before the image, while the praises of Krishna are repeated in Sanskrit stanzas, accompanied with a variety of prostrations and obeisances.

KRITA, or SATYA AGE, the age of truth, according to the Hindu system, being the earliest in the history of the human race, in which man sprung from the hand of his Creator, pure and sinless, not divided into conflicting orders, and with all his faculties working together in harmony.

KSHATTRYA, the military caste of the Hindus, sprung from the arm of Brahma, whose office it is to defend their fellows from internal violence and outward assault. The duties of this caste as laid down in the Code of Menu are to defend the people, give alms, and read the Vedas; and at any age up to twenty-two and twenty-four, they must be invested with the mark of the caste. The Kshatrya caste is extinct, or in other words, it is no longer found as a distinct division of society. But the whole country of Rajputana claims to be inhabited by Kshatryas, although they want the sacrificial thread with which the members of this caste were originally invested.

KTISTOLATRÆ. See APITHARTODOCITES, CREATICOLÆ.

KULIKA, one of the chiefs of the *Nagas* or serpents (see SERPENT WORSHIP), in the Hindu mythology, who complained to the Lord of the universe that for no fault of his he was continually tormented by the Suras or inferior gods. In answer to the prayer of Kulika, or Kuliketu, as he is sometimes termed, Brahma is said to have enjoined that he should henceforth receive adoration like the *devas* from each human being, and that mortals who refused to pay such worship to him, should be cut off by some unnatural death, and deprived of the power of rising higher in the scale of created beings. In regard to the right interpretation of this myth, Mr. Hardwick, in his 'Christ and other Masters,' ingeniously remarks: "It directs us to behold in Kuliketu an emblem of the earth before it had been subjected to human culture, when it felt itself tormented by the Suras, or, in other words, assaulted by the armies of the firmament—the rain, the lightning, and the tempest. In the midst of this disorder, man, who had been hitherto regardless of the soil on which his lot is cast, and the material out of which his body is constructed, was bidden by the Lord of creation to render homage to the powers and processes of nature, to propitiate the ungenial elements, and welcome in all forms around him the immediate presence of Divinity. According, therefore, to this myth, the serpent was not absolutely and directly charged with the origination of all evil; yet suspicions of such agency were nevertheless implied from first to last in the conception of the story. There was lurking under its fantastic imagery an idea that matter, in the whole compass and duration of it, was intrinsically evil, and might therefore be identified with that which was the recognized embodiment of the evil principle."

KUMANO-GOO, a species of ordeal in use among the Japanese for the detection of crime. The *Goo* is a piece of paper, formally sealed with the signet of the JAMMABOS (which see), whereon are drawn several mysterious characters, and the figures of ravens as well as other ill-omened birds. This charm, they imagine, defends them against the attacks of all malicious spirits; and for this reason every householder nails one of them upon the street door. All *Goos*, however, have not an equal efficacy. The most powerful, and those which are most dreaded by the demons, come from a place called *Kumano*. The ordeal of *Kumano-Goo* consists in making the party accused swallow a small piece of *Goo* in a certain quantity of water. If he be really guilty, the *Goo* twinges and gripes him in the most violent manner, till he is obliged to confess his guilt.

KUSA, the sacred grass of the Hindus. On the *Kusa*, the *Yogi*, or Hindu ascetic, whose business is the restraining of his passions, must sit, with his mind fixed on one object alone, keeping his head, his neck, his body, steady without motion, his eyes fixed upon the point of his nose, looking at no other place around.

KUSALA, merit among the Buddhists, which is included in KARMA (which see). "There are three principal meanings," says Mr. Spence Hardy, "of the word kusala, viz., freedom from sickness, exemption from blame, and reward; but as used by Buddha, its primary idea is that of cutting, or excision. It has a cognate use in the word *kusa*, the sacrificial grass that cuts with both its edges the hand of him who lays hold of it carelessly. That which is cut by kusala is *klésia*, evil desire, or the cleaving to existence. *Akusala* is the opposite of kusala. That which is neither kusala nor *akusala* is *awyākṛata*; it is not followed by any consequence; it receives no reward, either good or bad."

KUTUCHITA, the chief priest of the Calmuc Tartars and Western Mongols. In former times he was subject to the DALAI-LAMA (which see) of Thibet, but in course of time, being far distant from his superior, he made a schism among the Lamaists, and established himself as an independent ecclesiastical ruler, on an equal footing with the Dalai-Lama himself. The chief magistrates and persons of distinction are alone allowed to approach his sacred presence; and when he gives them his blessing, he lays his hand upon their foreheads, having a chaplet in it at the same time, similar to those carried by the Lamas. The Kutuchta never exposes himself to public view, but on some particular days when he comes forth surrounded with the utmost pomp and ceremony. He is carried in procession to a tent, covered with Chinese velvet, where he sits cross-legged on a throne, erected on a large square eminence, surrounded with a large number of cushions on which are seated the subordinate Lamas. On either side of the chief pontiff are placed two idols, which represent the Divine essence. As soon as the

Kutuchta has taken his seat upon the throne, the music with which he was ushered into the tent ceases, and the whole assembly first prostrate themselves on the ground, and then burst forth into loud acclamations of praise to the Deity, and lofty eulogiums upon the Kutuchta. The Lamas now throw odoriferous herbs into their censers, and with these they perfume the idols, the pontiff, and the whole congregation. As soon as this ceremony is over, each Lama deposits his censer at the feet of the pontiff, and the leading one of their number takes seven separate cups filled with different ingredients, such as milk, honey, tea, or brandy, presenting them as an offering to the idols. Then he takes seven other cups, filled with the same ingredients, and presents them to the Kutuchta. During this part of the ceremony, the crowd of people present rend the air with their cries in praise of the sovereign pontiff, who first tastes the oblations, and then distributes the remainder to the heads of the several tribes. The Kutuchta now withdraws with the same pomp and pageantry as he entered. "To the idea of immortality," says Picart, "which these people entertain of their Kutuchta, another is added, which is altogether as whimsical and extravagant, and, no doubt, as deeply imprinted on their imaginations as the former; viz. that after the Kutuchta is grown old with the decrease of the moon, he renews his youth at the change of the same planet. The whole mystery of this fantastical notion consists in the holy father suffering his beard to grow from one new moon to another, and never shaving himself, but at her first appearance; at which time he dresses himself in all his splendour, paints his face; and besmears it all over with white and red, as is customary among the Moscovites. As to the notion of this grand pontiff's immortality, the origin and foundation of it is this. All these Tartars hold the metempsychosis, or transmigration of souls; and this received opinion induces them to imagine, that the soul of the expiring Kutuchta enters, immediately after his decease, into the body of his successor; or, at least, that the soul of the latter receives all the operations, and is endowed with all the powers and faculties of the soul of the deceased. For which reason, he who is intended to be the old pontiff's successor, must constantly attend him, that the soul of the holy father may qualify the young one, if I may be allowed the expression, for his approaching godhead; that the young soul may every day have familiar converse with the old one, possess all her qualities, and become, as it were, the very same."

KWAMBAK, the first officer at the court of the DAIJI, which see, in Japan, and represents that

pontiff when the dignity devolves on a woman or a child.

KWAN-SHI-IX, one of three divinities unknown to the original Buddhists, but worshipped in China as scarcely inferior to Gautama Budha himself. He is also known by the name of *Padma-pani*, or lotus-bearer, and he is considered as the author of all joy and happiness in the family circle, and has even been deputed to administer the government of the whole earth. In many districts of Thibet he is incarnate, under the name of *Padma-pani*, in the person of the DALAI-LAMA (which see), and no cry so often meets the ear of the traveller in that country as *Om! Mani-Padme! Hum.*—"Glory to the lotus-bearer, Hum!" Both in Thibet and in Mongolia this deity is represented sometimes with innumerable eyes and hands, and sometimes with as many as ten heads, all bearing crowns, and rising conically one above another. Throughout China *Kwan-shi-ix* is exhibited with a female figure, and decorations usually worn by females.

KYRRE ELEISON (Gr., O Lord, have mercy), a response made by the people, and an earnest supplication for mercy, introduced at an early period into the Christian church. According to Augustin, it was in use in the Syriac, Armenian, and other Oriental languages. The Council of Vaisen, A. D. 492, ordered its introduction into the churches of France in both the morning and evening prayer and the communion service; and in the preamble of the decree, it is declared to be a very useful and agreeable custom in the Roman Church, and all the provinces of Italy and the East. Gregory the Great introduced a threefold form: 1. O Lord; 2. Lord, have mercy; 3. Christ, have mercy. And each, it would seem, was to be thrice repeated with reference to the sacred Trinity.

KYRKO-HANDBOK, the ritual of the Swedish Church, revised and published in 1811. It is divided into fifteen chapters, containing the Psalms; the morning prayer and communion service; the evening prayer and the holy-day service; the Litany; the forms of baptism, confirmation, marriage, and churching of women; the funeral service; the forms of consecration of churches and of bishops; the form of ordination of priests, &c.

KYRKO-ORDNINGEN, a work first published in 1686, containing the laws regulating the government and discipline of the Church of Sweden.

KYRKO-RAD (Swed. church council), a church court in Sweden, inferior to the diocesan consistories, and nearly answering to a presbytery. It is composed partly of laymen, who are elected by the parishioners. See SWEDEN (CHURCH OF).

## L

LABADISTS, a sect which arose in Holland in the seventeenth century, originated by John Labadie, a Frenchman, of an ardent and enthusiastic temperament. Originally reared in connection with the Church of Rome, he entered the order of the Jesuits, from which, however, he was dismissed in 1639. He now joined the Reformed church, and became a devoted and exemplary pastor, performing the ministerial functions with reputation in France, Switzerland, and Holland. At length he began to preach and to propagate new and peculiar opinions, which resembled in many points the doctrines of the MYSTICS (which see). He speedily gathered around him a number of followers, who were called *Labadists*, and who resided first at Middleburgh, in Zealand, and afterwards at Amsterdam. In 1670 the sect settled at Herworden, in Westphalia, under the special patronage of the Princess Elizabeth, daughter of the Elector Palatine. After a time, Labadie was compelled to remove his establishment to Altona, in South Holland, where its founder died in 1674, when the community finally removed to Wiewert, in North Holland, and soon after sunk into oblivion.

The Labadists agreed with Schwenkfeld and the Anabaptists in attaching great importance to internal revelation, by which the external revelation is rendered intelligible, and from which it receives its authority. They also entertained very strong views as to the purity of the visible church, maintaining that it ought not to consist of professing disciples of Christ, but of really sanctified Christians, striving after perfection in holiness.

LABARUM, the military standard of the first Christian Emperor, Constantine. The circumstances which led to his adoption of the Labarum are detailed by Eusebius, and are in substance as follows. Constantine had resolved to make an attempt to deliver Rome from the tyranny of Maxentius, but feeling that he needed a higher than human aid, he prayed earnestly to God that he would assist him in the difficult enterprise in which he was engaged. About mid-day, when crossing the country with his army, he offered up this prayer, and immediately there appeared in heaven near the sun a bright shining cross, on which was in-cribed these words in the Greek language: "By this sign, Conquer." This sign, which was seen in the sky both by the soldiers and their leaders, was followed by a secret vision, in which the Son of God appeared to the Emperor, holding in his hand the symbol of the cross, and

commanded him to form a standard on the same model, under which his soldiers would march to victory. Constantine hastened to obey the solemn command, and forthwith a standard was framed by the most skilful artificers, under the immediate direction of the Emperor himself. It was in the form of a long spear, overlaid with gold, and having a cross beam towards the top. Upon the summit there was a golden crown, enclosing the two first letters of the name Christ intersecting each other. From the cross beam was suspended a silken veil, in which were wrought images of the Emperor and of his children.

The name given to this standard was *Labarum*, a word the literal meaning and correct derivation of which are unknown. The monogram containing the two initial letters of the name of the Messiah, and which were so formed as also to represent a cross, was afterwards engraved upon the shields of the soldiers, and fixed upon their helmets. Fifty men, chosen for their strength, valour, and piety, were appointed to the care of the *Labarum*, which long continued to be carried at the head of the Roman army, and to be considered the sure token of victory. It is only right to state that the account of the miraculous sign is related by Eusebius alone, and that the information of the historian was derived from the testimony of Constantine himself, confirmed by an oath. Eusebius considers the testimony of the Emperor as satisfactory, but at the same time he states that if the narrative had been given by any other person, he would not easily have been believed.

LABIS, the name which the modern Greeks give to the spoon used in administering the consecrated bread and wine to the laity.

LABORANTES, a name sometimes applied in the early Christian writers to the COPIATE (which see).

LABRADOR AND GREENLAND (RELIGION OF). These remote countries, bordering on the Arctic regions, are deeply interesting in a religious aspect, being the seats of two missions of the United Brethren, which have been maintained in these cold inhospitable regions for more than a hundred years. Hans Egede, a Danish missionary, who is often styled the Apostle of Greenland, first took up his abode in that country in 1721; and from that time down to the present day, have the Moravians continued to send thither laborious and self-denying missionaries, who, amid the severest privations, and almost insuperable difficulties, have carried on the

work of evangelization among the benighted natives of these desolate regions. It would appear that so early as the end of the tenth century, a colony from Iceland, headed by Eirik, surnamed the Red, settled in Greenland. Leif, the son of Eirik, having made a voyage to Norway, was there persuaded to embrace Christianity, and on his return he was accompanied by a priest to convert the new colony. The settlements in Greenland adopted Christianity, and continued to increase and flourish. They were divided into the East and the West Bygd or inhabited districts, the uninhabited country being termed Ubygd. At a later period the West Bygd contained ninety farms, with four churches; the East Bygd, one hundred and ninety farms, and two towns, with one cathedral, eleven churches, and three monasteries. The first bishop was ordained in A. D. 1121, the seventeenth and last in 1404. After this nothing more is known of the first Greenland colonies. "The learned men of the seventeenth century," says Mr. Blackwell in his valuable edition of Mallet's 'Northern Antiquities,' "when they recalled to mind that a Christian community had existed on these remote shores for upwards of four centuries, could only account for its extinction by a sudden catastrophe. Some supposed that the settlements had been ravaged by the pirates who infested the north seas at the close of the fourteenth century; others, that the great pestilence of 1318, called the Black Death, had swept off the greater part of the population, and that the survivors had been massacred by the Esquimaux. But it seems very unlikely that pirates would have directed their marauding expeditions to such a poor country as Greenland, and although the colony may probably have been visited by the terrible scourge so graphically described by Boccaccio in the introduction to his Decameron, we believe there is no documentary evidence to show that this was actually the case. We know at least that upwards of half a century later there was still a bishop at Gardar, and may therefore conclude that the colonists were able to resist the attacks of the Esquimaux, with whom they appear to have been in constant hostility. The real cause of the gradual decay and final extinction of these settlements was, no doubt, the pernicious system of commercial policy pursued by the mother country."

Along with the first colonies their religion seems also to have disappeared, for when Egede settled on the West coast of Greenland in 1721, he found the people in a state of darkness and heathenism, having no other priests but *angekoks*, who were little better than sorcerers. The Greenlanders, when Egede came among them, held that there was a spiritual Being, whom they called *Torngarsuk*, to whom they ascribed a supernatural power, though not recognizing him as the Creator. The *angekok* were divided in the ideas which they entertained of this great Being. Some alleged that he is without form or shape; others gave him the form of a bear; others

pretended that he had a large body and only one arm; while others still considered him so small that he was no larger than the finger of a man's hand. Some considered him as immortal, while others believed that a puff of wind could drive him out of existence. They assigned him his abode in the lower regions of the earth, and they said also that he lived in the water. They maintained that a spirit resided in the air, which they named *Inuerrirrok*; and another called *Erloersotok*, who fed upon the intestines of the dead, and was said to have a ghastly, haggard countenance, with hollow eyes and cheeks. Each element they believed had its governor or president, which they called *Innuur*, and from these the *angekoks* received their *torngak* or familiar spirits, which again in the case of others were simply their own deceased parents.

The *angekok* or conjuring priest is thus described by Egede:—"If one aspires to the office of an *angekok*, and has a mind to be initiated into these mysteries, he must retire from the rest of mankind, into some remote place, from all commerce; there he must look for a large stone, near which he must sit down and invoke *Torngarsuk*, who, without delay, presents himself before him. This presence so terrifies the new candidate of *angekokism*, that he immediately sickens, swoons away, and dies; and in this condition he lies for three whole days; and then he comes to life again, arises in a newness of life, and betakes himself to his home again. The science of an *angekok* consists of three things. 1. That he mutters certain spells over sick people, in order to make them recover their former health. 2. He communes with *Torngarsuk*, and from him receives instruction, to give people advice what course they are to take in affairs, that they may have success, and prosper therein. 3. He is by the same informed of the time and cause of any body's death; or for what reason any body comes to an untimely and uncommon end; and if any fatality shall befall a man." These impostors persuade the poor ignorant people that with their hands and feet tied they can mount up to heaven, or descend to the lower regions of the earth, where the fierce *Torngarsuk* holds his court. A young *angekok* can only undertake this journey in the fall of the year, because at that time the rainbow, which they believe to be the lowmost heaven, is nearest to the earth. This wonderful feat is thus performed: "A number of spectators assemble in the evening at one of their houses, where, after it is grown dark, every one being seated, the *angekok* causes himself to be tied, his head between his legs and his hands behind his back, and a drum is laid at his side; thereupon, after the windows are shut and the light put out, the assembly sings a ditty, which, they say, is the composition of their ancestors; when they have done singing the *angekok* begins with conjuring, muttering, and brawling; invokes *Torngarsuk*, who instantly presents himself, and converses with him (here the masterly juggler knows how to

play his trick, in changing the tone of his voice, and counterfeiting one different from his own, which makes the too-credulous hearers believe, that this counterfeited voice is that of Torngarsuk, who converses with the angekok). In the meanwhile he works himself loose, and, as they believe, mounts up into heaven through the roof of the house, and passes through the air till he arrives into the highest of heavens, where the souls of angekok poglit, that is, the chief angekoks, reside, by whom he gets information of all he wants to know. And all this is done in the twinkling of an eye."

The *angekoks* pretend to cure all kinds of diseases, simply by muttering inarticulate sounds or blowing upon the sick. One mode in which they exercise their medical power is, by laying the patient upon his back, and tying a ribbon or string round his head, having a stick fastened to the other end of the string with which they lift up the sick person's head from the ground and let it down again; and at every lift the angekok communes with his *Torgak* or familiar spirit about the state of the patient whether he shall recover or not; if the head is heavy, it is a sign of death, and if light, of recovery. These absurd conjurers actually persuade sick persons, in some cases, that they have the power to create within them new souls, provided they are sufficiently remunerated for their trouble. The heathen Greenlanders are very credulous, and therefore much addicted to the use of amulets or charms, which they wear about their arms and necks. These potent spells consist of some pieces of old wood, stones or bones, bills and claws of birds, or anything else which they suppose to be efficacious in preserving them from diseases and other calamities, or in bringing them success in their fishing expeditions.

Strange notions as to the origin and creation of all things are entertained by the inhabitants of these northern regions. Their own people they believe to have sprung from the ground, but foreigners, whom they call *Kablanet*, they suppose to have descended from a race of dogs. The dead, as they imagine, pass into the land of souls; some go to heaven, and others to the centre of the earth, which last they regard as a delightful country, where the sun shines continually and the inhabitants are supplied with an inexhaustible stock of all sorts of choice provisions. The centre of the earth, besides, being the residence of Torngarsuk, is also inhabited by a notorious female personage, whom the missionary Egede thus describes, along with the mansion in which she holds her residence: "She is said to dwell in the lower parts of the earth under the seas, and has the empire over all fishes and sea-animals, as unicorns, morses, seals, and the like. The basin placed under her lamp, into which the train oil of the lamp drips down, swarms with all kinds of sea fowls, swimming in and hovering about it. At the entry of her abode is a *corps de garde* of sea dogs, who mount the guard, and stand sentinels at her gates to keep out the

crowd of petitioners. None can get admittance there but angekoks, provided they are accompanied by their *Torgak*, or familiar spirits, and not otherwise. In their journey thither they first pass through the mansions of all the souls of the deceased, which look as well, if not better, than ever they did in this world, and want for nothing. After they have passed through this region, they come to a very long, broad, and deep whirlpool, which they are to cross over, there being nothing to pass upon but a great wheel like ice, which turns about with a surprising rapidity, and by the means of this wheel the spirit helps his angekok to get over. This difficulty being surmounted, the next thing they encounter is a large kettle, in which live seals are put to be boiled; and at last they arrive, with much ado, at the residence of the devil's grandame, where the familiar spirit takes the angekok by the hand through the strong guard of sea dogs. The entry is large enough, the road that leads is as narrow as a small rope, and on both sides nothing to lay hold on, or to support one; besides that, there is underneath a most frightful abyss or bottomless pit. Within this is the apartment of the infernal goddess, who offended at this unexpected visit, shows a most ghastly and wrathful countenance, pulling the hair off her head: she thereupon seizes a wet wing of a fowl, which she lights in the fire, and claps to their noses, which makes them very faint and sick, and they become her prisoners. But the enchanter, or angekok (being beforehand instructed by his *Torgak* how to act his part in this dismal expedition) takes hold of her by the hair, and drabs and bangs her so long, till she loses her strength and yields; and in this combat his familiar spirit does not stand idle, but lays about her with might and main. Round the infernal goddess's face hangs the *aglerruit*, which the angekok endeavours to rob her of. For this is the charm by which she draws all fishes and sea animals to her dominion, which no sooner is she deprived of, but instantly the sea animals in shoals forsake her, and resort with all speed to their wonted shelves, where the Greenlanders catch them in great plenty. When this great business is done, the angekoks with their *Torgak*, proud of success, make the best of their way home again, where they find the road smooth, and easy to what it was before.

"As to the souls of the dead, in their travel to this happy country, they meet with a sharp-pointed stone, upon which the angekoks tell them they must slide or glide down, as there is no other passage to get through, and this stone is besmeared with blood; perhaps, by this mystical or hieroglyphical image, they thereby signify the adversities and tribulations those have to struggle with who desire to attain to happiness."

It was to a people whose whole religion thus consisted of a mass of absurd superstitions that the apostolic Egede devoted twenty-five years of active missionary work. For ten weary years,

after first entering upon his work, he persevered in his labours, with very little apparent success. But at length a new era began to dawn upon benighted Greenland. In 1731, two baptized Greenlanders, who had been taken to Denmark, gave such interesting information as to the state of their countrymen, that a little band of devoted Christian brothers was sent from the congregation at Herrnhut as a reinforcement to the Danish mission to Greenland. On reaching their destination, they fixed upon a place of settlement, to which they afterwards gave the name of New Herrnhut. Having made all necessary preparations, they engaged in their missionary work with the utmost diligence and assiduity. Nor did they labour in vain. By the Divine blessing, they soon succeeded in gathering around them a small company of Christian converts, who, feeling the power of the truth on their own hearts, sought to communicate the glad tidings of salvation to others also. Thus the mission prospered more and more. From time to time, the hands of the missionaries were strengthened, and their hearts encouraged, by the arrival of other brethren, who came to aid them in their glorious work. Two settlements were in course of time formed, where a goodly company of Christian Greenlanders composed the church. In the winter of 1768, an aged *anglokok* renounced his mode of life, and confessed that he and the other sorcerers had deceived the people. This unexpected event gave a new impulse to the good cause, and so extensive was the awakening among the natives, that in little more than twelve months 200 Greenlanders were added to the church by baptism. From this period the work was carried on with redoubled energy. In 1774, a third settlement was formed in the south of Greenland, at a place which they termed Lichtenau. Here the labours of the missionaries met with remarkable success, so that in the course of a few years the numbers of church members exceeded those at either of the other stations.

In 1801, so great had been the progress made in the work of the mission at all the stations, that the people on the western coast of Greenland had nearly all embraced Christianity, and of the women, the last one that remained in heathenism was baptized in January of this year. Numbers were now added to the membership of the church from time to time. The year 1823 was rendered remarkable by the printing and circulation of the first complete New Testament in the Greenland language. At this time the three congregations under the care of the Brethren consisted of 1,278 persons. In the following year a new Moravian settlement was formed at the most southern extremity of Greenland, at a place called by the missionaries Fredericksthal. Of this station the missionary had the gratification of writing, under date October 1825—"Since our arrival here in June 1821, 104 heathens have been baptized." Thus four Moravian settlements are now in successful operation in Greenland. The missionaries,

however, have been not a little discouraged by the conduct of the Danish government, in repeatedly issuing prohibitions to the Greenland converts against their residing in communities near the Moravian settlements. The obstacle thus put by the government in the way of the success of the mission has, in the good providence of God, been overruled for good. It has led to the formation, in 1851, of a seminary at New Herrnhut for training native assistants. The most recent report of the Greenland Moravian mission conveys the gratifying statement that there are in all twelve missionaries, and that the churches contain 842 communicants, while the number of persons under instruction amounts to 2,001.

The mission to Labrador commenced at a considerably later period than that to Greenland. An attempt was made, indeed, in 1752 to establish a settlement in the country, but it proved unsuccessful, and it was not until 1769 that George III. presented 100,000 acres of land to the Moravian brethren to aid them in commencing a mission on the coast of Labrador. The same year a society was established in London to assist in the prosecution of the same important object. The enterprise was headed by Jens Haven, who had previously laboured as a missionary in Greenland. The spot on which the settlement was established received the name of Nain, and is situated on the east coast of Labrador. The Esquimaux showed themselves uniformly friendly to the missionaries from the date of their first arrival in the country. The *angloks* here, as in Greenland, possessed great influence over the people, who were, in fact, ferocious savages, habituated to the gratification of the most brutal passions. But no sooner did the missionaries commence operations, than, to their agreeable surprise, they found the people ready and even eager to receive instruction. In the course of a few years two additional settlements were established, one at Okkak, about 150 miles north of Nain, and another at Hopedale, some distance to the south of Nain. The cause now made rapid progress among the Esquimaux, and in the spring of 1804, the hearts of the devoted missionaries were refreshed by the manifestation of a decided revival of religion, which commenced at Nain, and soon spread to the other stations. This work of grace continued several years, and many, both old and young, were added to the church of Christ. Early in 1811, the northern coast of Labrador was explored, with a view to the formation of a settlement in that quarter; but, after five months spent in minutely examining the country, the idea was abandoned, and has never since been revived. About the year 1820, portions of the New Testament were translated and printed in the Esquimaux language by the British and Foreign Bible Society, and so highly was the gift prized by the people, that they began, of their own accord, to collect seals' blubber, by way of making up a small contribution towards the expenses of that society.

In Labrador, as in Greenland, the labours of the

missionaries have, from the beginning, been carried on amid many discouragements and privations; but their trials have been borne with patience and resignation, while their hearts are cheered by the ample tokens which they are from time to time receiving that they are not labouring in vain, nor spending their strength for nought or in vain. From recent accounts, the state of the mission is very encouraging. There are fifteen missionary brethren carrying on their operations in these inhospitable regions. The communicants in the churches amount to 394, and those under instruction to 1,357 persons.

**LACE OF BLUE, or SACRED FRINGE.** No small importance, both among the ancient and the modern Jews, has been attached to the hem or border of the upper garment. On turning to the law of Moses, we find, in Num. xv. 38—40, the command given, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God." In Exodus xxviii. 28, in the directions for the dress of the high-priest, it is said, "They shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod." The Pharisees were blamed by our blessed Lord for ostentatiously making broad the borders of their garments. Among the modern Jews, every male is obliged to have a garment with fringes at the four corners; and every morning when he puts on this garment, he must take the fringes in his hands, and say, "Blessed art thou, O Lord our God, king of the universe! who hath sanctified us with his commandments, and commanded us the commandment of the fringes." Our Lord, in fulfilling all righteousness, wore also the garment with the fringes, and this being the part of the dress which more peculiarly marked out the Israelite, the sick often sought to touch it, that they might be healed.

**LACERATIONS.** See CUTTINGS IN THE FLESH.

**LACHESIS** (from Gr. *lachano*, to allot), one of the FATES (which see) among the ancient Greeks and Romans. The office of *Lachesis* was supposed to be to turn the wheel of fate, and thus to determine the fortune of life.

**LACHRYMATORIES**, small glass or earthen vessels, in which, among the ancient heathen, were put the tears which surviving friends or relatives wept for the dead. These, with their contents, were buried with the urns and ashes of the deceased.

**LACINIA**, a surname of JUNO (which see), under II.

which she was worshipped in the neighbourhood of Croton, where she had a sanctuary.

**LACTURCIA**, a goddess among the ancient Romans, who preserved the tender plants with their milky juice.

**LACTURNUS**, an ancient Roman divinity, who was believed to protect the young fruits of the field. Some have considered *Lacturnus* to be a surname of Saturn.

**LADY-DAY.** See ANNUNCIATION.

**LAFS-AL-JEMIN** (Heb. the thief on the right hand), a festival observed by the Syrian Christians in commemoration of the penitent thief. This falls upon the Octave of their Easter.

**LAG**, the name given by the modern Jews to the festival of the thirty-third of Omer, the Hebrew word *Lag* representing the number thirty-three. See OMER (FESTIVAL OF THE THIRTY-THIRD OF).

**LALIA**, a tablet suspended in a Buddhist WIHARA (which see) in Ceylon, upon which any matter might be written, about which it was intended that the priests should be informed.

**LAITY** (Gr. *laos*, people), a term used, from an early period in the history of Christianity, to denote the body of the church in contradistinction from the clergy. The word is not found in the New Testament, but it occurs in ancient Christian writers. According to Rheinwald and Gieseler, the distinction between laity and clergy was unknown till the second century. Previous to this, all performed the office of priests as they had occasion, and even after that time laymen were sometimes heard in the public assemblies. See CLERGY.

**LAKSHANA**, characteristic beauties or signs of a supreme *Budha*. These were divided into three kinds: 1. The 216 *Mangalya-lakshana*, of which there were 108 on each foot. 2. The 32 *Mahapurusha-lakshana* or superior beauties. 3. The 8 *Anawyanjana-lakshana* or interior beauties.

**LAKSHMI**, a Hindu female divinity, one of the many consorts of VISHNU, and therefore worshipped by the *Vaishnava* sects, but particularly the followers of *Ramanuja*. In the *Mahabharat*, all divine beings are alleged to proceed from Krishna, and among these *Lakshmi* comes from his mind; but in one of the *Puranas*, *Ganesa* is represented as calling her the great *Lakshmi*, the mother of the world, who was made from the left side of *Radha*, the favourite consort of *Vishnu*. This goddess is usually described as possessed of singular beauty and grace, and she is considered as the goddess of wealth.

**LAMAISM**, the name which *Budhism* has assumed in Thibet. It seems to have found its way into that country at nearly the same date,—the first century of our era,—as it was introduced into China, where it is known by the name of *Foism*. In Thibet, however, the divinities, which were worshipped before the entrance of Buddhism, namely, the geni of the hills and valleys, and woods and rivers, are still adored by the poorer classes with the express sanc-

tion of the Lamas; but while these remnants of the ancient religion are still tolerated, Buddhism, which found a ready acceptance at an early period among the great mass of the Tibetans, has, since the middle of the seventh century, continued with scarcely a single interruption to be recognized as the religion of the whole country. Hence the extensive prevalence in Thibet of a system of religious mendicants.

Lamas or monks are to be found swarming in every town and district. In their official ceremonies they wear silken vests, adorned with images, and have a lettered border of sacred texts woven into the scarf. At every turn the traveller meets some of these Buddhist priests, each of them carrying in his hand the *Tchu-chor* or prayer-cylinder, a single revolution of which is considered to be equivalent to a roll of prayers. In every family, one at least of the children is trained up to the priestly office. And the peculiar modification which *Buddhism* has assumed in passing into the form of *Lamaism*, fully accounts for the enormous increase in the number of Thibetan and Tartar Lamas over those of other Buddhist countries. In Tartary we learn that, with the exception of the eldest son of each family, all the rest of the children are reared as *Lamas*, and accordingly the *Lamaseries* of that country are built so large as to contain ten, twenty, and even thirty thousand of these mendicant monks. In consequence of the enormous number of priests which are found in Thibet and Tartary, the ordinary law of Buddhism in Ceylon and elsewhere, which prohibits mendicants from earning their bread by any manual employment, is totally abandoned in both these countries, so that the *Lamas* are allowed to follow various trades even while residing in the convents.

The most important of all the modifications which have been introduced into Buddhism in Tartary and Thibet is the doctrine of the Grand or DALAI-LAMA (which see). This high official ruler, who in former times was the sole depositary both of temporal and spiritual power, is believed to be an incarnation of *Gautama Budha*, whose spirit still wanders about in successive births and deaths from *Lama* to *Lama*. While each of the ordinary priests is a *chaberon* or incarnate Budha (see BUDHA, LIVING), this is more especially and in a still higher sense true of the *Dalai-Lama*, who sits in the shrine of the temple and is worshipped as a deity, while his supremacy is acknowledged by all the other inmates of the *Lamaseries* in Thibet, Tartary, and China. This notion of hereditary incarnations seems to have existed several centuries before it was introduced into these countries. Thus Major Cunningham, in his work on the History and Statistics of Ladak, tells us of one Urgyan Rinpoche, who, in the eighth century, was invited into Thibet, and founded the confraternity of red Lamas, and who, the Major alleges, was believed to have been an incarnation of the Budha *Amitabha* or *O-me-to*, the fourth of the celestial Budhas of that region. We have no mention of any other incarna-

tion until the commencement of the fifteenth century, when Tsong-Kaba, the Buddhist reformer, appeared, who was regarded as an incarnation either of *O-me-to*, or of *Manjusri*. It was not, however, till the latter half of the same century that the idea of perpetual incarnations was fully matured. "Then it was," says Mr. Hardwick, in his 'Christ and other Masters,' "that one chief abbot, the 'perfect Lama,' instead of passing, as he was entitled, to his ultimate condition, determined for the benefit of mankind to sojourn longer on the earth and be continuously new-born. As soon as he was carried to his grave in 1473, a search was instituted for the personage who had been destined to succeed him. This was found to be an infant, who established its title to the honour by appearing to remember various articles which were the property of the Lama just deceased, or rather were the infant's own property in earlier stages of existence. When the proofs of such identity were deemed irrefragable, the new candidate was formally promoted to the vacant chair: and in the fifth abbot of this series originated the famous hierarchy of the Dalai-Lamas (in 1640). So fascinating grew the theory of perpetual incarnations, that a fresh succession of rival Lamas (also of the *yellow* order) afterwards took its rise at Teshu-lamby, while the Dalai-Lamas were enthroned in Lhassa; and at present every convent of importance, not in Thibet only, but in distant parts of Tatory, is claiming for itself a like prerogative. Each confraternity believes that the departed abbot is still actually present with his subjects though enshrouded in a different body. Conscious of the dark malignity of demons, quivering at the thought of men who practise demoniacal arts and lead astray by their enchantments, these Tibetians are 'in bondage to fear;' their only refuge is the presence and superior holiness of one who, by his mastery over all the adverse forces of creation, is believed to rescue his true followers from the rage of their oppressor. The religion of Thibet is thus from day to day assuming all the characteristics of man-worship. Anxious cravings after some invincible protector, there impel the human spirit to fashion for itself a novel theory of salvation; and the sight of one who styles himself incarnate deity excludes all living faith in God and in the things invisible."

The *Buddhism* of Thibet in the form of *Lamaism* is not the Buddhism of CHAKIA-MOUNT (which see), nor is it the *Buddhism* of the earliest race of its disciples as it is seen in Ceylon. The doctrine of an ADI-BUDHA (which see), or a Supreme Creator, evidently a modern graft upon the ancient system of Buddhism, which is essentially atheistic, is found in Nepal and portions of Thibet, borrowed probably from the adjacent Brahmanism of India. And this origin of the theistic notion of an *Adi-Budha* is still further confirmed by the fact that other ideas have been derived from the mystical system of the Hindu *Tantrists*, such as the theory of the Buddhist *Saktis*, or the female energies of the Dhyani Budhas. From



the essence of the *Adi-Budha* are believed to have spontaneously emanated five intelligences of the first order, called celestial Budhas, which in turn give origin to other five intelligences of the second order called *BODHISATWAS* (which see). These last, which are called in China *Pusas*, and are esteemed by the ordinary Foists as gods, are simply links connecting the Supreme Being or *Adi-Budha* with the lower orders of created beings.

The Chakya-Mouni of the Mongolian Tartars has indeed his votaries in Thibet, not only as the Shakya-Thubba of Ladak, but as the Sommona-Kodorn or Gautama of other regions. The Thibetan sacred books, which extend to one hundred volumes, are called *Kā-gyur*, that is, translation of Commandment, on account of their being translated from the Sanskrit, or from the ancient Indian language, by which may be understood the Pracrita or dialect of Magadha, the principal seat of the Buddhist faith in India at that period. These sacred books were imported into Thibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. They are in substance the same as the sacred books of Ceylon, though the account of their origin is widely different.

There is undoubtedly a nearer approximation to the truth in regard to the nature of the Divine Being, in the Lamaism of Tartary and Thibet than in the Buddhism of Ceylon. Another peculiar feature of Lamaism, is that there are innumerable living Budhas, at the head of which is the Dalai-Lama. Budha is, nevertheless, the sole sovereign of the universe, with a body, a spiritual substance, without beginning and without end. But while there is thus evidently at the foundation of the system of Lamaism a firm belief in the existence of one Supreme Being, invisible and incorporeal, it is mixed up in the doctrine of living Budhas with a strange species of man-worship, which is so prevalent and so engrossing, as to make the great mass of the people lose sight of all higher notions of the Divine Being.

Among the Lamaists of Thibet, the doctrine of metempsychosis occupies a prominent place in their religious creed; so that in their opinion to kill any living creature whatever is to incur the danger of homicide, since the smallest insect may happen to be the transmigrator of a man. But while the Thibetan Lamaists are thus strict in this matter, the Foists of China have little or no scruple on the subject of destroying animal life: and yet to show some regard for the great Buddhist principle, they now and then dedicate some pigs to Budha, which are permitted to live their usual term, and die a natural death.

A remarkable analogy has sometimes been pointed out in the rites and customs between the Lamaism of Thibet and the Christianity of the Middle Ages. This has been particularly noticed, and partly accounted for by M. Hu-e, himself a Romanist missionary, in his

‘Travels in Tartary and Thibet.’ “Upon the most superficial examination,” says he, “of the reforms and innovations introduced by Tsong-Kaba into the Lamanesque worship, one must be struck with their affinity to Catholicism. The cross, the mitre, the dalmatica, the cope, which the Grand Lamas wear on their journeys, or when they are performing some ceremony out of the temple; the service with double choirs, the psalmody, the exorcisms, the censor, suspended from five chains, and which you can open or close at pleasure; the benedictions given by the Lamas by extending the right hand over the heads of the faithful; the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves. Now, can it be said that these analogies are of Christian origin? We think so. We have indeed found, neither in the traditions nor in the monuments of the country, any positive proof of their adoption, still it is perfectly legitimate to put forward conjectures which possess all the characteristics of the most emphatic probability.

“It is known that, in the fourteenth century, at the time of the domination of the Mongol emperors, there existed frequent relations between the Europeans and the peoples of Upper Asia. We have already, in the former part of our narrative, referred to those celebrated embassies which the Tartar conquerors sent to Rome, to France, and to England. There is no doubt that the barbarians who thus visited Europe must have been struck with the pomp and splendour of the ceremonies of Catholic worship, and must have carried back with them into the desert enduring memories of what they had seen. On the other hand, it is also known that, at the same period, brethren of various religious orders undertook remote pilgrimages for the purpose of introducing Christianity into Tartary; and these must have penetrated at the same time into Thibet, among the Si-Fan, and among the Mongols on the Blue Sea. Jean de Montcorvin, Archbishop of Peking, had already organized a choir of Mongol monks, who daily practised the recitation of the psalms, and the ceremonies of the Catholic faith. Now, if one reflects that Tsong-Kaba lived precisely at the period when the Christian religion was being introduced into Central Asia, it will be no longer matter of astonishment that we find, in reformed Buddhism, such striking analogies with Christianity.”

It is not a little remarkable that these striking points of similarity between Lamaism and Romanism are confined to the countries of Tartary and Thibet. Lamaism, it must be borne in mind, is not older than the thirteenth century of the present era. Buddhism was, no doubt, unknown in Thibet 600 years before; but it was only under Kublai-Khan, A. D. 1260, that the adherents of that system were reduced under the dominion of a regular hierarchy, by the appointment of the first Grand Lama. At this very

time, when the introduction of the new hierarchy was likely to be accompanied with other changes and modifications, the Thibetians were brought into communication with Christianity, more especially in the form of Romanism. The Khans had at their court not only Jews, Mohammedans, and Budhists, but Roman Catholic and Nestorian missionaries; and in the fourteenth century, the arrival of a strange Lama from the far west is said to have made great changes in the aspect of religious worship in Thibet. Hence in all probability those peculiar analogies, which have been so distinctly noticed by the Abbé Hue. M. Abel-Rémusat, in his 'Melanges Asiatiques,' thus explains the processes by which the innovations referred to may have been introduced into *Lamaism*. "At the time," he says, "when the Budhist patriarchs established themselves in Thibet, the portions of Tartary which adjoined that country were full of Christians. The Nestorians had founded cities there, and converted whole nations. At a later period the conquests of the followers of Ginghis-Khan collected there strangers from all countries; Georgians, Armenians, Russians, French, Mussulmans, sent thither by the caliph of Bagdad; Catholic monks, charged with important missions by the sovereign Pontiff and by St. Louis. These last carried with them church ornaments, altars, and relics, 'to see,' says Joinville, 'if they could attract those people to our faith.' They celebrated the ceremonies of their religion in the presence of the Tartar princes. These gave them an asylum in their tents, and permitted them to rear chapels, even within the precincts of their palaces. An Italian archbishop, established in the imperial city by order of Clement V., had built a church there, in which three bells summoned the faithful to worship, and he had covered the walls with pictures representing religious subjects. Syrian Christians, Roman Catholics, Schismatics, Mussulmans, Idolaters, all lived mingled and confounded together at the court of the Mongol emperors, who were always ready to receive new modes of worship, and even to adopt them, provided that they demanded on their part no belief, and more especially provided that they imposed upon them no constraint. We know that the Tartars passed willingly from one sect to another, embraced a new faith with the utmost ease, and just as readily renounced it to relapse again into idolatry. It was in the midst of these changes that the new seat of the Budhist patriarchs was founded in Thibet. Is it at all wonderful, then, that interested in multiplying the number of their followers, anxious to impart more splendour to their worship, they should have appropriated to themselves some liturgical practices, some of those foreign pompous ceremonies which attracted the crowd; that they should have even introduced some of those institutions belonging to the West, which the ambassadors of the caliph and of the sovereign Pontiff united in praising so highly, and which circumstances disposed them to imitate. The coin-

vidence of places and times authorizes this conjecture, and a thousand peculiarities, which I cannot mention here, would convert it into demonstration."

The Lamaists of Thibet are strict in their attention to religious observances of all kinds. Pilgrimages, noisy ceremonies in the Lamaseries, prostrations on the tops of their houses, are favourite exercises; and even when engaged in ordinary business, they carry about with them rosaries, which they are ever turning and twisting while they are incessantly murmuring prayers. Hue mentions that at Lha-Ssa, where the Dalai-Lama resides, the people are in the habit of gathering together in groups in the evening in the principal parts of the town, and in the public squares, where they kneel down and chant prayers, which vary according to the seasons of the year. The prayer, however, which they repeat on the rosary is always the same, and consists only of six syllables. *Om! Mani-Padme, Hüm*, or as it is generally called by way of abbreviation simply **MANI**. This sacred formula is regarded as of such importance that it is in every one's mouth, and inscribed on the walls and public places, as well as in the houses.

LAMAS, the Budhist priests of Tartary and Thibet. They are regarded as incarnations of Budha or living Budhas, and are presided over by the *Dalai-Lama*, who possesses a readily acknowledged spiritual authority over the whole priesthood, and until a recent period was possessed of large tracts of country, over which he exercised undisputed temporal sovereignty. Formerly, indeed, the *Dalai-Lama* was the supreme ruler of the nation, but at length one of the royal family, at the death of the principal *Lama*, declared that the spirit of the deceased ecclesiastic had entered into his body, and by this means he regained the power which had been usurped by the priests. The dress of the *Grand Lama* is yellow, and that of other *Lamas* of inferior rank is red. The *Lamas* of Chinese Tartary are so numerous, that they amount to about a third of the entire population; and being under a law of celibacy, the Chinese government readily encourage their increase by gifts and endowments of every kind to check the growth of the population of the Mongolian Tartars from a natural fear that, as formerly, they may yet again revolutionize the empire. The *Lamas* reside in convents called *Lamaseries*, which are built round about the Budhist temples, like the *vilasos* of Ceylon; and their time is chiefly spent in prayers for the people, which are generally conducted by the **TENUCUON** (which see) or prayer cylinder, and in pursuing the occupation of mendicants to increase the revenues of the *Lamasery*. These convents, which generally contain thousands of priests, are so liberally endowed, that nearly two-thirds of the productive lands of Thibet are said to be appropriated to the support of the priesthood.

M. Hue represents the *Lamas* as generally distinguished by their skill in the decorative arts both of

painting and sculpture. On this subject he says : "The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both in carvings and statuary, and the personages represented, with the exception of Buddha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments.

"Amongst these Lama paintings, however, you sometimes come across specimens by no means destitute of beauty. One day, during a visit in the kingdom of Gchekten to the great temple called *Alton-Somné* (Temple of Gold), we saw a picture which struck us with astonishment. It was a large piece representing, in the centre, Buddha seated on a rich carpet. Around this figure, which was of life size, there was a sort of glory, composed of miniatures, allegorically expressing the Thousand Virtues of Buddha. We could scarcely withdraw ourselves from this picture, remarkable as it was, not only for the purity and grace of the design, but also for the expression of the faces and the splendour of the colouring. All the personages seemed full of life. We asked an old Lama, who was attending us over the place, what he knew about this admirable work. 'Sirs,' said he, raising his joined hands to his forehead in token of respect, 'this picture is a treasure of the remotest antiquity; it comprehends within its surface the whole doctrine of Buddha. It is not a Mongol painting; it came from Thibet, and was executed by a saint of the *Eternal Sanctuary*.'

"The artists here are, in general, more successful in the landscapes than in the epic subjects. Flowers, birds, trees, mythological animals, are represented with great truth and with infinitely pleasing effect. The colouring is wonderfully full of life and freshness. It is only a pity that the painters of these landscapes have so very indifferent a notion as to perspective and chiaro-oscuro.

"The Lamas are far better sculptors than painters, and they are accordingly very lavish of carvings in their Buddhist temples. Everywhere in and about these edifices you see works of this class of art, in quantity bespeaking the fecundity of the artist's chisel, but of a quality which says little for his taste. First, outside the temples are an infinite number of tigers, lions, and elephants crouching upon blocks of granite; then the stone balustrades of the steps leading to the great gates are covered with fantastic sculptures representing birds, reptiles, and beasts, of all kinds, real and imaginary. Inside, five galls are decorated with reliefs in wood or more thence with great spirit and truth." lishments, as are considered as of two parties, which city reside by the names of *Red Cap Lamas* and

*Yellow Cap Lamas*. The former are by far the most ancient of the confraternities, having originated as early as the eighth century after Christ; while the latter did not exist until the middle of the fourteenth century, when they arose under the auspices of the great Buddhist reformer Tsong Kaba. By degrees the *Yellow Caps* became the predominant sect, and the reforms proposed by Tsong Kaba were adopted throughout Thibet, and afterwards became, by imperceptible degrees, established in all the kingdoms of Tartary. The *Bonzes* of China still retain the ancient rites, with the exception of some innovations which belong to particular localities; but the distinction between the two classes of Lamas is retained in China, those who adhere to the reformed faith of Tsong Kaba being known as the *Yellow*, while those who cleave to the old worship are termed the *Grey Lamas*. These two sects were at one time, doubtless, violently opposed to each other, but now they live together in perfect harmony.

From the immense numbers of Lamas found in Tartary and Thibet, the traveller cannot fail to be struck with the difficulty of meeting the expenses of such a large staff of priests by public endowments. In addition to the lands which go towards their maintenance, the authorities make a distribution of meal every third month to all the Lamas without distinction, but the quantity is altogether inadequate; and, accordingly, this government grant is supplemented by the voluntary offerings of the pilgrims, which, however, are divided among the Lamas according to the position which each holds in the hierarchy, and, accordingly, there are many who receive nothing at all from this source. In addition to the offerings which are made, either in tea or money, the Lamas earn a subsistence for themselves by some handicraft trade or by engaging in commerce; and some of them by printing and transcribing the Lamanesque books. The art of medicine, also, is wholly in the hands of the Lamas, chiefly from an impression which prevails among the Tartars, that every disease is caused by the visitation of a demon, who must, therefore, be expelled by a priestly exorcism before the patient can possibly recover.

The *Materia Medica* of the Lamas is almost wholly limited to pulverized vegetables, either in the form of infusion or pills; but if no medicine should happen to be at hand, the Lama, not in the least disconcerted, simply writes the names of a few remedies upon scraps of paper, which having moistened he rolls up into the form of pills, administering them to the patient, who confidently swallows them, believing that to swallow the name of a remedy is equally efficacious with swallowing the remedy itself. Having acted the physician, the Lama next proceeds to act the priest, repeating prayers suited to the rank of the *Tchutgour* or demon to be expelled. If the patient be poor, the exorcism is a brief offhand process, but if he be rich, the process is lengthened out by numerous prayers and ceremonies. M. Iluc

mentions the case of a wealthy chief's aunt, who having fallen sick, a Lama was sent for, who instantly declared that the patient was under the influence of a demon of considerable rank, who must be forthwith expelled at whatever cost. Eight other Lamas were called in, who set about constructing from dried herbs, a large figure which they called the Demon of Intermittent Fevers, and which when completed they placed on its legs by means of a stick in the patient's tent.

"The ceremony," says M. Hue, "began at eleven o'clock at night: the Lamas ranged themselves in a semicircle round the upper portion of the tent, with cymbals, sea-shells, bells, tambourines, and other instruments of the noisy Tartar music. The remainder of the circle was completed by the members of the family, squatting on the ground close to one another, the patient kneeling, or rather crouched on her heels, opposite the *Demon of Intermittent Fevers*. The Lama doctor-in-chief had before him a large copper basin filled with millet, and some little images made of paste. The dung-fuel threw, amid much smoke, a fantastic and quivering light over the strange scene.

"Upon a given signal, the clerical orchestra executed an overture harsh enough to frighten Satan himself, the lay congregation beating time with their hands to the charivari of clanging instruments and ear-splitting voices. The diabolical concert over, the Grand Lama opened the Book of Exorcisms, which he rested on his knees. As he chanted one of the forms, he took from the basin, from time to time, a handful of millet, which he threw east, west, north, and south, according to the Rubric. The tones of his voice, as he prayed, were sometimes mournful and suppressed, sometimes vehemently loud and energetic. All of a sudden, he would quit the regular cadence of prayer, and have an outburst of apparently indomitable rage, abusing the herb puppet with fierce invectives and furious gestures. The exorcism terminated, he gave a signal by stretching out his arms, right and left, and the other Lamas struck up a tremendously noisy chorus, in hurried, dashing tones; all the instruments were set to work, and meantime the lay congregation, having started up with one accord, ran out of the tent, one after the other, and tearing round it like mad people, beat it at their hardest with sticks, yelling all the while at the pitch of their voices in a manner to make ordinary hair stand on end. Having thrice performed this demoniac round, they re-entered the tent as precipitately as they had quitted it, and resumed their seats. Then, all the others covering their faces with their hands, the Grand Lama rose and set fire to the herb figure. As soon as the flames rose, he uttered a loud cry, which was repeated with interest by the rest of the company. The lity immediately rose, seized the burning figure, carried it into the plain, away from the tents, and there, as it consumed, anathematized it with all sorts of imprecations; the

Lamas meantime squatted in the tent, tranquilly chanting their prayers in a grave, solemn tone.

"Upon the return of the family from their valorous expedition, the praying was exchanged for joyous felicitations. By-and-by, each person provided with a lighted torch, the whole party rushed simultaneously from the tent, and formed into a procession, the laymen first, then the patient, supported on either side by a member of the family, and lastly, the nine Lamas, making night hideous with their music. In this style the patient was conducted to another tent, pursuant to the orders of the Lama, who had declared that she must absent herself from her own habitation for an entire month.

"After this strange treatment, the malady did not return. The probability is, that the Lamas, having ascertained the precise moment at which the fever-fit would recur, met it at the exact point of time by this tremendous counter-excitement, and overcame it."

The Lamas are invited also to officiate at funerals, not, however, in every case, but only when the deceased is wealthy, and in consequence the process of burning the corpse is conducted with great solemnity. On such occasions the Lamas surround the tomb during the combustion and recite prayers. The process of burning being completed, they destroy the furnace, and carry the bones to the Grand Lama, who reduces them to a fine powder, and having added to them an equal quantity of meal, he kneads the whole with care, and constructs with his own hands cakes of different sizes, which he places one upon the other in the form of a pyramid. These cakes thus prepared by the Grand Lama are conveyed with great pomp to a little tower which has been built beforehand to receive them.

In the ordinary prayers in the Buddhist temples, the Lamas having been summoned by the loud sound of a sea-conch, enter barefooted and in solemn silence, and after three prostrations to the living Budha, take their seats on a divan cross-legged and always in a circle. The whole service consists of prayers, which are murmured with a low voice, and psalms which are sung in a grave, melodious tone, interrupted, however, at certain intervals by instrumental music, so loud and harsh and dissonant as to be altogether out of keeping with the rest of the exercises.

The Lamas, though all of them possessing a sacred character, and held in great reverence by the people, are by no means uniform in their mode of life. Some of them, under the name of Domestic Lamas, either settle in the small Lamaseries, or live at home with their families, retaining little more of their priestly office than its red and yellow dress. Another class consists of Wandering Lamas, who travel from place to place all over their own and the adjacent countries, subsisting on what provisions they may pick up on their journey. A third class is composed of the Lamas who live in community,

and pay more attention than the other Lamas to prayer and study. These form the inmates of a LAMASERY (which see). In Tartary the Lamas do not embrace the profession of the priesthood from intelligent and deliberate choice, but are destined to it from birth by their parents. As they grow up they become accustomed to the life of a Lama, and in course of time they come generally to prefer it to every other. Some are found to retire to places of seclusion, and pass their days in contemplation and devotion. Such contemplative Lamas, however, are by no means numerous.

LAMASERY, a collection of small houses built around one or more Buddhist temples in Tartary and Thibet as a residence for the Lamas. Its size and elegance is wholly dependent on the means of the proprietor. In Tartary the Lamaseries are all constructed of brick and stone. Only the poorest Lamas build their dwellings of earth, and even these are so well whitewashed that it is difficult to distinguish them from the rest. In some cases grants are made from the public treasury to assist in the erection of Buddhist temples, with their accompanying Lamaseries, but the greater part of the expense is defrayed by voluntary subscription. Lama collectors go forth properly attested to gather the necessary funds, carrying with them a sacred basin for the purpose. "They disperse themselves throughout the kingdom of Tartary, beg alms from tent to tent in the name of the Old Buddha. Upon entering a tent and explaining the object of their journey, by showing the sacred basin in which the offerings are placed, they are received with joyful enthusiasm. There is no one but gives something. The rich place in the 'badir' ingots of gold and silver; those who do not possess the precious metals, offer oxen, horses, or camels. The poorest contribute according to the extent of their means; they give lumps of butter, furs, ropes made of the hair of camels and horses. Thus, in a short time, are collected immense sums. Then, in these deserts, apparently so poor, you see rise up, as if by enchantment, edifices whose grandeur and wealth would defy the resources of the richest potentates."

Some of the Tartar Lamaseries are so large—for example the Great Kouren—that they are capable of accommodating 30,000 Lamas. The plain unassuming residences of the Lamas contrast strongly with the elegance of the temples around which they are placed. The houses of the superior, however, differ from those of the other Lamas, by having each of them a small pagoda or tower, at the top of which flies a triangular flag of some gay colour, with the rank of the inmate inscribed upon it in letters of gold. Blue Town in Tartary is more particularly noted for its Lamaseries, there being within its walls, five great buildings of this kind, each inhabited by more than 2,000 Lamas, besides fifteen lesser establishments, connected with the former. In that single city reside no fewer than 20,000 regular Lamas, not

to speak of a multitude in different quarters of the town engaged in commerce. The finest of all the Lamaseries in Blue Town, is that which is termed the Lamasery of the Five Towers, in which the *Hobilgon* lives, that is, a Grand Lama, who after having been identified with the substance of Buddha, has already undergone several times the process of transmigration.

The Lamaseries in Tartary have generally endowments from the public funds, and at certain seasons of the year the revenues are divided among the Lamas according to their ecclesiastical dignity. The *Chaberons* or *Living Buddhas* are generally placed at the head of the most important Lamaseries, and to receive the benediction of one of these incarnations of Buddha, is imagined to convey so many advantages, that the convent in which he resides soon becomes a place of great resort, and rapidly rises to fame in the country. "There is no Tartar kingdom," says M. Huic, the only authority on the subject, "which does not possess, in one of its Lamaseries of the first class, a living Buddha. Besides this superior, there is always another Grand Lama, who is selected from the members of the royal family. The Thibetian Lama resides in the Lamasery, like a living idol, receiving every day the adorations of the devout, upon whom in return he bestows his blessing. Everything which relates to prayers and liturgical ceremonies, is placed under his immediate superintendence. The Mongol Grand Lama is charged with the administration, good order, and executive of the Lamasery; he governs whilst his colleague is content to reign.

"Below these two sovereigns, are several subaltern officers, who direct the details of the administration, the revenues, the sales, the purchases, and the discipline. The scribes keep the registers, and draw up the regulations and orders which the governor Lama promulgates for the good keeping and order of the Lamasery. These scribes are generally well versed in the Mongol, Thibetian, and sometimes in the Chinese and Manchou languages. Before they are admitted to this employment, they are obliged to undergo a very rigorous examination, in presence of all the Lamas and of the principal civil authorities of the country.

"After this staff of superiors and officers, the inhabitants of the Lamasery are divided into Lamas-masters and Lama-disciples or Chabis; each Lama has under his direction one or more Chabis, who live in his small house, and execute all the details of the household. If the master possesses cattle, they take charge of them, milk the cows, and prepare the butter and cream. In return for these services, the master directs his disciples in the study of the prayers, and initiates them into the liturgy. Every morning the Chabi must be up before his master; his first task is to sweep the chamber, to light a fire and to make the tea; after that he takes his prayer-book, presents it respectfully to his master

and prostrates himself thrice before him, without saying a single word. This sign of respect is equivalent to a request that the lesson he has to learn in the course of the day may be marked. The master opens the book, and reads some pages, according to the capacity of his scholar, who then makes three more prostrations in sign of thanks, and returns to his affairs.

"The Chabi studies his prayer-book, when he is disposed to do so, there being no fixed period for that: he may spend his time, sleeping or romping with the other young pupils, without the slightest interference on the part of his master. When the hour for retiring to bed has arrived, he recites the lesson assigned him in the morning, in a monotonous manner; if the recitation is good, he is looked upon as having done his duty, the silence of his master being the only praise he is entitled to obtain; if, on the contrary, he is not able to give a good account of his lesson, the severest punishment makes him sensible of his fault. It often happens, that under such circumstances, the master, laying aside his usual gravity, rushes upon his scholar, and overwhelms him at once with blows and terrible maledictions. Some of the pupils, who are over maltreated, run away and seek adventures far from their Lamasery; but in general they patiently submit to the punishment inflicted on them, even that of passing the night in the open air, without any clothes and in full winter. We often had opportunities of talking with Chabis, and when we asked them whether there was no means of learning the prayers without being beaten, they ingeniously, and with an accent manifesting entire conviction, replied, that it was impossible."

Among the Buddhists, a devotee acquires peculiar merit by making the circuit of a Lamasery, prostrating himself with his forehead to the ground, at every step he takes. This ceremony must be performed without intermission, so strictly that the pilgrims are not permitted, on pain of losing all spiritual benefit, to pause for even a single moment. Each prostration must be perfect, so that the body shall be stretched flat along the ground, and the forehead touch the earth, while the arms are spread out in front, and the hands joined as if in the exercise of prayer. Before rising the pilgrim describes each time a semicircle on the ground by means of a goat's horn, which he holds in either hand, the line being completed by drawing the arm down to the side. All devotees, however, do not subject themselves to this difficult and even painful exercise. Sometimes, instead of prostrating themselves while they are performing the circuit, they carry with them instead, a load of prayer-books, and in this case, when they have completed the circuit with their heavy burden, they are considered to have recited all the prayers contained in the books they have carried. Another mode of performing the pilgrimage round a Lamasery is by simply walking the circuit, while the devotee employs himself in counting the beads of his

long chaplet, or turning the wheel of his *Tchu-Chor* or prayer-cylinder.

Lha-Ssa in Thibet is the chief seat of Buddhist worship, being the residence of the *Dalai-Lama*. In this district alone there are counted more than thirty large Lamaseries, the principal of which, those of Khaldan, of Preboug, and of Sera, contain each of them nearly 15,000 Lamas. The last mentioned of these convents is remarkable for three large temples of several stories high, all the rooms of which are entirely gilt. Hence the name *Sera*, which in Thibetian signifies golden. In the chief of these three temples is contained the famous TORTOISE (which see), or sanctifying instrument, which is held in great veneration, and at the New Year's festival is carried in procession with great pomp to Lha-Ssa to be adored by the people.

LAMB OF GOD. See AGNUS DEI.

LAMB PASCHAL. See PASSOVER.

LAMBETH ARTICLES. See ARTICLES (LAMBETH).

LAMLÆ, evil spirits, believed by the ancient Greeks and Romans to assume the form of beautiful women, and to entice away young children for the purpose of devouring them. The notion was thought to have had its origin in an ancient legend, which represented *Lamia*, a Libyan queen of singular beauty, to have attracted the regards of *Zeus*, and thus brought upon herself the jealousy of *Hera*, who in revenge robbed her of her children. *Lamia*, in revenge and despair, robbed others of their children, and cruelly devoured them. Hence arose the story of *Lamia* or enel spirits, who excited great alarm. Horace mentions them in his Art of Poetry.

LAMMAS-DAY, a festival celebrated in the Romish church on the 1st of August, annually, in memory of the imprisonment of the Apostle Peter.

LAMPADARY, an officer in the Greek church, whose duty it is to light up the church as occasion requires, and supply the lamps with oil.

LAMPADEPHORIA, (Gr. *lampas*, a torch, and *phero*, to carry), games among the ancient Greeks, which consisted in carrying an unextinguished torch through certain distances by a successive chain of runners, each taking it up at the point where another left it. The first, after running with it a certain distance, handed it to the second, and the second, in like manner, to the third, those who let the torch go out, losing the game. It is difficult to ascertain what was the precise origin of these games; but in all probability they were connected with the worship of Prometheus, who was alleged to have been the first who brought fire down from heaven for the use of man. But as the race-course extended from the altar of the three gods, who were the patrons of fire, namely, *Prometheus*, *Athena*, and *Hephaistos*, to the Acropolis, the *Lampadephorìa* were, no doubt, intended to do honour to these three deities, who had given and taught men the use of fire.

LAMPADON HEMERA (Gr. the day of torches),

the name given to the fifth day of the ELEUSINIAN MYSTERIES (which see), because on that day the initiated marched two and two in procession, each with a torch in his hand, into the temple of *Ceres* at Eleusis. In this procession the *Daduch* with a large torch led the way. The torches were passed from hand to hand, and the smoke and flames which they caused were believed to impart a purifying influence upon all around. The use of torches on this occasion is supposed to have originated from the circumstance that *Ceres*, while wandering through the earth in search of her lost child, lighted her path by torches.

LAMP (THE), a ceremony practised by the MARONITE CHURCH (which see), by way of anointing for the sick. They make a cake somewhat larger than the consecrated water of the Romanists, and put upon it seven pieces of cotton twisted with little pieces of straw, and put all together into a basin with some oil. Having read a portion of one of the gospels and epistles, with some prayers, they set fire to all the cottons. They now anoint with this oil the forehead, breast, and arms of every one present, and particularly of the sick person, saying at each unction, "May the Almighty, by this sacred unction, pardon all thy sins, and strengthen thy limbs as he did those of the poor man who was troubled with the palsy." Then they let the lamp burn till all the oil is exhausted. This rite is administered not to the dying, as in the case of the extreme unction of the Romish church, but to those who are sick, even though not mortally.

LAMPS. In all ages we find lamps used in the religious rites and customs of various nations. A burning lamp is mentioned at a very early period in connection with the ratification of the covenant made with Abraham. Thus Gen. xv. 17, "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." In illustration of this very ancient mode of ratifying a covenant, Roberts remarks, "It is an interesting fact, that the burning lamp or fire is still used in the East in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, 'That is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the Temple.' When an agreement of this kind has been broken, it will be said, 'Who would have thought this, for the lamp of the Temple was invoked.'"

The Jews were accustomed in ancient times to light lamps at their festivals, and particularly at the feast instituted by Judas Maccabæus, which, from that circumstance, received the name of the Feast of Lights. Herodotus, the father of profane history, mentions a feast under this name, which was cele-

brated among the ancient Egyptians. "They also meet," he says, "at Sais to offer sacrifice during a certain night, when every one lights in the open air a number of lamps around his house. The lamps consist of small cups filled with salt and oil, having a wick floating in each, which burns all night. This is called the 'Feast of the burning of Lamps.'" In the *Maduvas* of the Singhalese Budhists, where the sacred books are read, lamps and lanterns are suspended in great profusion and variety, and it is accounted an act of merit for the people to hold lamps in their hands or upon their heads while the priests are reading. In many ancient nations the sepulchres were wont to be lighted up with lamps, which were kept constantly burning. This is still the custom in Japan, where, in the case of a wealthy man who has died, 150 lamps are kept constantly burning in his tomb. Lamps, indeed, have in all ages been a common ornament in the temples of the heathen, especially on festivals. Tertullian and Lactantius both of them speak of this custom as prevailing among the heathen. The Christians, also, seem to have learned this custom from the idolaters around them. Hence we find one of the *Apostolical canons* forbidding Christians to carry oil to any heathen temple, or Jewish synagogue, or to set up lights on their festivals under penalty of excommunication. In a canon also of the council of Eliberis, Christians are prohibited from setting up lamps in public under the same penalty. It is plain, therefore, from the very existence of such canons, that some tendency must have been shown by the Christians to imitate the heathen in the use of lamps as an essential part of certain religious rites.

LAMPS (FESTIVAL OF), celebrated annually in Rajasthan, in honour of the Hindu goddess LAKSHMI (which see). This brilliant festival is called the *Dewali*, when every city, village, and encampment exhibits a most brilliant spectacle. For weeks before workmen are busy night and day in the manufacture of lamps for the occasion, and all ranks, from the palace to the cottage, provide themselves with these means of illumination in a form more or less costly. Stuffs, pieces of gold, and sweetmeats, are carried in trays, and consecrated at the temple of Lakshmi, to whom the day is consecrated. The Rana, on this occasion, honours his prime minister with his presence at dinner, and this chief officer of state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds; the same libation of oil is permitted by each of the near relations of the minister. On this day it is incumbent upon every votary of *Lakshmi* to try the chance of the dice, and from their success in the *dewali*, the prince, the chief, the merchant, and the artisan foretell the state of their coffers for the ensuing year.

LAMPETIANS, an early Christian sect who maintained that the Sabbath ought to be held as a fast. Another sect, bearing this name, was founded

in the seventeenth century by Lampetius, a Syrian monk, who seems to have embraced opinions unfavourable to monastic vows. He held that as man is born free, no Christian ought to do any thing compulsorily or by necessity. Hence he denied the lawfulness of all vows, even those of obedience.

LAMPETER, the torchbearer, a surname of *Dionysus*, under which he was worshipped at Pellene, in Achaia, where a festival called *Lampetria* was celebrated in honour of this god.

LANTHO, a demon of the air, worshipped among the inhabitants of the Molucca islands.

LANTERNS, (CHINESE FEAST OF), a festival observed on the first full moon of the New year. Its chief characteristic seems to be, that it affords a display of ingenuity and taste in the construction and mechanism of an infinite variety of lanterns made of silk, varnish, horn, paper, and glass, some of them supplied with moving figures of men galloping on horseback, fighting or performing various feats, together with numerous representations of beasts, birds, and other living creatures, the whole in full motion. The moving principle is a horizontal wheel turned by the draught of air created by the heat of the lamp. The circular motion is communicated in various directions by fine threads attached to the moving figures. The following is a graphic description of the gay spectacle which a Chinese town presents on this strange festival: "The scene by night was sufficiently gay and exciting. Thousands upon thousands of large transparent lanterns of all colours, and covered with figures and large black Chinese characters, lined the sides of the street, in which men, women, and children were walking to and fro, dressed in their gayest and best holiday suits. Here Chinese music broke on the ear as some merry parties went by in hired carriages, and here a stationary orchestra sent forth still louder and more joyous strains. Here was a theatre, quite open in front and on both its flanks, on which grotesquely attired actors were performing popular comedies and farces: and here a highly excited group was listening attentively to a street-reader or itinerant story-teller, who was reciting some great and marvellous incident that occurred thousands of years ago. Other groups of Chinamen were listening with eager ears to inventive fortune-tellers, who were promising wealth, health, long life, and unalloyed happiness, to all such as could afford to pay well for the predictions. Children belonging to the upper classes, decked out in the gayest-coloured and most fantastic clothing, were slowly drawn about in little low carts, and increased the universal hubbub with their shrill voices. Here an immense crowd was amused with the tricks of a lad dressed up as a tiger, with a monstrous head and two glaring lumps for eyes, who crouched, sprang, and jumped about like the real wild beast, to the accompaniment of a most unearthly music; and here a still greater crowd was collected round several men, who had their bodies painted like tigers, a tail stuck on behind, and

a chain round the waist, which was held by other men supposed to be their keepers. This was the true Chinese 'game of tigers.' The fellows, muscular and exceedingly nimble, imitated the movements of the wild beast admirably, and some of them so fully entered into the character and worked themselves up to such a pitch of excitement, that they seized and tore to pieces with their teeth a live kid that was thrown among them. The profession is hereditary: there are whole families that bear the soubriquet of 'Tigers,' and in which the boys, as soon as they are strong enough to bear the fatigue, are taught by their fathers to personate the animal, and imitate its every action or movement.

"The brilliantly illuminated junks were gliding over the tranquil bosom of the lake, and innumerable kites, with small bright lanterns appended to them, were flying in the calm blue heavens, now surmounting and now crossing each other like so many gigantic fire-flies; and as kite-flying is not in China solely a juvenile amusement, many of these toys or playthings were put up and held by men of mature age and with portentous pig-tails. In a sort of amphitheatre, lighted up with lanterns and torches, other men, young and old, were busily engaged in shuttle-cock, using, not their hands and battledores as we do, but their feet.

"In another enclosure were quail fights and cock fights, with people betting desperately on the issue. But gambling of some kind or other was rife in nearly every quarter, as was also the noxious practice of opium-smoking. On either side of the streets were low stalls, illuminated with coloured lamps, behind which were seated the retailers of all manner of sweets and confectionery, who, to attract the passers-by, knocked two pieces of wood together, and proclaimed with stentorian voice the excellence of their commodities; and from the pathway on this side and on that, merry parties were seen in the open shops, enjoying themselves with cards, dice, songs, instrumental music, frolics and games, and other amusements. Unhappily, besides the opium-smoking and the gambling, other vices were exhibited in the most barefaced manner, and scenes occurred which made the good missionary thrill with horror, and feel more than ever how blessed a thing it would be to instil into these benighted profligate people the precepts of the gospel and the saving spirit of Christianity."

The Chinese ascribe the origin of this strange festival to a misfortune which befell a certain mandarin whose daughter, as she was walking one evening on the bank of a river, accidentally fell into the water and was drowned. The disconsolate father ran to her assistance, attended by all his domestics. In order to discover the body of his child, he put out to sea along with the inhabitants of the place, bearing each in his hand a lighted lantern. The whole night was spent in search of the corpse, but in vain. The year following, on the same day of the month, the



banks of the river were again lighted up with numberless lanterns, and from that time the custom was annually observed, of holding a Feast of Lanterns. The classical reader, in perusing the account of this Chinese festival, will probably call to mind the *Cererialia* of the ancient Romans, when women ran up and down with lighted torches in memory of the mode in which Ceres wandered in search of her daughter Proserpine. It has been supposed, however, that the Chinese borrowed the notion of this festival from a similar practice adopted by the ancient Egyptians in honour of *Isis*. (See LAMPS.) Another Chinese legend gives a different origin to the feast, deriving it from an extravagant project of one of their emperors, who shut himself up with his concubines in a magnificent palace, which he purposely erected, and lighted up with immense lanterns suspended from the roof, that he might always have a serene and luminous sky over his head, which might, in course of time, make him forget the various revolutions of the old world. The subjects of the foolish emperor, enraged at his conduct, rose in rebellion, and demolished his splendid palace. In order to transmit to posterity this event in their history, the Chinese instituted the Feast of Lanterns, which has been ever since recognized as an established festival.

LANTERNS (JAPANESE FEAST OF), the fifteenth day of the seventh Japanese month is set apart as a festival devoted to the honour of parents and ancestors. Every Japanese, whose parents are still alive, considers this a happy day. On the evening of the thirteenth, the *IFAYS* (which see), are taken from their cases, and a repast set before them of vegetables and fruits. In the middle is set a vase in which perfumes are burnt, and other vases containing flowers. Towards evening lanterns suspended from long bamboos, are lighted before each gravestone, and a supply of provisions laid down for the refreshment of the spirits of the dead. The same ceremony is repeated on the fifteenth day of the month. Before daylight on the sixteenth, the articles placed at the graves are packed into small boats of straw, provided with sails of paper or cloth, which are carried in procession with vocal and instrumental music to the water-side, where they are launched by way of dismissing the souls of the dead who are supposed now to return to their graves. "This festival," says Titsingh, speaking of its celebration at Nagasaki, "produces a highly picturesque effect. Outside the town, the view of it from the island Desima is one of the most beautiful. The spectator would almost imagine that he beheld a torrent of fire pouring from the hill, owing to the immense number of small boats that are carried to the shore to be turned adrift on the sea. In the middle of the night, and when there is a brisk wind, the agitation of the water causing all these lights to dance to and fro, produces an enchanting scene. The noise and bustle in the town, the sound of gongs and the

voices of the priests, combine to form a discord that can scarcely be conceived. The whole lay seems to be covered with *ignes fatui*. Though these barks have sails of paper, or stronger stuff, very few of them pass the place where our ships lie at anchor. In spite of the guards, thousands of paupers rush into the water to secure the small copper coin and other things placed in them. Next day, they strip the barks of all that is left, and the tide carries them out to sea. Thus terminates this ceremony."

LANTHILA, a malignant deity worshipped by the inhabitants of the Molucca Islands. To this evil being all the *Nitos* or wicked spirits are subject.

LAOSYNACTES, officers in the Greek church, whose duty it is to collect together the deacons and the people.

LAO TSE, the founder of the Chinese sect of the TAOISTS (which see).

LAPIRÆUS, a surname of *Apollo* at Calydon.

LAPHRIA, a surname of *Artemis* at Calydon. It was also a surname of *Athena*.

LAPHRIA, a festival celebrated every year at Patre in Achaia, in honour of *Artemis*. Pausanias gives a minute description of the mode of its celebration. Around the altar of the goddess were placed a number of pieces of green wood, each sixteen yards long, and steps were made to lead up to the altar. The festival opened with a gorgeous procession, which marched to the temple of *Artemis*, followed by the priestess, who rode in a chariot drawn by stags. On the second day animals of different kinds were sacrificed, by being thrown alive on a pile of dry wood, which had been previously laid upon the altar, and was now set on fire. Thus the animals were consumed.

LAPHYSTIUS, a surname of *Zeus*, and also of *Diogenes*, probably derived from a mountain in Bœotia.

LAPIS (Lat. a stone), a surname of *Jupiter* at Rome, a stone being sometimes set up as a symbol of the god, and in several representations of this deity he was made to carry a stone in his hand instead of a thunderbolt.

LAPLANDERS (RELIGION OF). This country is the most northerly part of Europe, bordering indeed upon the Arctic Ocean. Both the Lapps and the Finns appear to have occupied a much larger portion of Scandinavia than they at present possess. These two people, however, are supposed to belong to distinct races, characterized by different physiological and psychological peculiarities. The Lapp is remarkable for his obstinacy, suspicion, and child-ismness, while the Finn is noted for his energy and austere earnestness. The Lapps consider it an honour to belong to the Finns, but the Finns look upon the Lapps with the most contemptuous disdain. It is not unlikely that the Lapps were the aboriginal inhabitants of Finland and Esthonia; and that at some remote period they had been conquered by the Finns. The whole country of Lapland is divided

into three parts, bearing the name of Russian, Swedish, and Norwegian Lapland and Finnmark.

The religion of the Lapps approaches at various points to that of the Finns. (See FINNS, RELIGION OF.) They seem to have had the same Supreme Deity, under the name of *Jumala*, who was probably the same with *Thor*, whom they worshipped in conjunction with *Storjunkare* and *Börst*, the latter being considered as the god of the sun or fire. They worshipped also *Ajka*, whose image was of wood, and *Stourra Passe*, who was always represented under the figure of a stone. *Ajka* was adored as the author of life, and the supreme ruler of the human race. His image was usually kept in a sort of rustic temple, formed of branches of fir and birch, and raised in the rear of their huts. A rude table placed in the middle of the sanctuary served at once for an altar and a pedestal for the idol, which was the trunk of a birch-tree. In selecting the special tree for the purpose, a birch with a round root was sought as being best adapted to represent a human head. For the convenience of the deity, a nail with a small flint was put into the hand of the idol that he might strike a light whenever he chose. Behind him, and round the edge of the table, the horns of the deer that had been sacrificed to his honour were arranged in heaps, and immediately in front was placed a box filled with small pieces of flesh, taken from every part of the victim, with melted grease poured over them.

The Laplanders held *Stourra Passe* as a favourite household deity, every family having an image of him in the form of a rough stone, which they might happen to have found in the mountains, with a resemblance, however remote, to a human figure, which they imagined to have been impressed upon it by the god himself. The stone, which was usually large, was placed upon a little mound with a pile of reindeer's horns behind it; other smaller stones were ranged around the large one, that which was nearest in size to it being called the wife of the god, the third in degree his son or daughter, and the rest his servants. Regnard, a Frenchman, who travelled in Lapland in 1681, mentions having seen such stones as those now described, which he alleges were still secretly worshipped by the Laplanders, though at that time they were avowedly Christians. It was plain to Regnard that they regarded these stones with reverence, from the alarm which they manifested on his attempting to carry them away. They expressed great dread of the vengeance of the offended god, and their fears were instantly quieted when the traveller desisted from his threatened spoliation.

The Laplanders usually sacrificed to their deities at the fall of the year, and none but men were allowed to officiate or even be present on such occasions. It was usual at these sacred times to erect a new statue to *Ajka*, who was allowed one every year. Before sacrificing a deer to the deity, they inquired by means of the magic drum (see DRUM, SACRED),

whether the intended victim would be acceptable or not to the god. The mode of solving this important question was by fastening to one of their magic rings a few hairs taken from the neck of the victim, and by laying them upon the head of the drum, which was then beaten by one of the party. If, in consequence of the concussion, the magic ring should turn and point to the figure of the god who was to be propitiated, such a movement was regarded as an infallible sign that he would be well pleased with the oblation. But if, notwithstanding the violent concussion made by beating the drum, the magic ring remained motionless, it was considered to be an unfavourable omen in so far as that particular deity was concerned. The offering, therefore, was devoted to another deity, and the same ceremony was renewed, with the hope of better success.

In their sacrifices the Laplanders presented the horns of the reindeer as an oblation to the deity, and the mouth of the idol was smeared with fresh blood. When the image was placed on the top of an inaccessible height, the victim was sacrificed at the foot of the mountain, and a stone dipped in its blood was thrown as far as possible towards the image. By this ceremony they imagined that they had fully acquitted themselves of their duty to the god. Another peculiar custom was to place branches of trees upon the consecrated stones twice a-year, pine branches in the summer, and birch branches in the winter. While thus engaged, they were in the habit of judging of the disposition of the god by the weight of the stone which represented him. If it was light, the god was thought to be propitious, but if it was so heavy as to be immovable, the god was imagined to be angry, and his vengeance was dreaded. The spots where these idols of stone were found were called holy mountains, a name which some of them retain to this day. The Laplanders seem to have had no official priesthood, but any one who wished to propitiate a deity, consulted the drum, and performed the sacrifice himself. Reindeer were their principal offerings, but in some cases dogs were also used as sacrificial victims. Divine honours were anciently paid in Lapland to the sun, and also to the spirits of the dead, but neither the one nor the other was worshipped under any material representation. When victims were destined to be sacrificed to *Baive* or the sun, they were distinguished by a white thread; and when they were destined to be devoted to the spirits of the dead, they were marked by a string of black wool. In most cases it appears that a part of the deer offered in sacrifice was eaten by the worshippers; sometimes it was buried, but little seems to have ever been given to the gods except the bones and horns, and occasionally a portion of the entrails.

Besides the spirits of the dead, the Laplanders believed in the existence of JUNLES (which see), or aerial spirits, and paid them a sort of adoration. Scheffer supposes that the idea of these spirits is

connected with the appearance of the angels to the shepherds of Bethlehem at the birth of our blessed Lord. At Christmas Eve, the *Jules* are supposed to float in the air in greater numbers, and the remainder of the articles of food used on that occasion are put into baskets and suspended on the branches of trees for the refreshment of these spirits.

LAPSED CHRISTIANS, a name given to those among the early Christians who, amid the severe persecutions to which they were exposed, lost their courage, and resorted to measures which were regarded as a virtual denial of the faith, and which actually excluded them from the communion of the church. Many of these were afterwards seized with strong feelings of remorse, and made earnest application for restoration to the fellowship of the faithful. Hence numerous cases of this kind came under the consideration of the church, which from their novelty and delicacy led to considerable difference of opinion. The state of the controversy in the third century on the subject of the restoration of the lapsed is thus clearly stated by Neander: "The question now arose, whether their wishes should be complied with—was their petition to be absolutely rejected, or should a middle course be pursued, by holding out to them, indeed, the hope of being restored to the fellowship of the church; but before the privilege was actually granted them, by subjecting their conduct to a longer probation, and requiring evidence of continued penitence? Should the same course be pursued with all the lapsed, or should the treatment be varied according to the difference of circumstances and the character of the offences? The Church at this time was still without any generally acknowledged principles of Church penance in cases of this sort. There was one party who were for refusing to grant absolution, on any conditions, to such as had violated their baptismal vow by one of the so-called mortal sins. Following that Jewish principle which did not allow *all* duties to be regarded alike as *duties to God*, and *all* sins alike, as sins *against God*, men made an arbitrary distinction,—for which they cited as their authority the passage 1 Samuel ii. 25,—between sins against God and against man; and to the former was reckoned every act of denying the faith, though the degree of guiltiness, if the denial was simply a yielding to the weakness of sense, might be far inferior to that involved in some of the so-called sins *against man*. Cyprian, who was in the habit of calling Tertullian especially his teacher, might perhaps, from the study of that father's writings, have received a bias towards the principles of the more rigid party with regard to penance.

"But if Cyprian was an advocate of *this* principle when he first entered on the episcopal office, yet, cherishing as he did the heart of a father towards his church, he could not fail to be shaken by the great multitude of the lapsed, who, sometimes with bitter tears of repentance, entreated him to grant

them absolution. Must all these, many of whom, as for example, the *Ubellotici*, had fallen only from defect of knowledge, and others from simply yielding to the flesh under the severity of their tortures, remain for ever excluded from the blessed community of their brethren, and, in Cyprian's view, from that Church in which alone was to be found the way to heaven? The paternal heart of the bishop revolted at the thought, but he dared not act here upon his own responsibility. In this state of indecision he declared that the fallen should be received and exhorted to repentance; but that the decision of their fate should be reserved to that time when, on the restoration of peace, the bishops, clergy, and churches, in joint and cautious deliberation, after having examined the question in all its bearings, should be able to unite on some common principles, in relation to a matter where every Christian was so deeply interested. Besides, there was a great difference between the offences of these fallen brethren. While some, merely to avoid the sacrifice of their worldly possessions, had, without a struggle, even hastened up to the altars of the gods; others had fallen only through ignorance, or under the force of torture. The disorders of the times made it impossible to examine carefully into the difference of offences, and the difference of moral character in the individuals. Moreover, those that had fallen should, by practical demonstration of their penitence, render themselves worthy of re-admission to the fellowship of the Church,—and the persecution itself presented them with the best opportunity for this. 'He who cannot endure the delay,' says Cyprian, 'may obtain the crown of martyrdom.'

While some pastors were disposed to adopt very severe measures in the case of the lapsed, the great majority agreed in following a uniform course of discipline which subjected the lapsed penitents to a term of probation, shorter or longer according to the aggravation of their fall. Those who had been compelled against their will to engage in idolatrous practices were restored immediately on application. Those who apostatized as soon as they were brought before a heathen tribunal, or who after boldly avowing their belief in Christianity, lapsed into idolatry while confined in prison, were subjected to a probation varied according to circumstances. Those, however, who deceived the magistrates by purchasing an indulgence, or by allowing their slaves to be tortured instead of them, were visited with a heavier discipline. But those of the lapsed who underwent the most rigorous treatment were the *Traditores*, as they were called, who had given up their Bibles to be burned by the heathen. This was accounted a most heinous offence, and such as were convicted of it were excluded from the church for ten, twenty, and even thirty years; nay, some were not admitted to the fellowship of the faithful till they had reached their dying bed. It sometimes happened that lapsed Christians, who had been sentenced by the church

to a protracted probation, became impatient under the infliction, and procured testimonials in their favour from faithful confessors who had boldly confronted martyrdom in the cause of Christ, and whose certificate would naturally carry great weight with it in the estimation of their fellow-Christians. This practice, in course of time, gave rise to great abuse, exciting in the minds of the confessors themselves a feeling of spiritual pride, which was deeply injurious to their progress in the divine life, and leading some of them to indulge the un-scriptural notion, that by their sufferings they had expiated their sins. Some of them, accordingly, in their certificates to the lapsed, expressed themselves with a tone of authority as if their word was sufficient to exculpate and discharge their fallen brethren.

Cyprian took a determined stand against the exaggerated reverence paid to these confessors, and the false confidence which men put in their intercession. But while thus faithfully protesting against the undue respect shown to the confessors, Cyprian was so inconsistent as himself to yield to the prevailing spirit of the multitude, which was not a little encouraged by the countenance received from the Roman church. In A. D. 251, a council was held of the North African church, to which Cyprian belonged, and the vexed question of the lapsed having been carefully considered, it was resolved to adopt a middle course between that excessive severity which cut them off from all hope, and a lax indulgence in complying with their wishes. In regard to those, however, who evinced no signs of repentance in their conduct, but who first expressed a desire for the communion when on their sickbed, the synod declared that such a desire should not be granted. The guilt of the Lapsed Christians was more or less heinous according to circumstances. Hence the distinction into the *Thurificati*, the *Sacrificati*, and the *Libellatici*, whose different characters led to disputes upon the subject of discipline in the early Christian church.

In the case of clergymen who lapsed in time of persecution, it was laid down as a rule that they might on repentance be restored to the peace of the church as laymen, but they were not allowed to officiate or communicate as ecclesiastics any longer. Cyprian says, that this was the rule at Rome and over all the world, if bishops or any other lapsed in time of persecution, to admit them to do penance in the church, but withal to remove them from the function of the clergy and honour of the priesthood. It was accounted a heinous crime in any minister to refuse to receive and reconcile penitent lapsed after they had made canonical satisfaction. The clergyman who was guilty of such a manifest abuse of ministerial authority was to be deposed, because he was thereby guilty of grieving Christ, who said, "There is joy in heaven over one sinner that repenteth." See APOSTASY, CENSURES (ECCLIASTICAL).

LARARIUM, that part in the interior of an ancient Roman house which was appropriated to the *Lares* or household gods, and where the morning devotions were wont to be offered up.

LARENTALIA, a festival among the ancient Romans, which was held in honour of ACCA LA RENTIA (which see), the nurse of Romulus and Remus. It was also observed in honour of the *Lares* generally.

LARENTIA (ACCA). See ACCA LA RENTIA.

LARES, the household gods of the ancient Romans. The word is most probably derived from *lar*, friendly, because families regarded them as specially watching over their interests. The Lares, as tutelary spirits, were sometimes confounded with the souls of deceased persons. Thus Apuleius considers the private or domestic Lares to have been the spirits of the dead who had acquitted themselves well in this world; while the spirits of the unhonoured dead wandered about, frightening people under the name of *Larva* or *Lemures*. The Lares were believed to watch over the interior of every man's household, and to preserve from injury both his family and his property. Yet they were not regarded as divinities like the Penates, but as guardian spirits, whose place was the chimney-piece, and whose altar was the domestic hearth, on which each individual made offerings of incense to them in his own house. Ovid speaks of only two Lares, and these, like the Penates, were worshipped in the form of little figures or images of wax, earthenware, or terra cotta, and of metal, especially silver. Their dress was short, to indicate their readiness to serve, and they held a sort of horn of plenty in their hands, as the emblem of hospitality and good housekeeping. Tatius, king of the Sabines, is said to have built a temple to the Lares. Plutarch distinguishes them, like the genii, into good and evil; and they were also divided into public and private. The public Lares were placed at the intersection of roads, and on the highways, being esteemed the patrons and protectors of travellers. There were Lares of the cities, and Lares of the country. When the Roman youth laid aside the bull, which was a heart-shaped ornament worn till they were fourteen years of age, they dedicated it to the Lares. Slaves, also, when they had obtained their freedom, hung up their chains to these deities. At an early period the Romans offered young people in sacrifice, both to the Lares and Penates; but in course of time human sacrifices were abolished, and animals substituted, particularly hogs, in the case of public offerings; while in private, wine, incense, poppy-heads, woollen bandages, and images of straw were presented. The *Lar familiaris* was regarded as an essential part of the household furniture, and was carried with the family wherever they went. Servius Tullius is said to have instituted the worship of the public Lares, and though for a time it declined in importance, it was renewed by Augustus. There was a temple to the Lares at Rome in

the Via Sacra, in which there were two images, supposed to be those of Romulus and Remus, with the stone figure of a dog placed in front of them. The apartment in a wealthy house where the images of the Lares stood, was called the LARARIUM (which see). Pious people prayed to them every day, but they were more especially worshipped on the Kalends, Nones, and Ides of every month. When a Roman household sat down to meals, a portion of the food was offered to the Lares. On any joyful occasion wreaths of flowers were tastefully thrown around their images. When a bride entered the house of her husband for the first time, she made a solemn sacrifice to the Lares, invoking them to be propitious to her throughout her married life.

That the practice of having household gods or *Lares* existed in early times is plain from the *teraphim*, which were in the possession of *Laban* in Mesopotamia, as we find noticed in Gen. xxxi. 19, "And Laban went to shear his sheep: and Rachel had stolen the images that were her father's." These *teraphim*, which are mentioned frequently in the Old Testament, are alleged by the Jewish writers to have been images in the shape of men, or at least with a human head, and to have been placed in niches in the wall with lamps burning before them. See TERAPHIM.

LAT (AL). The deity having this name, which means in Arabic, "the goddess," was worshipped by the ancient Arabian tribe of Thakif, who dwelt at Taif to the eastward of Mecca. The temple of *Lat* was at a place called Naklah.

LATERANUS, a deity mentioned by Arnobius as presiding over hearths made of bricks. Some have supposed him to be identical with *Fulcan*.

LATIALIS, a surname of *Jupiter*, as the presiding deity of Latium. In his honour the Latin *Feriae* were annually observed on the Alban Mount.

LATINÆ FERIE. See FERIE LATINÆ.

LATIN CHURCH. See ROME (CHURCH OF).

LATIN CHURCH (EASTERN). In those parts of the East where the Latin tongue was spoken, Christianity had many of its early converts, and Cæsarea, which was the Roman capital of Palestine, gradually rose in ecclesiastical importance until it asserted a superiority even over Jerusalem. In the fourth century, when Christianity became the established religion of the Roman Empire, multitudes of devout pilgrims resorted to the Holy Land, that they might visit the hallowed scenes of Bible history; and when monasticism was introduced from Egypt into Syria, various establishments of monks were formed in different parts of the country. These institutions were available both for the Eastern and the Western churches. But when the Monophysite controversy, toward the end of the sixth century, divided the inmates of these Syrian monasteries into different religious parties, and the eager contest for superiority was commencing between the bishop of Constantino-

ple and the Pope of Rome, Gregory VIII. raised a hospice at Jerusalem for the special accommodation of the Western pilgrims. One effect of the crusades was to advance the interests of Rome in the East, while the professed object of these expeditions was to liberate the Christians of the Greek or Eastern church. Thus has the Latin church ever maintained a branch in close communion with her in the East, but in comparison of the Orthodox Apostolic or Greek church, it has always been a feeble remnant. The only remains, indeed, of the church of the crusades are the monasteries of the Terra Santa, whose inmates are Franciscan monks, to whom are intrusted both the guardianship of the holy places, and the spiritual superintendence of that small part of the population which adheres to the Latin ritual. The superior of these monks, who bears the title of the "Most Reverend Warden," holds his appointment directly from Rome. The support of the monasteries, which are twenty-two in number, is derived from the Society *de Propaganda Fide*, as well as from the gratuities bestowed by the travellers who avail themselves of the hospitality which these institutions afford. Besides these monks of the Terra Santa, there are other monastic establishments in different parts of Palestine. On Mount Carmel is found the convent of Elias, which is among the largest, most substantial, and best regulated in the land, and the high altar of the chapel is reared over the reputed cave where Elijah dwelt. The former building was recently destroyed by Abdallah Pasha, but it has been reconstructed on a more magnificent scale. The Carmelite friars have had an institution on this mountain from time immemorial. The Capuchins, also, have missions at Beirut, Tripoli, Damascus, Aleppo, and on Mount Lebanon, where also the Jesuits have long had a residence. Besides all these, the Lazarites have four missions in Palestine, and there is an apostolic vicariate of Aleppo. The Jesuits, in various parts of the East, aware of the unpopularity which attaches to their name, assume to themselves the denomination of *Lazarists*, and other titles, which may conceal their real character. Since the origin of the Society, the Jesuits have had missions among the Eastern Christians, where, by the establishment of schools and other means, they have succeeded in gaining over large numbers to Rome.

Dr. Wilson, in his 'Lands of the Bible,' gives an account of the state of the Eastern Latin church at Smyrna: "There are in Smyrna one Roman Catholic bishop (archbishop) and sixty-seven priests. Of the latter, forty are secular or parish clergy, nine are Capuchins, seven are Zocalonti, ten are Lazarists, and one is a Dominican. . . . There are also twelve 'Sisters of Charity.' In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Bujah, and another at Barnabat. The churches in Smyrna are usually known by the names of French, Austrian, and Lazarist. The re-

gularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccolanti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccolanti have each a monastery. The Lazarist priests have an elementary school of about three hundred boys. The 'Sisters of Charity' have a school of about three hundred girls. . . . The college of the Propaganda is under the direction of the bishop, and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. . . . Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna and the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic. Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks."

At Antioch there are Maronite, United Greek, and Syrian patriarchs, and elsewhere an Armenian and a Chaldean patriarch, all in communion with Rome, and it is calculated that in Asiatic Turkey alone there are not fewer than 1,000,000 who acknowledge the supremacy of Pope Pius IX. The adherents of the Latin church at Constantinople are under the apostolic vicar of that place, and enjoy the civil protection of the European ambassadors, not being considered as direct subjects of the Porte. The converts from the Greek to the Latin church form a distinct religious community under the name of the *Greek-Catholic* or *MELCHITE CHURCH* (which see.)

**LATIN VERSIONS.** See **BIBLE**.

**LATITUDINARIANS**, a term applied to those divines in England, who, in the seventeenth century, endeavoured to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising their differences. Among these may be mentioned the highly respected names of Chillingworth, Cudworth, Tillotson, and Stillingfleet. These men, and others who agreed with them, were zealous supporters of the Church of England, without, however, regarding the Episcopal form of Church government as essential to the constitution of the Christian church. They were not disposed, therefore, to exclude from the communion of the church those who simply preferred other forms of worship and discipline. Attaching less importance than many of their brethren to a strict adherence to creeds and confessions, they were ready to merge the Arminianism which then prevailed in the Church of England, and the Calvinism which prevailed among the Pres-

byterians and Independents, in the wider and more comprehensive designation of Christians. Hence the rise of the name *Latitudinarians*, which was applied to those men who, lamenting the divisions which existed among Christians, were disposed to extend the hand of Christian brotherhood to all who held those points which they regarded as essential to salvation.

**LATONA.** See **LETO**.

**LATRIA**, that species of worship which by Romanist writers is regarded as due to God alone. It is yielded also to the host or consecrated wafer. See **ADORATION**.

**LATTER-DAY SAINTS.** See **MORMONS**.

**LAUDISTI**, a society which was instituted in Florence A. D. 1316, for the performance of religious lauds. This society still exists, and is in active operation.

**LAUDS**, the name which was given to the service which followed next after the *nocturn* before the Reformation. The Lauds are now merged in the *Matins*. The term *Lauds* is also frequently applied to hymns in church music. In the Church of Rome *Lauds* are appointed for cock-crowing, or before break of day. (See **CANONICAL HOURS**.)

**LAUDS LITURGY.** See **COVENANTERS**.

**LAURA**, a name given to a cluster of small cells in which monks in ancient times lived together in a desert, each monk occupying a separate cell. The most celebrated *Lauras* mentioned in ecclesiastical history were situated in Palestine.

**LAUREL**, a plant which was sacred to *Apollo* the god of prophecy, and much used by those who pretended to inspiration. The heads of ancient seers were usually adorned with laurel wreaths, while they carried in their hand a laurel branch by way of a magic wand.

**LAURENCE (ST.), REGULAR CANONS OF**, a Romish Order of Religions in the province of Dauphiné in France. It is said to have been founded by St. Benedict, in the sixth century, and to have continued to flourish for a considerable time. At length the irruption of the Vandals destroyed the monastery, but it was rebuilt in the middle of the eleventh century, and granted by Odo, Count of Savoy, to a monk of the name of Gerard, and his canons. This donation was confirmed in 1065 by Cumbert, bishop of Turin, who added to it above forty additional churches. By this means the Order was considerably enlarged, and it speedily became so important that the Popes and the Counts of Savoy bestowed upon it various special privileges. It had formerly thirty priories.

**LAVACRUM.** See **FONT**.

**LAVER**, one of the vessels of the ancient Jewish tabernacle, used by the priests to wash their hands and feet before entering upon their holy ministrations. No detailed account is given in Sacred Scripture of its form or dimensions, but reasoning by analogy from the brazen sea in the temple, it has been generally supposed that the laver was of a cir-

cular form. It stood between the table of the congregation and the altar, and is described by Moses as having had a foot, that is a basis or pediment upon which the *laver* rested. This vessel was constructed from the brazen ornaments which the women had presented for the use of the tabernacle. It is generally believed that the *laver* stood upon another basin more wide and shallow, like a cup on a saucer; and that the latter received from several spouts in the upper basin the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. How the priests washed their hands and their feet at the *laver* is uncertain. "That they did not wash," says the Editor of the Pictorial Bible, "in either the *laver* or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin, after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. This seems to us to illustrate the idea of the *laver* with its base, as well as the ablutions of the priests. The *laver* had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. The Jewish commentators say that any kind of water might be used for the *laver*; but that the water was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previous ablution at the *laver*."

In the temple of Solomon there was a very large *laver* of brass, called the molten sea, which was ten cubits in diameter, five deep, and thirty in circumference. In addition to the brazen sea, there were ten smaller *lavens* of brass, which were situated five on the north side, and five on the south side of the court. The flesh of the victims that were sacrificed was washed in these smaller *lavens*, which were each

four cubits in circumference, and rested on bases and wheels of brass.

In the second temple the *laver* stood between the altar and the porch, not directly before the altar, but removed towards the north. The size and measure of this vessel is not described in the Sacred Writings, but the Jewish Rabbis have professed to give a minute account of it. The mode in which the process of bathing in the *laver* was conducted is thus described. The priest laid his right hand upon his right foot, and his left hand upon his left foot, and while the water ran from the spout he stood in a stooping posture and washed his hands and feet. He that went about the service with unwashed hands and feet in the morning was liable to death by the hand of God; and if a priest was clean before, yet he durst not officiate before he had bathed. During the service he must stand upon the bare pavement; his body must be bathed in cold water before he entered; then he was to wash his hands and feet, and stand in thin linen and on the cold pavement all the time of his ministrations.

The typical design of the *laver* was obviously to teach the necessity of the inward purification of the soul, under the outward emblem of the washing of the body; and if this inward purity was necessary to all who would serve God faithfully, more especially was the cultivation of it incumbent upon those who were officially engaged in the ministrations of the sanctuary. Thus while the altar on which the victims were offered was a symbol of justification, the *laver* with its purifying fountain was a symbol of sanctification.

**LAVEN OF REGENERATION.** a name sometimes given in the early Christian church to the ordinance of BAPTISM (which see).

**LAVERNA,** the Roman goddess, who patronized thieves and fraudulent persons of every kind.

**LAVIPIEDUM.** See PEDIPIEDUM.

**LAW,** a term which is used in the Sacred Writings under a variety of different significations. Sometimes it is employed, as in the Book of Psalms, to denote the whole of the revealed will of God as contained in the Bible. On some occasions it implies the whole religion of the Jews, and on other occasions it is limited to their ritual or ceremonial observances, and also in a still more restricted sense to the Decalogue or Ten Commandments. In some passages, however, it signifies the Law of Nature inscribed on the consciences of men, and therefore binding upon them by the authority of their Creator.

**LAW (JOY OF THE).** See JOY OF THE LAW.

**LAW (ORAL).** See ORAL LAW.

**LAW (WRITTEN).** See BIBLE.

**LAWYERS,** a term applied by the Jews to those who interpreted and expounded the Mosaic Law, more especially the Traditionary or Oral Law. A lawyer and a scribe were evidently synonymous words, as is evident from a comparison of Mat. xxii 25, and Mark xii. 28, the same person being styled

in the former passage a lawyer, and in the latter a scribe. Basnage regards the lawyers as identical with the modern CARAITES (which see), inasmuch as they adhered closely to the text of the Law, and totally disregarded all traditions. Dr. Macknight, however, alleges that the duty of the Jewish lawyers, strictly so called, was to give themselves up to the private study of the Law, while the employment of the scribes was to expound the Law in public.

**LAY BAPTISM.** In the early Christian church it was required that none should dispense the ordinance of baptism in ordinary cases, except the regular ministers, but in cases of extremity, where an ordained minister was not at hand, and the candidate was thought to be near death, a layman was allowed to baptize. This doctrine is still maintained in the Church of Rome, and even a midwife is allowed, where a priest is not within reach, to baptize an infant in its dying moments. Considerable difference of opinion exists in the Church of England on the subject of Lay Baptism.

**LAY BROTHERS.** See BROTHERS (LAY).

**LAY CHANCELLORS.** See CHANCELLORS.

**LAY COMMUNION.** See COMMUNION (LAY).

**LAZARITES,** an order of monks instituted in France in the seventeenth century by M. Vincent. They have a seminary in the suburbs of Paris. The Jesuits assume this name in various parts of the Continent to conceal their real character.

**LAZARUS (ST.), DAY OF,** a festival of the Church of Rome, observed on the 21st day of February, in memory of Lazarus a painter, who lived in the fourteenth century, in the reign of Theodosius Leonoclastes. This saint was distinguished as a painter of images, and on this account he incurred the resentment of the Emperor. No sufferings, however, could deter him from his favourite employment, and in spite of persecution, therefore, he persisted in painting images. On this account his memory is held in veneration by Romanists.

**LE,** the ultimate immaterial element of the universe, according to the philosophical system of *Confucius*, the Chinese sage. It is the Absolute regarded in association with material essences, and manifesting itself in virtue of such association as the cause of organization and of order. With this principle the spirit of man is strictly one and consubstantial. The *Le* therefore is identical with the *Tae-keith*, the Absolute or literally the Great Extreme. Beyond it as the highest pinnacle of heaven, the one ultimate power, the entity without an opposite, no human thought whatever is capable of soaring. Itself incomprehensible, it girdles the whole frame of nature animate and inanimate. From it alone, as from the fountainhead of being, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute is like a stem shooting upwards; it is parted into twigs, it puts out leaves and blossoms; forth it springs incessantly, until its fruit is fully ripe; yet even then the power of reproduction never

ceases to be latent in it. The vital juice is there; and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity until the fruits have all been duly ripened and activity gives place to rest."

**LEADER (CLASS),** a lay-officer among the Wesleyan Methodists. Every person connected with the denomination is a member of some class over which there is a *Leader*, whose duty it is to see each person in his class at least once a-week, in order to inquire into their spiritual condition, and to give such exhortations, consolations, warnings, or reproofs, as may be suited to their peculiar condition and circumstances. He must also receive what each is willing to give to the poor, or to the support of gospel ordinances. The *Leader* is required to meet the minister and stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd. It is his business also to pay to the stewards every week what he has received from his class in the week preceding, and to show his account of what each person has contributed. The Class-Leaders being the most numerous officers in the whole communion, have great influence, more especially from their permanent residence, not being liable to removal as the ministers are. No person can be admitted into the Wesleyan Society if he is objected to by the Class-Leaders; nor can any one be excluded from church-fellowship without their concurrence. Females are also in many cases Class-Leaders, the members of their class being females. See METHODISTS (WESLEYAN).

**LEADERS' MEETING,** the lowest of the inferior courts among the Wesleyan Methodists. It is composed of the travelling preachers stationed for the time being in the circuit, along with the Stewards and Class-Leaders whether male or female. In every chapel, congregation, and society, there is a Leaders' meeting. The consent of this court is necessary to the admission of a member into the society, or the appointment or removal of a Leader or Steward. Along with the Trustees of the chapel, the Leaders' meeting has the power of determining whether or not the sacrament of the Lord's Supper shall be dispensed there; and they have the charge of the fund for the relief of poor and distressed members of the society. See METHODISTS (WESLEYAN).

**LEAGUE AND COVENANT (THE SOLEMN).** See COVENANT (THE SOLEMN LEAGUE AND).

**LECANOMANCY,** a species of divination performed by means of a basin with wedges of gold or silver marked with certain characters. The wedges were suspended over the water, and the demon formally invoked, when he gave the response in a low hissing sound passing through the fluid. See DIVINATION.

**LECHEATES,** a surname of *Zeus*, under which he was worshipped at Aliphera. The name was



applied to him as the father of *Athena*, and the protector of women in childbed.

**LECTERN**, the reading-desk in ancient churches in England. It was generally constructed of wood, but at a later period it was commonly made of brass, and formed in the shape of an eagle with outstretched wings.

**LECTICARI**, a name sometimes given to the **COPIATE** (which see).

**LECTIONARIUM**, a calendar of lessons to be read during Divine service in Christian churches. The most ancient work of this kind is generally thought to be Hippolytus's Canon Paschalis, which, however, points out only those lessons suited to the festivals. There exists a *Lectionarium* which has been attributed to Jerome, but is generally believed to have been the production of a much later writer. Some time after, however, there were several calendars composed for the use of the French churches, the oldest of which is the *Lectionarium Gallicanum*. See **LESSONS**.

**LECTISTERNIUM**, a ceremony observed by the ancient Greeks and Romans on occasion of extraordinary solemnities. It was performed by placing the images of the gods on couches, with a rich feast set before them. The most remarkable ceremony of this kind was the *Epulum Jovis* or Feast of Jupiter at Rome, which was celebrated in the Capitol where the image of Jupiter was made to recline on a couch, while the statues of Juno and Minerva were placed on chairs by his side.

**LECTORS**. See **READERS**.

**LECTURERS**, a term applied before the Reformation to persons who were appointed to read lectures before the universities. Afterwards the word was used to denote ministers in England who, deriving a stipend from a sum of money mortified by some wealthy individual, or from voluntary contributions under the license of the bishop, preached in parish churches at such times as not to interfere with the ministrations of the regular incumbent. The appointment of lectureships, both in London and throughout the country, was one of the modes by which the Puritans sought in the reign of Elizabeth, and that of James I., to supply the lack of ability and piety in the established churches. The High Church party looked upon these efficient lecturers with great contempt, and Archbishop Laud regarded them with feelings of jealousy and no little uneasiness, more especially as many of the nobles retained private lecturers in their mansions, and employed them to preach on their estates and in the neighbouring towns. At Laud's suggestion the king instructed the bishops to suppress lectures if preached in parish churches in the afternoon, and to substitute catechetical lectures in their place. Nay, the archbishop went farther, and procured an act to be passed in 1633, confiscating to the king's use the money which had been appropriated to the support of these lectureships. This enactment, however, did not succeed in

abolishing these useful institutions, and in 1637 Laud persuaded the king to issue instructions prohibiting lecturers from preaching unless they would consent to say the Common Prayer in hood and surplice—a condition with which of course they refused to comply. During the Commonwealth, lecturers were favoured, and consequently increased in number. After the Restoration, however, the Act of Uniformity inflicted a heavy blow upon the system of lectureships, enacting as it did that no person should be allowed or received as a lecturer unless he declared his unfeigned assent and consent to the Thirty-Nine Articles and the Book of Common Prayer, and to the use of all the rites, ceremonies, forms, and orders therein contained. The same act enjoined that prayers should always be read before a lecture was delivered. Lecturers of parishes in England are now generally chosen by the vestry or principal inhabitants, and are usually afternoon preachers. There are also lecturers in connection with most cathedral churches, and various lectureships have been founded by private individuals, such as the Boyle, the Bampton, and the Hulsean Lectures.

**LEGATE**, a cardinal or bishop whom the Pope sends as his ambassador to sovereign princes. He is the vicerent and representative of His Holiness, invested with plenary powers to act in his stead at a foreign court. There are three kinds of Legates. 1. *Legates à latere*, sent from his side, or directly from him, invested with most of the functions of the Pope himself. They can absolve excommunicated persons, call synods, grant dispensations in cases reserved to the Pope, fill up vacant dignities or benefices, and hear ordinary appeals. Cardinal Wolsey, and also Cardinal Pole were legates of this kind. 2. *Legati Nati*, such as hold their commission by virtue of office. Before the Reformation the Archbishop of Canterbury held this species of legate authority in England. 3. *Legati Dati*, special Legates holding their authority from the Pope by special commission. For the time being they are superior to the other two orders. Such legates began to be appointed after the tenth century, and they often stretched their authority to a most unwarrantable extent. They held councils, promulgated canons, deposed bishops, and issued interdicts at their discretion. The functions of a Legate cannot be exercised until he is forty miles distant from Rome.

**LEGENDS (ROMISH)**, wonderful narratives professing to treat of the lives and supernatural doings of the saints of the Romish calendar. The *Legend* was originally a book used in the Roman Catholic church, containing the lessons that were to be read at divine service. Hence the lives of saints and martyrs came to be called *Legends*, because chapters were to be read out of them at matins, and in the refectories of the religious houses. The Golden Legend is a collection of the lives of the saints, composed by John de Voragine, vicar-general of the Dominicans, and afterwards

archbishop of Genoa, who died in 1208. The *Breviary* abounds in Legends of saints, which every Romish priest is bound daily to peruse. For the edification of the laity of the church of Rome, Alban Butler's laborious English work, entitled 'Lives of the Saints,' contains Legends of more than 1,500 saints, male and female. The grand treasury of Romish Legends is the gigantic work of the Bollandists in Latin, entitled 'Acta Sanctorum,' the Acts of the Saints, which has already reached more than fifty folio volumes, and will probably, before it is completed, contain at least 30,000 saints. This work was begun by a Jesuit of the name of Bollandus, and was continued at Brussels by a succession of editors, until the breaking out of the first French Revolution, towards the end of the last century, when it had reached its fiftieth volume. An additional volume has since been published. A recent addition has been made to the Legends of the Romish church by the publication, in 1846, of the lives of five saints who were canonized in 1839. This latest contribution to Romish Legends was the work of Cardinal Wiseman, who has thus employed himself in giving currency to stories which savour more of the literature of the Middle Ages than of the enlightened literature of the nineteenth century. See BREVINARY.

LEGION (THE THUNDERING), a name given to a legion of Christian soldiers in the army of Marcus Antoninus in his war against the Marcomanni, in A. D. 174. Eusebius, on the authority of Apollinarius and Tertullian, relates that the soldiers of this legion, being reduced to extremities by a severe and protracted drought, fell down upon their knees, and prayed to God, when immediately a violent thunder storm came on which dispersed the affrighted Germans, and the copious showers which fell refreshed the soldiers of the emperor. The result was, that the Roman army was victorious, and in commemoration of the event, the emperor conferred upon the Christian soldiers the name of the thundering legion, while he himself ceased to persecute the Christians. The miraculous event as recorded by Eusebius, has given rise to considerable difference of opinion among the learned, some attributing it to supernatural, and others to natural causes. The following view of this much-controverted subject is given by Neander: "In this account, truth and falsehood are mixed together. In the first place, it cannot be true that the emperor was led to put a stop to the persecution of the Christians by any event of this time; for the bloody persecution at Lyons did not take place till three years afterwards. Again, the 'thundering legion,' or 'the twelfth of the Roman legions,' had borne this name from the time of the Emperor Augustus. The fact at bottom, namely, that the Roman army, about that time, was rescued from a threatening danger by some such remarkable providence, is undeniable. The heathen themselves acknowledged it to be the work of Heaven; they

ascribed it, however, not to the Christian's God, nor to their prayers, but to their own gods, to their Jupiter, and to the prayers of the emperor, or of the pagan army; to say nothing of the blind superstition which attributed the storm to the spells of an Egyptian necromancer. The emperor, it is said, stretched forth his hands, in supplication to Jupiter, with the words, 'This hand, which has never yet shed human blood, I raise to thee' There were paintings in which he was represented in the attitude of prayer, and the army catching the rain in their helmets. The emperor has expressed his own conviction of the matter upon a medal, where Jupiter is exhibited launching his bolts on the barbarians, who lie stretched upon the ground; and perhaps, also, at the close of the first Book of the Monologues, where he mentions, among the things for which he was indebted, not to himself, but to the gods and his good fortune, what had happened among the Quades. It is certain, therefore, that this remarkable event can have had no influence in changing the disposition of the emperor towards the Christians. But it by no means follows that the latter are to be charged with making up a false story. The matter admits of a natural explanation. It is not impossible that, in the thundering legion, there were Christians; perhaps a large number of them; for it is certain that it was but a *party* among them who condemned the military profession. And although it was difficult for Christians at all times, and especially under an emperor so unfavourably disposed, to avoid participating, while connected with a Roman army, in the rites of paganism, yet they might succeed in doing so under particular circumstances. The Christian soldiers, then, resorted, as they were ever wont to do on like occasions, to prayer. The deliverance which ensued they regarded as an answer to their prayers; and, on their return home, they mentioned it to their brethren in the faith. These, naturally, would not fail to remind the heathen how much they were indebted to the people whom they so violently persecuted. Claudius Apollinaris, bishop of Hierapolis in Phrygia, might have heard the story, soon after the event itself, from the Christian soldiers belonging to this legion, which had returned to its winter quarters in Cappadocia; and he introduced it, either in an apology addressed to this emperor, or in other apologetical works. Tertullian refers to a letter of the emperor, addressed probably to the Roman Senate, in which he owns that the deliverance was due to the Christian soldiers. But this letter, if it contained, in so many words, a statement of this sort, must, as appears evident from the above remarks, have been either a spurious or interpolated one. It may be a question, however, whether the letter contained any distinct affirmation of this sort,—whether the emperor may not have spoken simply of *soldiers*, and Tertullian explained it, according to *his own* belief of *Christian* soldiers. He expresses himself, at any rate, with some degree of hesitation. How the

Christians might possibly sometimes interpret the religious profession of the heathens according to the principles of their own faith, is shown by another account of this event, which we find in Tertullian. It is in these words: "Marcus Aurelius, in the German expedition also, obtained, through the prayers offered to God by Christian soldiers, showers of rain, during that time of thirst. When has not the land been delivered from drought, by our genuflections and fasts? In such cases, the very people, when they cried to the God of gods, who alone is mighty, gave our God the glory, under the name of Jupiter."

LEGISLS. See DECRETISTS.

LEIBNITZ (PHILOSOPHY OF). This eminent German metaphysician was born at Leipzig in 1648, and died in 1716. His philosophy was throughout a system of pure idealism. (See IDEALISTS.) Spirit was divorced from matter, soul from body, and the sole principle of connection between the two was that of a pre-established harmony, which enabled them mysteriously to move in concert without influencing each other. Change, therefore, whether occurring in matter or in mind, is caused not by an influence from without, but by an internal moving influence from within. Thought, therefore, while it corresponds with external objects and events by a universal law of harmony, is simply a consciousness of changes which are taking place in the soul itself. At the head of the whole system of Monads, which constitute the material and spiritual worlds, Leibnitz placed the Deity, whom he termed the Monad of Monads. Each of these monads is in some degree a mirror of the universe; all of them are acting spontaneously, for it is the property of all beings to act, and yet they are all of them subordinate to the order of the best possible universe, for Leibnitz regarded optimism as essential to the very notion of God. Thus liberty is in this system combined with necessity.

While Leibnitz sought to invent a philosophical system which should harmonize all the apparent discordances of the universe, he aimed also at a reconciliation between philosophy and Christianity, in opposition to the sceptical dualism of Bayle, against whom he wrote his *Theodicee*. He held with Des Cartes and Spinoza, that clearness is the measure of truth. The true, he alleged to be that which does not contradict itself, and that for which a sufficient reason can be adduced. The first principle proves the possibility, and the second the reality. The first is the criterion of necessary matter, and the second of contingent matter.

Leibnitz, however, though he laid down several important principles, had been prevented from reducing the whole to a regular system. This task was reserved for Christian Wolff, his distinguished correspondent and friend, who, on the death of his master, was regarded as the most eminent expositor of the Leibnitzian philosophy. While professing to follow in the footsteps of his great predecessor,

Wolff considerably modified the system of monads so as to establish a decided difference between matter and mind in their real essence; and while he retained the theory of pre-established harmony, he confined it to the mutual influence of soul and body. In conducting his philosophical researches, this distinguished commentator on Leibnitz adopted the geometrical method, and considered all truths as holding to each other relations analogous to those of numbers. Thus mathematical demonstration came to be applied to questions of pure metaphysics, and following the example of Wolff, a school arose which, though it flourished for a time, speedily gave way to a more rational method of handling metaphysical topics.

LE-KE, one of the Sacred Books of the *Confucianists* of China. It is the acknowledged guide to rites and manners, prescribing rules for all the relationships of life, and the established orders of society. See KING.

LEMURES, spirits of the dead, which were believed by the ancient Romans to return to the world, and annoy and torment the living, more especially in the darkness of the night. Certain ceremonies were resorted to annually on the 9th, 11th, and 13th of May, in order to avert the evils arising from the visits of these mischievous spectres. The master of the house rose at midnight, and going outside the door made certain signs. He then washed his hands in spring water, and turning round took black beans into his mouth, which he afterwards threw behind his back that the Lemures might gather them. He then uttered some words, again washed his hands, made a noise, and called to the spirits nine times to be gone. From this time they lost their power to do injury. On the three days set apart for these ceremonies, all the temples were shut, and it was accounted unlucky for women to marry not only during the three days of the *Lemuralia*, as they were called, but throughout the whole of the month of May.

LENÆA. See DIONYSIA.

LENÆUS, a surname of DIONYSUS (which see), as being the god of the *Lenos* or vintage.

LENT, a season of fasting which precedes the festival of *Easter*, and is supposed to have been introduced with the view of commemorating our Saviour's temptation, and his fasting forty days in the wilderness. At first it seems to have been a voluntary fast, continuing forty hours, corresponding to Friday and Saturday before *Easter*, and comprising the entire period during which our Redeemer lay in the grave. In process of time this fast underwent considerable changes, and from a voluntary it became a regularly prescribed fast, observed not by penitents and catechumens only, but by Christians generally. In the fifth and sixth centuries the fast was extended to thirty-six days. The four days which were afterwards added to make it forty days, were introduced either by Gregory the Great in the sixth century, or by Gregory II. in the eighth. This fast, styled the

*carnival*, from *curo caro*, 'farewell flesh,' began with Ash Wednesday, and ended with the Saturday before Easter, which was observed with great solemnity, and was denominated the great sabbath. The entire week before Easter was termed the Great week, and Passion week. The forty days of the Fast of Lent are sometimes accounted for by referring to the example of Moses, Elias, and our Lord, all of whom fasted forty days. The Fast of Lent does not include all the days between Ash-Wednesday and Easter, the Sundays not being counted because the Lord's Day has always been held as a festival, and not as a fast. See EASTER.

**LEIPSIĆ CONFERENCE**, a disputation which took place at Leipsic in 1631, between certain Lutheran and Reformed divines in Germany, with a view to the accomplishment of a union between the two churches. They discussed all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and also set forth a formula of union, or rather an exposition of the articles in controversy. The Conference, however, led to no satisfactory result.

**LEIPSIĆ DISPUTATION**, a public discussion which was held at Leipsic in 1519, between John Eckius on the one side, and Carlstadt and Luther on the other. It began on the 27th of June, and continued till the 13th of July. During the first week Eckius and Carlstadt disputed respecting free-will. During the second week Eckius disputed with Luther respecting the primacy of the Pope. In the third week Eckius again disputed with Luther on repentance, purgatory, indulgences, and priestly absolution. The last three days were spent in disputations between Eckius and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as judges of the disputation. Luther, however, reserved to himself the power of appeal from the universities to a council. But no decision was come to on the discussion, and every one commented on it according to his own feelings. "At Leipsic," said Luther, "there was great loss of time, but no seeking after truth." This important discussion, however, was not without fruit. The arguments of Luther, though they failed in convincing his opponent, sunk deep into the minds of not a few, who were simply present as hearers. Poliander, the secretary and friend of Eckius, was won over by this discussion to the cause of the Reformation. John Cellarius, a learned professor of Hebrew, who had been one of the most violent opponents of the Reformed doctrines, underwent a complete change in his religious views. Prince George of Anhalt, then only twelve years old, was so convinced by Luther's reasonings, that he fearlessly ranged himself on the side of the Gospel. The effect upon the minds of the students also was so strong, that great numbers of them repaired to Wittenberg that they might sit at the feet of Luther. The Leipsic disputation, however, accomplished, above all, a signal benefit to the cause of truth,

in the holy impulse which it gave to Melancthon. "From that hour," says D'Aubigné, "his extensive learning bowed before the Word of God. He received the evangelical truth with the simplicity of a child; explained the doctrine of salvation with a grace and perspicuity that charmed all his hearers; and trod boldly in that path so new to him, for, said he, 'Christ will never abandon his followers.' Henceforward the two friends walked together, contending for liberty and truth,—the one with the energy of St. Paul, the other with the meekness of St. John. Luther has admirably expressed the difference of their callings. 'I was born,' said he, 'to contend on the field of battle with factions and with wicked spirits. This is why my works abound with war and tempests. It is my task to uproot the stock and the stem, to clear away the briars and underwood, to fill up the pools and the marshes. I am the rough woodman who has to prepare the way and smooth the road. But Philip advances quietly and softly; he tills and plants the ground; sows and waters it joyfully, according to the gifts that God has given him with so liberal a hand.'" The greatest effect of the discussion, however, was that which was produced on the mind of Luther himself. "The scales of scholastic theology," said he, "fell then entirely from before my eyes, under the triumphant presidency of Doctor Eck." The veil which the School and the Church had conjointly drawn before the sanctuary was rent for the reformer from top to bottom. Driven to new inquiries, he arrived at unexpected discoveries. With as much indignation as astonishment, he saw the evil in all its magnitude. Searching into the annals of the Church, he discovered that the supremacy of Rome had no other origin than ambition on the one hand, and ignorant credulity on the other. The narrow point of view under which he had hitherto looked upon the Church was succeeded by a deeper and more extended range. He recognised in the Christians of Greece and of the East true members of the Catholic Church; and instead of a visible chief, seated on the banks of the Tiber, he adored, as sole chief of the people of God, an invisible and eternal Redeemer, who, according to his promise, is daily in the midst of every nation upon earth, with all who believe in His name. The Latin Church was no longer in Luther's estimation the universal Church; he saw the narrow barriers of Rome fall down, and exulted in discovering beyond them the glorious dominions of Christ."

**LEONES** (Lat. lions), a name which, according to Porphyry, was given to the priests of *Mithras* among the ancient Persians.

**LEONISTS**, an appellation given sometimes to the **WALDENSES** (which see), because of their connection with Leon or Lyons in France.

**LEOPARD-WORSHIP**. The leopard is a formidable animal, and is held in great dread by the natives of different parts of Africa. It is all the

more dreaded in consequence of a superstitious notion which prevails, particularly in Southern Guinea, that wicked men frequently metamorphose themselves into tigers, and commit all sorts of depredations without the liability or possibility of being killed. Large villages are sometimes abandoned by their inhabitants, because they are afraid to attack these animals on account of their supposed supernatural powers. In Dahomey this animal is accounted so sacred that if any one should kill it, he would be held to have committed sacrilege, and would be offered up in sacrifice to propitiate the offended god. The people of that country look upon the leopard as representing the supreme god, whom they call *Seh*, worshipping him with the utmost reverence. Should any man be killed by a leopard, his relatives, instead of lamenting over the event, rejoice that he has been taken, as they believe, to the land of good spirits; and in token of their satisfaction, they treat the animal with the utmost kindness. Leopards seem to have abounded in Egypt, as on the monuments the priests offering incense are usually clothed in a leopard's skin. Sir John G. Wilkinson tells us that this leopard-skin dress was worn on all the principal solemnities, and that the king himself adopted it on similar occasions.

LERNÆA, mysteries celebrated at Lerna in Argolis, in honour of DEMETER (which see).

LESSONS, portions of Scripture appointed in many churches to be read in the course of Divine service. In the ancient Jewish church the reading of the Old Testament Scriptures formed a most important part of the worship of the synagogue. The Books of Moses were divided for this purpose into fifty-four sections, corresponding to the Sabbaths in a year, one being allowed for their intercalated years in which there might be fifty-four Sabbaths. These sections were read successively one on each Sabbath. When a less number of Sabbaths occurred in a year, two sections were read together as one on the last Sabbath, so that the whole Pentateuch might be read in the course of a year. Selections were also made from the historical and prophetic books, which received the general name of the Prophets. One of these selections was read every Sabbath-day along with the corresponding portion of the Law. Hence in Acts xiii. 15, we find the Jews at Antioch in Pisidia reading the Law and the Prophets. In the early Christian church the reading of the Scriptures was an essential part of public worship, at which all persons were allowed to be present. The portions read were partly taken from the Old Testament, and partly from the New. Justin Martyr is the first who mentions the reading of the Gospels and the Acts of the Apostles together with the Scriptures of the Old Testament. This writer also mentions a special officer in the church called a *Reader*, whose duty it was to read the Scriptures, after which an exhortation or exposition bearing on the passages read was delivered by the minister.

The Apostolical Constitutions enjoin the reading of the Scriptures as an important part of public worship. At first there was no established order for the reading of them, but afterwards the bishop appointed the lessons. Even as late as the fourth and fifth centuries, instances occur of such appointments by the bishop. "The earliest division of the New Testament," says Coleman, "was into the gospels and the epistles, corresponding to the law and the prophets of the Jewish scriptures. This division appears in the writings of Tertullian and Irenæus, and must, accordingly, have been anterior to their time. The reading was directed according to this division, one lesson from each being read alternately. Between the reading of these Psalms were sung, or selections from the Old Testament were read. When there was nothing peculiar to direct the reading, the scriptures were read consecutively, according to their established order; but this order was interrupted on their festivals, and other occasions. At Easter the account of the resurrection was read from each of the evangelists successively. The season of Pentecost, from Easter to Whitsuntide, was set apart for the reading of the Acts of the Apostles. The Western church connected with this the reading of the Epistles and of the Apocryphse. During Lent Genesis was read; and as early as the third century the book of Job was read in Passion-week. In a word, though we have no complete order of the lessons read through the year, it is to be presumed that the reading was directed by an established rule and plan, especially on all the principal festivals and solemnities of the church."

At the close of the lesson in the ancient church, the audience knelt down and prayed in some such words as these, "Lord have mercy upon us." The reading began and closed with a set form. Cyprian alleges that the reader saluted the audience by saying, "Peace be with you." This, however, was afterwards used only by the presbyter or bishop at the commencement of public worship, and before the sermon. It was customary for the reader to awaken attention at the outset by saying, "Thus saith the Lord," in the Lesson from the Old Testament or from the Gospels, or "Beloved brethren, in the Epistles it is written." At the close of the Lesson the people frequently responded by saying, "Amen," or "We thank thee, Lord," "We thank thee, O Christ." This custom, however, gave rise to so many abuses, that the people were forbidden to respond, and the minister closed the reading of the Epistles by saying, "Blessed be God," and that of the Evangelists by saying, "Glory be to thee, O Lord." At first the reading was performed from the AMBO (which see), but afterwards the Gospel and the Epistle, out of reverence for these parts of Scripture, were read, the former on the right hand, and the latter on the left of the altar. It was the duty of the subdeacon to read or chant the Epistles: and of the deacon to rehearse the Gospels. The apostolical constitutions recom-

mend both minister and people to stand during the reading of the Gospels, while, during the reading of other portions of the Scripture, they sat. Particular Lessons from the Gospels and Epistles were read on certain Sabbaths and festival days. These special Lessons were termed *Pericopæ*. Their origin has been much disputed among the learned. Some have traced them to apostolic times; others allege that they originated in the fourth century; while others still trace them back no further than the eighth century.

The arrangements of the Church of England, in reference to the Lessons appointed to be read in public worship, are thus described by Dr. Hook: "For all the first Lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and Kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first Lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday Genesis is begun; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whit Sunday, &c., the particular history relating to that day is appointed to be read; and on the Saints' days the Church appoints Lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., and also from the Apocrypha, as containing excellent instructions for the conduct of life. As to the second Lessons, the Church observes the same course both on Sundays and week-days; reading the Gospels and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on Saints' days and Holy-days, when such Lessons are appointed as either explain the mystery, relate the history, or apply the example to us." Thus the Scripture Lessons are arranged throughout the year with a view to the reading of all Scripture publicly or privately, according to the calendar, and the Lessons for Sabbath are such as to afford continuous Scriptural instruction, and to lead the worshipper to the personal reading of the Bible for his own edification.

In the Romish missal each mass has two Scripture Lessons; the one called 'the Epistle,' and the other 'the Gospel.' The Lessons from the apostolic epistles are generally much shorter than from the gospels. The Scripture Lessons of the church of

Rome are, for the most part, taken from the Vulgate version, the version of Jerome. In the Breviary or Prayer-Book of the Romish priests, there are selections given from Scripture by way of Lessons, which, however, are neither continuous nor complete, though the theory of the Breviary, undoubtedly, is that all Scripture should be read through in the course of a year.

LETHE, the personification of oblivion among the ancient Greeks and Romans. They gave also the name of *Lethe* to a river in the infernal regions. See HELL.

LETHON, the goddess of childbearing, known by various names among ancient heathen nations. She was worshipped by the Greeks under the name of *Artemis*, while the Scythians termed her *Toumpri*, and at a later period she was admitted into the mythology of Egypt under the name of *Lethon*. She is supposed to have been identical with the *Latona* of the Romans. In Egypt this goddess was represented by a frog, probably on account of its prolific power; but soon afterwards she was worshipped under the name of *Buto*, and was thought to have the power of driving away frogs. On the monuments she is sometimes called *Tene*, and also *Buto*, and at other times, in a compound form, *Tene-Buto*. At first she appears with the head of a frog, and afterwards with the head of a vulture, and armed with a bow and arrows.

LETHIRA, now *Leire*, in the island of Zealand, the city of the gods among the ancient Danes. This was the holy place where the nation assembled to offer up their sacrifices, to present their prayers, and to receive the choicest blessings from the gods.

LETO, the wife of *Zeus*, by whom she was the mother of *Apollo* and *Artemis*. She was only worshipped in conjunction with her children. *Hera* being jealous of her, as being a favourite of *Zeus*, procured her expulsion from heaven, and having been changed into a quail, she found a resting-place in Delos, where her children were born, and she and they were afterwards worshipped.

LETTERS CANONICAL. See CANONICAL LETTERS.

LETTERS DIMISSORY. See DIMISSORY LETTERS.

LETTERS OF ORDERS. When a bishop in England ordains a clergyman, either as a priest or deacon, he gives him a certificate which is termed Letters of Orders. Churchwardens are entitled to demand a sight of these letters when any one offers to officiate in a parish church.

LEUCÆUS, a surname of *Zeus*, under which he was worshipped at Lepreus in Elis.

LEUCOPETRIANS, a class of people in connection with the Greek church, who adopted the views of Leucopetrus, which proceeded on an allegorical interpretation of the Sacred Scriptures.

LEUCOPHYRNE, a surname of *Artemis*, under which she was worshipped at Leucophrys in Phry-

gia, where she had a temple, as well as at Magnesia, on the Mæander.

LEVANA (from *levare*, to raise), a Roman goddess, who presided over the rearing of new-born children.

LEVIRATE, a law among the ancient Hebrews, in virtue of which, when a man died without issue, it became the duty of his next surviving brother to marry his widow, with the view of raising up a first-born son to succeed to the inheritance. Michaelis derives the name from an old Latin word *levir*, which is said to signify a husband's brother. The law was more ancient than the time of Moses, having been in operation in Palestine among the Canaanites and the ancestors of the Israelites. Moses indeed, in Lev. xviii. 16, explicitly forbids a man to marry his brother's wife, but he lays down an important exception to this law in Deut. xxv. 5—10, and the reason of this exception was, that families and inheritances might be preserved unbroken until the coming of Messiah. The law, as it previously existed, was not changed by Moses, but simply modified in various respects. Thus he expressly prohibited the marriage of a brother's widow, if there were children of his own alive. He, no doubt, allowed, and, indeed, enjoined the brother to marry the widow of his childless brother, but if he was disinclined to take such a step, he was not to be compelled to do so, but had only to declare in court that he had no inclination to marry his brother's widow, and then he was at liberty. But if the brother did not choose to marry her, she was not allowed to marry another man until he had first set her at liberty. This ceremony of giving a brother's widow leave to marry again is called CALIZA (which see), or the loosing of the shoe. When there were several brothers, the Mishna states, that if the eldest refused, application must be made to each of the younger brothers, and if none of them would comply, the eldest was to be compelled either to marry the widow, or to submit to the indignity involved in the *Caliza*. By the Gemara, both the obligation and the liberty of marrying the wife of a deceased brother, are restricted to the eldest of the surviving brothers. Among the modern Jews, the rabbies invariably enjoin their disciples to refuse compliance with the precept, and nothing remains of the original institution except the ceremony of releasing both parties from a connection which is never permitted to be formed.

LEVITES, the descendants of Levi, the son of Judah, and forming one of the twelve tribes of Israel. Not having joined in the worship of the golden calf, they received the high honour of being chosen by Jehovah to be the priests of the Hebrews instead of the first-born. From the tribe of Levi, Aaron and his posterity were consecrated to the office of the priesthood. The high-priest ranked as the head both of the priests and Levites. The other Levites discharged inferior religious duties, but for the more menial employments they were allowed servants.

It would appear from Numb. viii. 5—22, that in the first instance the Levites were solemnly separated from the rest of the Israelites, and set apart for their special sacred duties by a peculiar ceremony. Having washed and shaved the whole body, they brought a bullock, with a meat-offering and oil, to the altar for a burnt-offering, and another bullock for a sin-offering. Moses then sprinkled them with water, after which the chief of the Israelites laid their hands upon them, and thus consecrated them to the work of the Lord. The Levites, in the presence of the people, prostrated themselves before God in token of entire surrender of themselves to his service. Rising from the ground they laid hands upon the bullocks, and then slew them. Such were the ceremonies attending the consecration of the whole body of the Levites. They were not enjoined to wear any particular dress, but in the time of David those who removed the ark were dressed in white robes.

The duties of the Levites consisted in giving to the priests all necessary assistance in the discharge of their duties, and in keeping guard round the Tabernacle, and afterwards round the Temple. When journeying through the wilderness, it was the office of the Levites to carry the Tabernacle and all its sacred utensils. They had the charge of the sacred revenues, and purchased all needful supplies of wine, oil, frankincense, and other articles used for religious purposes. In the more recent periods of the Jewish state, they slew the victims for the altar, and after the time of David they seem to have acted as singers and players on instruments in the Temple. The Levites were divided into three families, the *Kohathites*, the *Gershonites*, and the *Merarites*, each of whom bore different parts of the Tabernacle and its furniture during the journey through the wilderness. The laborious duties which devolved upon the Levites were only discharged between the ages of thirty and fifty, while the lighter duties were performed between twenty-five and thirty, or beyond the age of fifty. In later times they commenced the performance of the easier duties at twenty years of age.

From the date of the building of the Temple an entire change took place in the arrangements made as to the duties of the Levites. They were calculated to amount to 38,000, and were divided into four classes; 24,000 being set apart to assist the priests, 4,000 as porters, 4,000 musicians, and 6,000 judges and genealogists. On the division of the land of Canaan, the Levites had forty-eight cities assigned to them as places of residence, thirteen of which were appropriated to the priests, along with the tithes of corn, fruit, and cattle. The Levites paid to the priests the tenth part of all their tithes.

In the ancient Christian church the deacons were sometimes called by the name of *Levites*, to show the harmony which existed between the Jewish and Christian churches, the Bishop corresponding to the

high-priest, the presbyters to the priests, and the deacons to the Levites.

**LHA-SSA-MOROU**, a festival observed annually by the Lamas of Thibet on the third day of the first moon. It is thus described by the Abbé Hue: "All the Buddhist monasteries of the province of Qui open their doors to their numerous inhabitants, and you see great bodies of Lamas, on foot, on horse-back, on asses, on oxen, and carrying their prayer-books and cooking utensils, arriving tumultuously by all the roads leading to Lha-Ssa. The town is soon overwhelmed at all points, by these avalanches of Lamas, pouring from all the surrounding mountains. Those who cannot get lodgings in private houses, or in public edifices, encamp in the streets and squares, or pitch their little travelling tents in the country. The Lha-Ssa-Morou lasts six entire days. During this time, the tribunals are closed, the ordinary course of justice is suspended, the ministers and public functionaries lose in some degree their authority, and all the power of the government is abandoned to this formidable army of Buddhist monks. There prevails in the town an inexpressible disorder and confusion. The Lamas run through the streets in disorderly bands, uttering frightful cries, chanting prayers, pushing one another about, quarrelling, and sometimes having furious contests with their fists. Although the Lamas generally show little reserve or modesty during these festive days, it is not to be supposed that they go to Lha-Ssa merely to indulge in amusements incompatible with their religious character; it is devotion, on the contrary, which is their chief motive. Their purpose is to implore the blessing of the Také-Lama, and to make a pilgrimage to the celebrated Buddhist monastery called Morou, which occupies the centre of the town. Hence the name of Lha-Ssa-Morou given to these six festive days."

**LIBAMINA**, a name given by the ancient Romans to denote the bunch of hair which was cut from the forehead of a victim about to be sacrificed, and which was thrown into the fire as a kind of first-fruits.

**LIBANOMANCY** (Gr. *libanos*, frankincense, and *mantia*, divination), a species of divination, which was performed by throwing a quantity of frankincense into the fire, and observing the manner of its burning, and the smell which it emitted. If it burned quickly and sent forth an agreeable smell, the omen was favourable, but if the reverse happened, it was unfavourable.

**LIBATION**, a practice followed from early times of pouring liquors, generally wine, upon sacrificial victims. The quantity of wine used among the ancient Hebrews for a libation was the fourth part of a hin, or rather more than two pints, which were poured upon the victim after it was killed, and the several pieces of it were laid upon the altar ready to be consumed by the flames. (See **MINCHA**.) Libations have among all heathen nations also formed

a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had his share. In regard to the ancient Egyptians, Sir J. G. Wilkinson says: "A libation of wine was frequently offered, together with incense; flowers were often presented with them, and many sacrifices consisted of oxen or other animals, birds, cakes, fruit, vegetables, ointments, and other things, with incense and libation. Wine was frequently presented in two cups. It was not then a libation, but merely an offering of wine; and since the pouring out of wine upon the altar was a preliminary ceremony, as Herodotus observes, common to all their sacrifices, we find that the king is often represented making a libation upon an altar covered with offerings of cakes, flowers, and the joints of a victim killed for the occasion. The Egyptian artists did not bind themselves to one instant of time in their representations of these subjects. The libation, therefore, appears to be poured over the mass of offerings collected upon the altar; but the knowledge of their mode of drawing, and the authority of Herodotus, explain that the libation was poured out before the offerings were placed upon it; and instances are even found in the sculptures of this preparatory ceremony. Two kinds of vases were principally used for libation, and the various kinds of wine were indicated by the names affixed to them."

Among the ancient heathens bloody sacrifices were usually accompanied with libations, which were performed by throwing wine and incense upon the flesh of the animal, while it was burning upon the altar. In forming a treaty with a foreign nation, libations always accompanied the sacrifices which were offered on such occasions. But libations were sometimes made independently altogether of sacrifices. Thus at entertainments it was customary to pour out a portion of wine as an offering of thanksgiving to the gods. The wine used in libations was always unmixed with water, but sometimes they consisted of milk, honey, and other fluids, either pure or diluted with water.

**LIBELLATICI**. In the persecution of the Christians by Decius Trajan, an edict was issued A. D. 250, requiring Christians to conform to the ceremonies of the pagan religion, and if they declined to sacrifice to the gods, threats and afterwards tortures were to be employed to compel submission. Many heathen magistrates, either from avarice or a desire to spare the Christians, exempted them from sacrificing, provided they purchased a certificate or libel as it was called, attesting that they had satisfactorily complied with the requisitions of the edict. Those who procured such a certificate received the name of *Libellatici*. See **LAPSED CHRISTIANS**.

**LIBELLI PACIS** (Lat. certificates of peace). In the persecutions under the Roman Emperors, it too often happened that Christians through fear of man denied the faith of Christ. Many persons in these



circumstances finding themselves excluded from the privileges of the church, were seized with remorse, and eagerly longed for restoration to the fellowship of the faithful. In order to facilitate their re-admission, some resorted to individuals who had earned a high Christian character by their readiness to endure martyrdom for Christ's sake, and sought from them certificates of church fellowship, which they imagined would lead to their speedier recovery of their lost position among their fellow-Christians. These certificates granted by confessors to lapsed Christians, were called by the name of *libelli pœnis*, and gave rise to a keen controversy, in which Cyprian took an active part.

LIBELLI PŒNITENTIALES (Lat. certificates of penitence), documents which came to be frequently issued in the eighth century by the Romish priesthood, granting immediate absolution to those who confessed their sins to the priest, and declared themselves ready to fulfil the appointed penance, even though they were not prepared to partake of the communion. At the time when great efforts were made for the improvement of the church, as was especially the case in the age of Charlemagne, it was a main object with the church reformers of the period to abolish the *libelli pœnitentiales*, which had led to so many corruptions, and to restore the primitive laws of the church to their proper authority and force.

LIBENTINA, a surname of *Venus* among the ancient Romans, as the patroness of licentiousness.

LIBER, the name used by the Roman poets to denote the Greek *Dionysus* or the *Bacchus* of their own prose writers. The name, however, properly belongs to an ancient Italian divinity, who, along with the corresponding goddess, *Libera*, presided over vineyards and fruitful fields. The worship of these two deities was often combined with that of *Ceres*; and all three had a temple at Rome, near the Circus Flaminius. *Libera* was considered by the Romans as identical with *Coru* or *Persephone*, the daughter of *Demeter*.

LIBERA. See LIBER.

LIBERALIA, a festival observed annually by the ancient Romans on the 17th of March, in honour of LIBER (which see). It was much more innocent and simple in its character than the *Bacchanalia*; and, accordingly, it continued to be celebrated at Rome after that festival was suppressed. On the day on which the *Liberalia* were held, a procession of priests and priestesses wearing ivy garlands, marched through the city bearing wine, honey, cakes, and sweetmeats, along with a portable altar, having in the middle of it a firepan in which sacrifices were burnt. On this joyful occasion the Roman youths, who had reached their sixteenth year, were invested with the  *toga virilis*, or dress of manhood. Augustin complains that in his time the *Liberalia* were celebrated with no little immorality and licentiousness.

LIBERATOR, a surname of *Jupiter*, under which a temple was reared to him by Augustus on the Aventine hill.

LIBERTAS, a personification of liberty, worshipped as a goddess by the ancient Romans. Tiberius Sempronius Græchus built a temple to her honour on the Aventine hill.

LIBERTINES. In Acts vi. 9, we find mention made of a synagogue at Jerusalem belonging to a class of persons who are called *Libertines*. The word *Libertini* among the ancient Romans, denoted those persons who had been released from legal servitude; and it is not unlikely that the Libertines who had a synagogue at Jerusalem may have been slaves of Jewish origin, or proselytes after manumission. By Grotius, Vitrunga, and other writers, they are supposed to have been the descendants of Jewish captives carried to Rome by Pompey and others, but who had obtained their liberty. That large numbers of such people existed at that time in Judea, is rendered highly probable from a passage which occurs in the second book of the Annals of Tacitus, where the historian, while he describes a certain class of persons as being of the race of Libertines or freedmen, and infected, as he calls it, with foreign, that is with Jewish superstition, tells us at the same time that they were so numerous in the reign of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion, or to depart from Italy before a certain day. This statement of Tacitus, confirmed by Suetonius, enables us to account for the number of *Libertines* in Judea, and also for their having had a synagogue in Jerusalem at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy by the edict of Tiberius.

LIBERTINES, a sect which arose in Flanders in the sixteenth century, calling themselves Spirituals. It was founded by certain persons of extravagant views, headed by Pocquet and Quintin. Though originated in Flanders, the sect made its way into France, where it found favour with many of the Reformed, and more especially with Margaret, the queen of Navarre, and sister of Francis I. They held that God works all things in all men, or is the cause and author of all human actions, and, therefore, they maintained that the distinction which is commonly alleged between good and bad actions is unwarranted, immorality or sin being impossible. They taught that true religion consists in the union of the soul with God, and if any man shall succeed in attaining this by means of habitual contemplation on spiritual and divine things, he may thereafter implicitly follow the instincts of his own nature, and whatever he may do he will be free from sin in this world, and united to God in the world to come. Mosheim supposes this sect to have been descended from the *Beghards*, or from the *Brethren of the Free Spirit*, both of which flourished in Flanders in the

fourteenth and fifteenth centuries. Calvin devoted a special treatise to the exposure of the errors of the *Libertines*, which were spreading rapidly among the Reformed both in Flanders and in France. By his faithfulness, in pointing out the erroneous nature of their opinions, Calvin gave great offence to the queen of Navarre, who, though she had neither imbibed their sentiments nor joined their sect, was favourably inclined towards the leaders, whom she regarded as good men. As soon as the Reformer understood that his exposure of the *Libertines* had offended the royal lady who had conferred so many benefits upon the Church of Christ, he replied to her with great meekness and moderation, at the same time frankly censuring her imprudence in hospitably receiving men whose opinions were opposed to religion and sound morality, and not only so, but in admitting them to be authorized ministers of Christ. The Treatise of Calvin was successful in checking the progress of the *Libertines* in France, and limiting their influence to the country which gave them origin.

The sect which we have thus briefly described has sometimes been confounded with the *Libertines* of Geneva, with whom Calvin maintained an almost uninterrupted warfare throughout the whole of his ministerial life. The Genevan *Libertines* were not, however, speculative heretics like the *Libertines* of Flanders; they were practical infidels, who disliked the strictness of Calvin's discipline, as much if not more than his sound theology. From such men the stern and uncompromising Reformer received violent opposition, and even bitter persecution.

**LIBETHRIDES**, a name given to the *Muses*, derived, as some suppose, from a well called *Libethra* in Thrace, or as others think, from a mountain in Thrace, where there was a grotto sacred to the Nine.

**LIBITINA**, a goddess among the ancient Italians who presided over funeral rites. In later times she seems to have been identified with *Persephone*, probably in consequence of her connection with the interment of the dead. The temple of *Libitina* at Rome, contained every kind of article that was required at funerals. Probably from this circumstance these articles were called *Libitina*, but particularly the bed on which the dead body was buried; and the undertakers at funerals were called *Libitinae*. In the Roman poets the word *Libitina* is often used for death. At the temple of this goddess a register was kept of the names of all who died, and a small registration fee was demanded.

**LIBRA** (Lat. a pound), a name applied formerly to the suffragans of the Bishop of Rome, because they amounted in number to seventy, being the number of solidi in a Roman *Libra*. These assessors of the Roman bishop constituted his provincial council.

**LIBRI CAROLINI**, a celebrated treatise which appeared A. D. 790, by way of protest against the decrees of the Second Nicene council in favour of IMAGE-WORSHIP (which see). It was published in

the name of Charlemagne, but it is generally supposed that he was assisted in the preparation of the work by various theologians of his time, particularly by the famous English monk, Alcuin.

**LIFTERS**, a small sect in the West of Scotland in 1783, which held that the "lifting" of the elements before the consecration prayer is an essential part of the ordinance.

**LIGHT (FRIENDS OF)**. These *Lichtfreunde*, as they are called in Germany, are a few independent rationalistic congregations in the Saxon province of Prussia. They owe their origin to the excitement caused between 1841 and 1848, by Ulich of Magdeburg, a preacher of eloquence and talent, but of the lowest religious views. These *Friends of Light* assumed a completely political aspect, and were bitter in their opposition to the Prussian government, but at length they were entirely swept away by the Revolution of 1848.

**LIGHT (INWARD)**. See **FRIENDS (SOCIETY OF)**.

**LIGHT (OLD) ANTIBURGHERS**. See **OLD LIGHT ANTIBURGHERS**.

**LIGHT (OLD) BURGHERS**. See **OLD LIGHT BURGHERS**.

**LIGHTS (FEAST OF)**, a name applied by Josephus to the Jewish Feast of **DEDICATION** (which see).

**LIGHTS (FEAST OF)**, an appellation given by the Greek church to the festival of **EPIPHANY** (which see), because on that day Jesus was baptized, and the ordinance of baptism is with them often called an *Illumination*.

**LIGHTS IN BAPTISM**. In the ancient Christian church the practice seems to have existed of the baptized, after the ceremony was ended, carrying lighted tapers in their hands. Gregory Nazianzen mentions this among other ceremonies as following the administration of baptism. "The station," says he, "when immediately after baptism thou shalt be placed before the altar, is an emblem of the glory of the life to come; the psalmody with which thou shalt be received is a foretaste of those hymns and songs of a better life; and the lamps which thou shalt light are a figure of those lamps of faith wherewith bright and virgin souls shall go forth to meet the bridegroom." Others suppose it to be an emblem of the illumination of the Spirit in baptism, and designed to be an allusion to our Saviour's words, "Let your light so shine before men, that others seeing your good works may glorify your Father which is in heaven." In the baptism of persons of high rank, it sometimes happened that not only the baptized parties themselves, but the whole of their retinue and attendants, were clothed in white garments, and carried lamps in their hands.

**LIGHTS OF WALTON**, a class of enthusiasts who appeared in the seventeenth century at Walton-on-Thames, Surrey, England. The story of the rise of this people is curious. In the beginning of Lent 1649, Mr. Fawcett, then minister of Walton,

having preached in the afternoon, when he had concluded, it was nearly dark, and six soldiers came into the church, one with a lighted candle in a lantern, and four with candles unlighted. The first soldier addressed the people, declaring that he had been favoured with a vision, and had received a message from God, which they must listen to and believe on pain of damnation. This message consisted of five lights: 1. The Sabbath is abolished; and here, said he, "I should put out my first light, but the wind is so high that I cannot light it." 2. Tithes are abolished. 3. Ministers are abolished. 4. Magistrates are abolished, repeating the same concluding words as he had uttered under the first head. Then taking a Bible from his pocket, he declared that it also was abolished, as containing only beggarly elements, which were unnecessary now that Christ was come in his glory with a full measure of his Spirit. Then taking the lighted candle from his lantern, he set fire to the pages of the Bible, after which, extinguishing the candle, he added, "and here my fifth light is extinguished." This closed the scene on the *Lights of Walton*.

**LIGHTS ON THE ALTAR.** An ancient custom, we learn on the testimony of Jerome alone, existed in the Eastern churches of carrying lights before the Gospel when it was to be read. They lighted candles, he tells us, partly to demonstrate their joy for the good news which the Gospel brought, and partly by an outward symbol to represent that light of which the Psalmist speaks when he says, "Thy word is a light unto my feet, and a lamp unto my path." Though Jerome declares that in his time no such custom existed in the Western Church, it came at length to be the universal practice of that church to have lighted candles on the altar, as well as before pictures or images of the Virgin and other saints. In the reign of King Edward VI., we find the injunction issued in 1547, that "all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture. But only two lights upon the high altar before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still." In the reign of Elizabeth, however, injunctions were given to the ecclesiastical visitors of 1559 to remove from the parish churches in England all crucifixes, relics, and lighted tapers, although her Majesty long retained in her own chapel both the crucifix and lighted tapers. Lights, however, still continued to be used on the altar in many of the parish churches in England, notwithstanding the prohibition, and at this day they are found in some churches, while the Tractarian party defend the practice by alleging that as no Act of Parliament or Act of Convocation ever repealed the injunction of Edward VI. in 1547, to which we have referred, it is still in force, and therefore, the practice of having

two lights upon the altar is enjoined by the laws and sanctioned by the usage of the Church of England.

**LIKNON**, a long basket in which the image of *Dionysus* was carried in the festivals of ancient Greece, which were called *Dionysia*. The *Liknon* was the winnowing van into which the corn was received after thrashing, and therefore being connected with agriculture, it was naturally used in the rites of both *Bacchus* and *Ceres*. It was also employed to carry the instruments of sacrifice, and the first-fruits or other offerings.

**LIKNOPHOROS**, the person whose duty it was to carry the LIKNON (which see), in the Dionysiac processions. See CANEPHOROS.

**LILITH**, the first wife of Adam, according to Rabbinical tradition among the Jews. The strange story is thus related in Jewish legends. "When the blessed God created the first man, whom he formed alone, without a companion, he said, It is not good that the man should be alone: and therefore he created a woman also out of the ground, and named her Lilith. They immediately began to contend with each other for superiority. The man said: It behoves thee to be obedient; I am to rule over thee. The woman replied: We are on a perfect equality; for we were both formed out of the same earth. So neither would submit to the other. Lilith, seeing this, uttered the *Shem-hamphorash*," that is, pronounced the name *Jehovah*, "and instantly flew away through the air. Adam then addressed himself to God, and said: Lord of the universe! the woman whom thou gavest me, has flown away from me, God immediately dispatched three angels, Semoi, Sansennoi, and Sammangeloph, to bring back the fugitive: he said to them: If she consent to return, well; but if not, you are to leave her, after declaring to her that a hundred of her children shall die every day. These angels then pursued her, and found her in the midst of the sea, in the mighty waters in which the Egyptians were to be afterwards destroyed. They made known to her the divine message, but she refused to return. They threatened, unless she would return, to drown her in the sea. She then said: Let me go; for I was created for no other purpose than to debilitate and destroy young infants. my power over the males will extend to eight days, and over the females to twenty days, after their birth. On hearing this, the angels were proceeding to seize her and carry her back to Adam by force: but Lilith swore by the name of the living God, that she would refrain from doing any injury to infants, wherever and whenever she should find those angels, or their names, or their pictures, on parchment or paper, or on whatever else they might be written or drawn: and she consented to the punishment denounced against her by God, that a hundred of her children should die every day. Hence it is that every day witnesses the death of a hundred young demons of her progeny. And for this reason we write the names of these angels on slips of paper or

parcament, and bind them upon infants, that Lilith, on seeing them, may remember her oath, and may abstain from doing our infants any injury." Another rabbinical writer says: "I have also heard that when the child laughs in its sleep in the night of the sabbath or of the new moon, the Lilith laughs and toys with it; and that it is proper for the father, or mother, or any one that sees the infant laugh, to tap it on the nose, and say, Hence, begone, cursed Lilith; for thy abode is not here. This should be said three times, and each repetition should be accompanied with a pat on the nose. This is of great benefit, because it is in the power of Lilith to destroy children whenever she pleases."

To the modern Jews, *Lilith* is an object of great dread, more especially when a child is about to be born, because they imagine that she has been transformed into a female demon, and takes delight in injuring and even destroying young children. Hence when a Jewish woman approaches the period of her confinement, the husband inscribes on each of the walls or partitions around the bed, along with the names of Adam and Eve in Hebrew characters, the words *Chuts Lilith*, that is, "begone Lilith." (See BIRTH.) On the inside of the doors also he writes the names of three angels, which it is believed will defend the child from the injuries which it might otherwise receive from Lilith.

LILY (SACRED). See LOTUS-WORSHIP.

LIMA, a goddess among the ancient Romans, who protected the threshold of their houses.

LIMBUS INFANTUM, a place to which, according to some Romish divines, the souls of those children go who die without having been baptized, and where they endure the eternal punishment of loss, though not of sense. As no unbaptized child, according to their view, can enter heaven, this place will never be evacuated.

LIMBUS PATRUM, a place in which Roman Catholic divines allege the souls of the ancient patriarchs remained until the advent of Christ, who before his resurrection appeared to them, and opened for them an access to heaven. It is the same with paradise or Abraham's bosom. "It is in Scripture called 'hell,' or 'the lower parts of the earth.' (Psalm xvi. 10; Eph. iv. 9.) The Rhemish annotators, on Luke xvi. 22, describe it as follows:—'The bosom of Abraham is the resting-place of all them that died in perfect state of grace before Christ's time, heaven before being shut from men. It is called in Zachary "a lake without water," and sometimes "a prison," but most commonly of the Divines *Limbus Patrum*, for that it is thought to have been the higher part or brim of hell, the places of punishment being far lower than the same, which, therefore, be called *Infernum Inferius*, "the lower hell." Where this mansion of the Fathers stood, or whether it be any part of hell, Augustine doubteth; but that there was such a place, neither he nor any Catholic man ever doubted: as all the Fathers make it most

certain, that our Saviour, descending to hell, went thither specially, and delivered the said Fathers out of that mansion.' Papiists say that this place is now tenantless, as purgatory hereafter will also be." See PURGATORY.

LIMENTIA, a surname of several ancient heathen deities, both male and female, such as *Zeus*, *Artemis*, *Aphrodite*, *Priapus*, and *Pan*.

LIMENTINUS, the god among the ancient Romans, who presided over the thresholds of their houses, to which they always attached a peculiar importance approaching to sacredness.

LIMINA MARTYRUM (Lat. thresholds of the martyrs), an expression sometimes used by Jerome to denote Christian churches.

LIMNATIDES, inferior divinities who presided over lakes in the ancient heathen mythology.

LIMNETES, a surname of several deities among the ancient heathens, as for example, *Dionysus* at Athens, and *Artemis* at Sicyon.

LIMUS, an article of dress worn around the loins by the ancient Roman *papa*, or officiating priest at the sacrifices.

LIMUS, a Grecian god corresponding to the Roman *Fames*, the personification of Hunger. According to Hesiod, *Limus* was sprung from *Eris*; and Virgil places *Fames* among the monsters at the entrance of the infernal regions.

LINDIA, a surname of *Athena*, derived from a town of the same name in Rhodes, where a temple was erected to her honour.

LINEA, an article of clerical dress, mentioned in the Life of Cyprian, the precise nature of which is not known. Baronius conjectures it to have been the bishop's rochet, but of this there is no proof, and the only thing that can be said is, that it was probably some garment made of linen.

LINGA, the emblem of the fertility and productiveness of nature, being one of the principal forms, and indeed almost the only form, under which *Shiva* has been worshipped in Hindustan for at least a thousand years past. It is perhaps the most ancient object of worship adopted in India posterior to the period of the Vedas, which inculcate almost exclusively the worship of the elements, particularly fire. It is doubtful how far the Vedas sanction the worship of the *Linga*, but it forms the chief subject of several of the *Puranas*. According to Creuzer, the *Trinawrti* was the first element in the faith of the Hindus, and the second was the *Linga*. The extent to which the *Linga*-worship prevails throughout India is thus noticed by Professor H. H. Wilson in the 'Asiatic Researches': "Its prevalence throughout the whole tract of the *Ganges*, as far as *Benares*, is sufficiently conspicuous. In Bengal, the temples are commonly erected in a range of six, eight, or twelve, on each side of a *Ghat*, leading to the river. At *Kalua* is a circular group of one hundred and eight temples, erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single

chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the *Linga*, of black or white marble, occupies the centre; the offerings are presented at the threshold. *Benares*, however, is the peculiar seat of this form of worship: the principal deity, *Visweswara*, is a *Linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe *Siva*, indeed, he counted a hundred *Parárdhyas* in *Kasi*, of which, at the time he is supposed to tell this to *Devi*, he adds sixty crore, or six hundred millions, were covered by the waters of the *Ganges*. A *Parárdhya* is said, by the commentator on the *Kasi Khanda*, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of *Brahma's* years."

There can be no doubt of the universality of this species of worship at the period of the Mohammedan invasion of India in the eleventh century. At that time there were twelve great *Lingas* set up in various parts of India, several of which were destroyed by the early Mohammedan conquerors. One of them, demolished by *Mahmud of Ghizni*, was a block of stone of four or five cubits long, and proportionate thickness. It was called the idol of *Somnath*, which was said by some historians to have been carried from the *Kaaba* on the coming of *Mohammed*, and transported to India. The Brahmanical records, however, refer it to the time of *Krishna*, implying an antiquity of 4,000 years,—a statement which must be considered as savouring of Oriental exaggeration. It is very probable, however, that the worship of *Shiva*, under the type of the *Linga*, prevailed throughout India as early as the fifth or sixth century of the Christian era.

One of the forms in which the *Linga* worship appears is that of the *Lingayets*, *Lingawonts*, or *JANGAMAS* (which see), the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or in the turban. The morning devotions of the worshippers of the *Linga*, as an emblem of *Shiva*, is thus described by *Dr. Duff* in his 'India and India Mission': "After ascending from the waters of the river, they distribute themselves along the muddy banks. Each then takes up a portion of clay, and, beginning to mould it into the form of the *Lingam*, the symbol of his tutelary deity, devoutly says, 'Reverence to *Hara* (a name of *Shiva*), I take this lump of clay.' Next addressing the clay, he says, '*Shiva*, I make thy image. Praise to *Salpani* (*Shiva*, the holder of the *trident*). O god, enter into this image; take life within it. Constant reverence to *Mahesa* (*Shiva*), whose form is radiant as a mountain of sil-

ver, lovely as the crescent of the moon, and resplendent with jewels; having four hands, two bearing weapons (the mace and the trident), a third conferring blessing, and the fourth dispelling fear; serene, lotus-seated, worshipped by surrounding deities, and seated on a tiger's skin. Reverence to the holder of the pinaca (a part of the *Lingam*). Come, O come! vouchsafe thy presence, vouchsafe thy presence: approach, rest, and tarry here. The *Lingam*, or symbol of *Shiva*, being now formed, he presents to it water from the *Ganges*, and various offerings, saying, 'Lave thy body in the *Ganges*, O lord of animals. I offer thee water to wash thy feet. Praise to *Shiva*. Take water to wash thy hands; smell this sandal-wood; take these flowers and leaves; accept this incense, and this flame; consume this offering of mine (consisting of plantains, cucumbers, oranges, plums, and other fruits); take one more draught of this stream; raise thy mouth, and now take betel-nut' (with various other roots and vegetables). He then worships, rehearsing the names and attributes of the god; and offers flowers all round the image, commencing from the east,—adding, 'Receive, O *Shiva*, these offerings of flowers. I also present these fragrant flowers to thy consort, *Durga*. Thus do I worship thee.' As an act of merit, he repeats, as often as he can, the names of *Shiva*; counting the number of times on his fingers. Again and again he worships and bows, beating his cheeks, and uttering the mystical words, *bon. bon.* He last of all throws the flowers into the water, prays to *Shiva* to grant him temporal favours and blessings; twines his fingers one into the other; places the image once more before him; and then flings it away." It may at first view appear inconsistent that *Shiva*, the god of destruction, should be worshipped under an emblem denoting life-giving productiveness, but this is explained by referring to the doctrine of *Metempsychosis*, which is a prominent feature of *Hinduism*, and according to which, to destroy is only to regenerate in a new form. The *Linga* was venerated also among the ancient Greeks and Romans under a different name. See *PHALLUS*.

*LINGAYETS*. See *JANGAMAS*.

*LION-WORSHIP*. In all ages the lion has been looked upon as the noblest of animals, the king of the forest, the most powerful of the beasts of prey. We find very frequent references to this animal in the Old Testament Scriptures. It was the symbol of the tribe of *Judah*, and in the writings of the Jewish prophets it is frequently introduced to give force and significance to their figurative language. There is the most satisfactory evidence that the lion anciently inhabited the deserts of *Egypt*, though it is no longer found there. To what extent it was an object of worship in *Egypt* may be seen from the following remarks of *Sir J. G. Wilkinson*: "The worship of the lion was particularly regarded in the city of *Leontopolis*; and other cities adored this animal as the emblem of more than one deity. It

was the symbol of strength, and therefore typical of the Egyptian Hercules. With this idea, the Egyptian sculptors frequently represented a powerful and victorious monarch, accompanied by it in battle, though, as Diodorus says of Osymandyas, some suppose the king to have been really attended by a tame lion on these occasions. Macrobius, Proclus, Horapollon, and others, state that the lion was typical of the sun; an assertion apparently borne out by the sculptures, which sometimes figure it borne upon the backs of two lions. It is also combined with other emblems appertaining to the god Rê. In the connexion between the lion and Hercules may be traced the relationship of the sun and the god of strength.

“Macrobius pretends that the Egyptians employed the lion to represent that part of the heavens where the sun, during its annual revolution, was in its greatest force, ‘The sign Leo being called the abode of the sun:’ and the different parts of this animal are reputed by him to have indicated various seasons, and the increasing or decreasing ratio of the solar power. The head he supposes to have denoted the ‘present time,’ which Horapollon interprets as the type of vigilance: and the fire of its eyes was considered analogous to the fiery look which the sun constantly directs towards the world. In the temple of Dakkeh, the lion is represented upon the shrine or sacred table of the ibis, the bird of Hermes; and a monkey, the emblem of the same deity, is seen praying to a lion with the disk of the sun upon its head. Some also believed the lion to be sacred to the Egyptian Minerva; and Ælian says the Egyptians consecrated it to Vulcan, ‘attributing the fore part of this animal to fire, and the hinder parts to water.’ Sometimes the lion, the emblem of strength, was adopted as a type of the king, and substituted for the more usual representation of royal power, the sphinx; which, when formed by the human head and lion’s body, signified the union of intellectual and physical strength. In Southern Ethiopia, in the vicinity of the modern town of Shendy, the lion-headed deity seems to have been the chief object of worship. He holds a conspicuous place in the great temple of Wady Owâteb, and on the sculptured remains at Wady Benat; at the former of which he is the first in a procession of deities, consisting of Rê, Neph, and Ptah, to whom a monarch is making offerings. On the side of the propyleum tower is a snake with a lion’s head and human arms, rising from a lotus; and in the small temple at the same place, a god with three lions’ heads and two pair of arms, holds the principal place in the sculptures. This last appears to be peculiarly marked as a type of physical strength; which is still further expressed by the choice of the number three, indicative of a material or physical sense. The lion also occurs in Ethiopia, devouring the prisoners, or attacking the enemy, in company with a king, as in the Egyptian sculptures. According to Plutarch, ‘the lion was worshipped by

the Egyptians, who ornamented the doors of their temples with the gaping mouth of that animal, because the Nile began to rise when the sun was in the constellation of Leo.’ Horapollon says, lions were placed before the gates of the temples, as the symbols of watchfulness and protection. And ‘being a type of the inundation, in consequence of the Nile rising more abundantly when the sun is in Leo, those who anciently presided over the sacred works, made the water-spouts and passages of fountains in the form of lions.’ The latter remark is in perfect accordance with fact,—many water-spouts terminating in lions’ heads still remaining on the temples. Ælian also says, that ‘the people of the great city of Heliopolis keep lions in the vestibules or areas of the temple of their god (the sun), considering them to partake of a certain divine influence, according to the statements of the Egyptians themselves, and temples are even dedicated to this animal.’

“The figure of a lion, or the head and feet of that animal, were frequently used in chairs, tables, and various kinds of furniture, and as ornamental devices. The same idea has been common in all countries, and in the earliest specimens of Greek sculpture. The lions over the gate of Mycæ are similar to many of those which occur on the monuments of Egypt. No mummies of lions have been found in Egypt. They were not indigenous in the country, and were only kept as curiosities, or as objects of worship. In places where they were sacred, they were treated with great care, being ‘fed with joints of meat, and provided with comfortable and spacious dwellings, particularly in Leontopolis, the city of lions; and songs were sung to them during the hours of their repast.’ The animal was even permitted to exercise its natural propensity of seizing its prey, in order that the exercise might preserve its health, for which purpose a calf was put into the enclosure. And having killed the victim thus offered to it, the lion retired to its den, probably without exciting in the spectators any thought of the cruelty of granting this indulgence to their favourite animal.”

Mithras, which is a solar god, was represented with a lion’s head. In his mysteries the second degree was that of the lion. At a later period the armorial bearings of Persia have been a lion with the sun rising on its back, and the Shah distributes to his most honoured servants the order of the lion. Adad, the god of the Syrians, was seated upon the back of a lion, which represents his solar nature. In South America the first discoverers found at Tabasco an image of a lion, to which the natives offered human sacrifices, whose blood flowed into a reservoir, on the margin of which stood the statue of a man in stone, who was represented looking attentively at the blood.

Dr. Livingstone, in his ‘Travels in Africa,’ mentions a tribe who believe that the souls of their chiefs enter into lions, and, therefore, they never attempt to kill them; they even believe that a chief may

metamorphose himself into a lion, kill any one he chooses, and then return to the human form; therefore, when they see one, they commence clapping their hands, which is their usual mode of salutation.

LITÆ, a personification of the prayers of penitence among the ancient Greeks. Homer mentions them as being daughters of *Zeus*.

LITANIES. This word was anciently used to denote all kinds of prayers, whether offered publicly in the church, or privately by individuals. Eusebius and Chrysostom, as well as other early writers, use it in this general sense. In a law made by Arcadius, in the fourth century, against Arians, that heretical sect was forbidden to make *Litanies* within the city, either by night or by day, evidently referring to the whole exercises of their religious assemblies, including hymns and psalmody, as well as prayers. Special prayers, under the name of *Litanies*, appear to have been used in the Eastern Church in the fourth and fifth centuries; while in the Western Church such prayers received the name of Rogations, which was afterwards exchanged for that of *Litanies*.

In this limited sense, *Litanies* are said to have been first introduced by Mamercus, bishop of Vienna, in France, about the year 450. It is probable, however, that they were in use before his time, and that the merit of the French bishop consisted in the application of them to Rogation days. The first council of Orleans, A. D. 511, established three days of solemn fasting, and ordered them to be kept with Rogations or *Litanies*. In the Spanish churches decrees in regard to the use of *Litanies* were passed by several councils of Toledo; and in A. D. 694, the seventeenth council held in that city ordained that *Litanies* should be used in every month throughout the year. By degrees they became more frequent, and at length these solemn supplications were employed on Wednesdays and Fridays, the ancient stationary days in all churches.

Litanies were divided into two classes in former times, the Greater and the Lesser Litany. The Greater Litany was originated by Gregory the Great, who appointed it for the twenty-fifth day of April, under the name of the seven-formed Litany, because on that day he ordered the church to go in procession in seven distinct classes; first, the clergy, then the laymen, next the monks, after them the virgins, then the married women, next the widows, and last of all the poor and the children. French writers allege that the Litany of Mamercus, and not that of Gregory, was termed the Great Litany. As to the Lesser Litany, Bingham conjectures it to have been simply the *Kyrie Eleison*, or Lord have mercy upon us, which short form of supplication was used in all churches, and as a part of all their daily offices. The Greater Litany was sometimes termed EXOMOLOGESIS (which see).

It occasionally happened, as early as the time of Chrysostom, that the Christians went barefoot in

processions into the open fields, where they made their Litanies, carrying crosses upon their shoulders as the badge of their profession. The laws of Justinian expressly appointed that these Litanies should not be celebrated without the bishop or the clergy, and that the people on these occasions should be dressed in a simple and plain manner. In the Litanies of the ancient church no prayers or invocations were made to saints or angels as in the modern Litanies of the Romish church.

The Litany of the Church of England, though not copied from any ancient form, is evidently of great antiquity. At one time it formed a distinct service, but afterwards it was combined with the morning prayer, though occupying a separate place in the Prayer-Book. Formerly it was appointed by the rubric that, "after morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner," and it was also required that "every householder, dwelling within half a mile of the church, should come, or send some one at the least of his household, fit to join with the minister in prayers." The practice was formerly observed, and, indeed, still exists in some English churches, of holding morning prayer at eight o'clock, and the Litany and communion at ten.

LITAOOLANE'. The Bechuanas in South Africa have a curious tradition, that a monster of an immense size, at a very remote period of time, swallowed up all mankind, with the exception of a single woman, who conceived miraculously, and brought forth a son, to whom she gave the name of Litaoolané. This progeny of the woman attacked the monster, who swallowed him up alive, but being armed with a knife, he cut open an outlet for himself from the belly of the monster, and thus he and all the nations of the earth in him obtained deliverance. But though rescued from death, men sought to destroy their deliverer, who, however, defies all their threats. In this tradition there seems to be a remote allusion to the Deluge, and also to the Messiah.

LITERÆ CLERICÆ (Lat. clerical letters), a name given by Cyprian to letters written by a bishop in ancient times to a foreign church, and which were sent by the hands of one of the clergy, usually a subdeacon.

LITERÆ FORMATÆ (Lat. formed letters), letters of credence given by a bishop or pastor in the early Christian church, to such members of the church as proposed to travel to foreign countries. They were called *Formate*, or formed, because they were written in a peculiar form, with some particular marks or characters, so that they could be easily distinguished from counterfeits. It was the sole prerogative of the bishop to grant these letters, which were generally of three kinds:—1. *Commendatory Letters*, those which were granted to persons of quality, or to persons whose reputation had been called in question, or to the clergy who had occasion

to travel into foreign countries. 2. *Canonical Letters*, those which were granted to all who were in the peace and communion of the church. 3. *Dimissory Letters*, those which were only granted to the clergy when they removed from one district to another.

**LITHOMANCY** (Gr. *lithos*, a stone, and *mantia*, divination), a species of divination performed by means of stones. The stone used for this purpose was washed in spring water by candle light, and the person engaged in divining, having purified himself, covered his face, repeated a form of prayer, and placed certain characters in a certain order. Then the stone was said to move of itself, and in a soft gentle murmur to give the answer. By this sort of divination Helena is said to have foretold the destruction of Troy.

**LITURGIES.** The Greek word *leiturgia* occurs frequently in the New Testament under the sense of public ministry, including all the ceremonies belonging to Divine service. It was probably used in the same signification by Chrysostom and Theodoret. Both in the Eastern and Western churches it became the practice to apply the word in a restricted meaning to the sacrament of the Lord's Supper. In many modern Protestant churches, it has come to denote the common prayer, and among Romanists the mass.

Mr. Riddle, in his 'Manual of Christian Antiquities,' divides the Liturgies which have been used in different churches into four families or classes. (1.) The great Oriental Liturgy, which seems to have prevailed in all churches, from the Euphrates to the Hellespont, and thence to the southern extremity of Greece. (2.) The Alexandrian or ancient Liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean Sea to the West. (3.) The Roman, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. (4.) The Gallican, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century.

The earliest known Liturgy is the Clementine, found in the *Apostolical Constitutions*, which are not supposed to date farther back than the fourth century, Epiphanius being the first author who mentions such a production by name. There is no evidence whatever that before that time a Liturgy, or set form of prayers, existed in the Christian church; but several ecclesiastical writers allege, that for three, if not for four centuries, the Lord's Supper was administered by a traditional form derived from the apostles, which, however, in consequence of the strict maintenance of the *ARCANI DISCIPLINA* (which see), was not allowed to be committed to writing lest the Christian mysteries should be revealed to the Heathen. In this way the fact has been attempted to be explained, that although the Clementine Liturgy is the model on which all posterior Liturgies were framed, it was never used by any church, even after

the churches came to employ written Liturgies in public worship. This then, which is believed to be the most ancient Liturgy, is supposed to be the old traditional form used in all churches before that form was committed to writing in any one church. But when the several churches began to put their Liturgies into writing, they adopted such a step without being sanctioned by the decree of any general council, or without agreeing upon one specific form for all churches, as they did upon one common creed in the first four general councils. Each church, in fact, composed a Liturgy for itself.

Next in antiquity to the Clementine Liturgy is that of St. Basil, which can be traced, with some degree of certainty, to the fourth century. He is supposed to have been the first who compiled a communion-office in writing for the use of his own church. His Liturgy was not only used in Cæsarea, of which place he was archbishop, but it was received by several other churches, and used by them along with their own, not constantly, but on some particular occasions. Thus, in the Greek church, the Liturgy of St. Basil is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-week, upon Christmas-eve, and the eve of the Epiphany, and upon St. Basil's-day. The use of this Liturgy by the patriarchs of Constantinople, and the churches under their care, is to be explained by the fact, that from a period before the council of Chalcedon, A. D. 451, the patriarch of Constantinople became possessed of the jurisdiction which had anciently belonged to the exarch of Cæsarea. "This was the form," says Mr. Riddle, "which soon prevailed throughout the whole exarchate of Cæsarea and the patriarchate of Constantinople, where it has remained in use ever since. This was the form which was received by all the patriarchate of Antioch, translated into Coptic, revised by the patriarchs of Alexandria, and admitted into their church, used alike by the orthodox and heretics. At this day, after the lapse of near fifteen hundred years, the Liturgy of Basil prevails, without any substantial variety, from the northern shores of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia. In one respect this Liturgy must be considered as the most valuable that we possess. We can trace back the words and expressions of the greater portion to about the year 370 or 380. This is not the case with any other Liturgy. The expressions of all other Liturgies we cannot certainly trace in general beyond the fifth century."

The Liturgy of Basil, however, as used in the Greek church, contains some interpolated passages, as is admitted on all hands; and when it was introduced into the patriarchate of Alexandria, it seems to have undergone several alterations, intended, as is probable, to accommodate it to the ancient Alexandrian or Egyptian Liturgy, which was attributed to the Evangelist Mark. The Liturgy which is in



daily use in the Greek church is that of Chrysostom, in which the order following immediately after the dismissal of catechumens is identical with that of Basil. Another liturgy bearing the name of the Apostle James is still used also in the Greek church, but only on the festival of St. James's day. This Liturgy, which was anciently used in the patriarchate of Antioch, bears a close resemblance to the Clementine Liturgy. It is believed to have been the ancient Liturgy of the church of Jerusalem, of which James, the brother of our Lord, was the first bishop or pastor. One passage which occurs in it, and in no other Liturgy, seems to give strong confirmation to this supposition. Thus in the beginning of the prayer for the church universal, it is said, "We offer also to thee, O Lord, for thy holy places which thou hast glorified with the Divine presence of thy Christ, and the appearance of thy most Holy Spirit; but chiefly for glorious Sion, the Mother of all churches."

The great Oriental Liturgy includes the Liturgies of James, of Basil, and of Chrysostom. But another Liturgy of great antiquity, and differing from the Oriental only in the order of its parts, was used throughout the patriarchate of Alexandria. Though attributed to Mark, and bearing his name, it was probably of no earlier date than the end of the fourth or the beginning of the fifth century. It was enlarged by Cyril of Alexandria, and known among the Monophysites by his name, while the orthodox still continued to use the name of St. Mark. This Liturgy was received by the churches of Egypt, Libya, and Pentapolis, and accordingly, there occurs in the general intercession these remarkable words, "Raise the waters of the river to their just height," which evidently refer to the waters of the Nile. In this Liturgy, as in the others already noticed, there are various obvious interpolations.

In the Abyssinian church, a peculiar liturgy in the old Ethiopic language is used, which resembles considerably the Alexandrian liturgy, but fixes its locality by mentioning the *Abuna* or Patriarch by name, and also the King. There occur in it, besides, the names of a number of their own saints, and a petition that the prayers of the angels may be heard in our behalf. The Nestorians also had a Liturgy of their own, in which a passage is introduced favouring their peculiar views in regard to the person of Christ. Thus in the eucharistic prayer, these words occur, "He took the form of a servant, perfect man, of a reasonable, intelligent, and immortal soul, and human flesh subsisting, and joined it to himself, uniting it with himself in glory, power, and honour." The last clause in the mouth of a Nestorian was intended to deny the personal union of the Divine and human natures in Christ. The Monophysite churches of the East have also an ancient Liturgy, which has fewer interpolations than any of the other Liturgies extant; it has one peculiarity, however, that after the words of institution in mak-

ing the oblation, the prayer is directed to the Son, and not to the Father. The Copts have an entire Liturgy or Communion office, in which every petition is directed to the Son.

Of the Western Liturgies the Gothic or Gothico-Gallican was used in that part of Gaul which was anciently called *Gallia Narbonensis*, including the provinces of Narbonne, Languedoc, Provence, and Savoy. The Gallican Liturgy was used in the other provinces of Gaul until the time of Charlemagne, when it was exchanged for the Roman by a decree of that prince. Mr. Palmer, the author of the 'Origines Liturgicæ,' thinks that this ancient liturgy originated with the church of Lyons, which was intimately connected with the churches of Asia and Phrygia. Nearly allied to the ancient Gallican was the Mozarabic Liturgy, which was used probably from the fifth century in the Spanish churches. This Liturgy is attributed by Isidore to the Apostle Peter. It was abolished in Spain by Gregory VII. about 1080. The ancient Gallican form seems to have been adopted in the early British church. From the time of Patrick, A. D. 432, the Irish are thought to have used the Roman Liturgy, and, about a century after, the ancient British Liturgy was introduced.

The Roman Liturgy has been generally attributed to Gregory the Great in the latter part of the sixth century; some writers, however, allege that he merely revised an old liturgy, which was then in use in the Latin church. The Ambrosian Liturgy indeed is supposed to have been prepared by Ambrose, archbishop of Milan, so early as the fourth century, and when Gregory's Missal was appointed to be used in all the Western churches, the church of Milan insisted on maintaining an independent position, and persisted in using its own liturgy, taking shelter under the high authority of St. Ambrose. Some Romish writers allege their Canon or Liturgy to be more ancient than the time of Gregory, and attribute its composition to Pope Gelasius, who flourished about the end of the fifth century. Others ascribe it to Musens, a presbyter of Marseilles, about the year 458, and others still to Voconius, bishop of Castille, in Mauritania, about 460. And yet it is very unlikely that the Church of Rome should have adopted a Liturgy prepared by a French presbyter, or an African bishop, while the churches of their own respective countries refused for centuries to acknowledge it. But if the Missal was not wholly composed by Gregory, at all events he introduced several alterations in it; more especially he added the Lord's Prayer, which had not been used before in the Canon of that church. The probability is, that the Missal even though it were established as a certainty to be the sole production of Gregory the Great, has since that time undergone considerable alterations. And down to the date of the council of Trent in the sixteenth century, the Roman Canon was used in various forms, and accompanied with different rites and prayers in different churches.

The Anglo-Saxon Liturgy, which differed from that of the British Church, was formed from the Sacramentary of Gregory, which was brought over by the monk Augustine and his companions at the end of the sixth century. "As, however," observes Mr. Riddle, "each bishop had the power of making some improvements in the Liturgy of his church, in process of time different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the 'Uses' or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other." The Roman Liturgy continued to be used with occasional modifications in England until the Reformation; in France, Italy, and Germany, from the days of Charlemagne until the present time; and in Spain from Gregory VII. until now.

**LITURGIES (JEWISH).** The modern Jews have three Liturgies, the German, the Portuguese, and the Italian, but all in Hebrew. The liturgical service used in the synagogue worship is said to be of great antiquity. The most solemn and indispensable part of it consists of the *Shemoneh Esrah* or the Eighteen Prayers. The *Kiriath Shema*, or reading of the *Shema*, is also regarded as an important part of Divine service. It must be repeated twice a-day, and is generally attempted to be recited by a Jew as a confession of faith in his last moments. Those present with the dying man will repeat the first verse, and "Jehovah is God," till he expires, that he may be said to die in the faith.

**LITURGY (ENGLISH).** See COMMON PRAYER (BOOK OF).

**LITURGY (LIVERPOOL),** a Liturgy which was published at Liverpool in 1652. It was the composition of some Presbyterians who thought proper to lay aside extemporaneous prayer for a set form. Mr. Orton styles it scarcely a Christian Liturgy, and says that the name of Christ is hardly mentioned in the Collect, and the Spirit quite banished from it.

**LIVER,** a word which occurs in Exod. xxix. 13, in the directions there given for the sacrifice at the consecration of the Jewish priests. Calmet supposes that the ancients were in the habit of eating the liver covered with or wrapped in the caul, and he thinks it probable that in offering sacrifice, the liver was in the same manner enfolded in the caul before it was laid upon the altar. Professor Bash translates the expression, instead of "the caul above the liver," as it is in our version, "the lobe over or by the liver," meaning thereby the larger lobe of the liver including the gall-bladder. In Ezek. xxi. 21, among several modes of divination practised by the king of Babylon, it is said, "he looked in the liver." This was the portion of the intestines of a sacrificial victim which diviners chiefly inspected. (See CAPUT EXTORUM.) Divination by the liver was termed *Hepato scopia*, and so important did the augurs account this part of the victim, that their attention

was directed to it in the first instance, and if it appeared very unhealthily, no observations were made on the other parts, as it was judged unnecessary, the omen being accounted decidedly unfavourable.

If the liver exhibited its natural healthy colour and condition, or if it was double, or there were two livers, and if the lobes inclined inwards, the signs were highly favourable, and success in any proposed object was deemed to be insured; but nothing but dangers and misfortunes were foreboded when there was too much dryness, or a band between the parts, or if it was without a lobe, and still more when the liver itself was wanting, which is said to have sometimes happened. The omens were likewise considered full of evil when the liver had any blisters or ulcers; if it was hard, thin, or discoloured; had any humour upon it; or if, in boiling, it became soft, or was displaced. The signs which appeared on the concave part of the liver concerned the family of the person offering the sacrifice; but those on the gibbous side affected his enemies; if either of these parts were shrivelled, corrupted, or in any way unsound, the omen was unfortunate, but the reverse when it appeared sound and large. Æschylus makes Prometheus boast of having taught man the division of the entrails, if smooth and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver. Among the Greeks and Romans it was considered an unfortunate omen if the liver was injured by a cut in killing the victim.

**LIVING,** a term often used in England to denote a BENEFICE (which see).

**LOANGO (RELIGION OF.)** See FETISH-WORSHIP.

**LOCALES,** a name anciently given to ecclesiasties, who were ordained to a ministerial charge in some fixed place. Thus in the council of Valencia in Spain, a decree was passed that every priest before ordination should give a promise that he would be *localis*. Ordination at large, indeed, was not regarded as valid, but null and void.

**LOCHEIA,** a surname of *Artemis*, as being the guardian of women in childbirth.

**LOCI COMMUNES** (Lat. common places), a body of divinity published by Melanethon in 1521, being the first Protestant System of Theology which appeared in Germany. It was held in such high repute in the sixteenth century, and even long after, that it was regarded as a model of doctrine for professors and students, as well as for all who desired a clear systematic view of Divine truth. This celebrated work passed through sixty editions in the lifetime of the author, and was the means of greatly advancing the cause of the Reformation.

**LOCULUS,** a name given to a coffin among the ancient Romans, which was frequently made of stone. Sometimes it was formed of stone from Assos in Troas, which consumed the whole body, with the exception of the teeth, in forty days. Hence it was called *Sarcophagus* or flesh-consumer, a name

which came to be applied to a coffin of any kind, or even a tomb.

LOEMIUS, a surname of *Apollo*, as delivering from a plague. Under this name he was worshipped at Lindus in Rhodes.

LOGOS (Gr. Word), a term applied by the Evangelist John to the second Person of the Blessed Trinity. The intention of the sacred writer in using such an epithet in speaking of Christ was probably twofold; first, to denote His essential presence in the Father, in as full a sense as the attribute of wisdom is essential to Him; secondly, to denote His mediatorship as the Interpreter or Word between God and His creatures. It has been a favourite conjecture with many writers, that the idea of the Logos was borrowed by John from the Platonic philosophy, or that it was the result of a combination of the Alexandrian-Jewish theology with the Christian doctrine. This supposition, however, is at utter variance with the fact, that the notion of the *Logos* commended itself not only to those Christian teachers in the early church who were in favour of Platonism, but also to those who were disposed to look with suspicion upon every doctrine derived from that quarter. It was admitted by church-fathers of all views, and even of the most opposite tendencies. Nay, even some heretics received it only to pervert it for the purpose of doing away with the notion of the Son's personality. Such was the error of Paulus of Samosata and Marcellus; who from the fleeting and momentary character of a word spoken, inferred that the Divine Word was but the temporary manifestation of God's glory, in the man Christ Jesus. And it was to counteract this tendency that the Fathers speak of Him as the permanent, real, and living Word.

At a very early period, the doctrine of the Logos gave rise to much controversy. Thus the Monarchians either refused to receive the doctrine, or those who did consent to admit it, understood by the Logos simply a divine energy, the divine wisdom or reason which illuminates the souls of the pious. In opposing this heretical view, both the Western and the Eastern churches looked upon the Logos from a different stand-point. In the latter, the doctrine of the subordination of the Persons in the Blessed Trinity was established in connection with the hypostatical view of the Logos. The efforts of the former, on the other hand, were directed to the establishment of the unity of the Divine essence in connection with the distinction of the hypostases. Origen, in accordance with his strong tendency to allegorical explanations of Scripture, alleged both the designations of the Logos, and the name Logos itself, to be symbolical. He strove to banish all notions of time from the notion of the generation of the Logos. It was in his view an eternal now, and the generation a timeless eternal act. Origen, in all probability, was indebted for these notions to his education in the Platonic school. To maintain the principle of subor-

dination, he affirmed, that we are not to conceive of a natural necessity in the case of the generation of the Son of God; but as in the case of the creation, we must conceive of an act flowing from the Divine will. And further, in opposition to the Monarchians, he held the personal independence of the Logos; while they considered the name of God the Father to be a designation of the primal divine essence, and all besides this to be something derived. Sabellius, however, taught that the Father, Logos, and Holy Ghost are designations of three different phases, under which the one divine essence reveals itself. The Logos is first hypostatized in Christ, but only for a time. The divine power of the Logos appropriated to itself a human body, and by this appropriation beget the Person of Christ, and after having accomplished the great object of his manifestation, the Logos will return back again into oneness with the Father, and thus God will be all in all.

In the Western church, again, Tertullian looked upon the Logos from a totally different point of view, and maintained the doctrine of one divine essence, shared in a certain gradation by three persons most intimately connected. "The Son, so far as it concerns the divine essence," says Neander, "is not numerically distinct from the Father; the same essence of God being also in the Son; but he differs in degree, being a smaller portion of the common mass of the divine essence. Thus the prevailing view in the Western church came to be this: one divine essence in the Father and the Son; but, at the same time, a subordination in the relation of the Son to the Father. Here were conflicting elements. The process of development must decide which of the two should gain the preponderance. This, then, constituted the difference between the two churches:—that while, in the Eastern church, the prominence given to the distinctions in the Triad did not leave room for the consciousness of the unity; in the Western church, on the other hand, the unity of essence, once decidedly expressed, caused the subordination element to retire more into the back-ground."

LOGOTHETES, an officer in the Greek Church, who is intendant of the Patriarch's household, and another who is a kind of inspector-general of the church.

LOKI, the evil principle of the ancient Scandinavians, whom they regarded also as a deity. The Edda calls him "the calumniator of the gods, the grand contriver of deceit and fraud, the reproach of gods and men. He is beautiful in his figure, but his mind is evil, and his inclinations inconstant. Nobody renders him divine honours. He surpasses all mortals in the arts of perfidy and craft." He has had many children, besides three monsters who owe their birth to him, the wolf Fenrir, the Midgard serpent, and Hela or Death. The Edda contains an account of the exploits of Loki, his stratagems against the gods, their resentment, and the vengeance which they sought to inflict upon him, seizing and shutting him

up in a cavern formed of three keen-edged stones, where he rages with such violence, that he causes all the earthquakes that happen. There, we are told, he will remain till the end of the ages, when he shall be slain by Heimdall, the door-keeper of the gods.

LOLLARDS, the name given to various Christian fellowships, which arose at first around Antwerp in the Netherlands, about the commencement of the fourteenth century. The object of these fellowships was the revival of serious practical piety, and at their origin, as we learn from Gieseler, they associated together for the purpose of waiting upon patients dangerously sick, and burying the dead. They were held in high estimation, and increased rapidly in numbers. Gregory XI., in 1377, issued a bull for their protection, acknowledging that there were among them such as lived humbly and honestly, in pureness of faith, decent raiment, poverty and chastity, and devoutly frequented the places of worship. Boniface IX., in a bull dated 1394, declares concerning them, in terms of high commendation, that "they receive into their domiciles the poor and wretched, and to the utmost of their power practise other works of charity, inasmuch as when required, they visit and wait upon the sick, minister to their wants, and also attend to the burial of the dead." Acting thus in a spirit of true beneficence and charity, the *Lollards*, like the *Beghards* and *Beguines*, diffused a healthful influence all around them. Gradually, however, they seem to have degenerated, and in course of time they are said to have laid themselves open to the charges of an aversion to all useful industry, along with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism. From the cells in which they lived, the Lollards were sometimes called *CELITES* (which see). So strongly did they commend themselves to public notice by their deeds of charity that Charles, Duke of Burgundy, in 1472, obtained a bull from Pope Sixtus IV. by which they were ranked among the religious orders delivered from the jurisdiction of their bishops; privileges which were extended still farther by Julius II. in 1506.

LOLLARDS, a term of reproach applied to the followers of Wycliffe in the fourteenth century. This eminent forerunner of the Reformation in England was born in 1324, at a small village near Richmond, in the county of York. He was educated at the university of Oxford, where he distinguished himself by his talents, and the zeal and diligence with which he prosecuted his studies, both in philosophy and theology. In the former department he subsequently signalled himself as an ardent defender of the Realists in opposition to the Nominalists, who had revived since the time of William Occam. His mind was chiefly directed to religious matters, more especially in connection with the existing corruptions. He had studied the prophecies of Joachim, which was at that time a favourite work with those

who longed after the regeneration of the church. With a mind naturally earnest and practical, he applied himself to the subject, and gave to the world his views in a treatise, "On the last times of the Church," the first work in which he appeared before the public. In the commencement of his career as a Reformer, Wycliffe found a sympathizing friend in Islep, archbishop of Canterbury, who showed him much favour, and promoted him to an honourable office in connection with the university of Oxford. His kind patron, however, soon after died, and a man of a very different stamp having succeeded him, Wycliffe was displaced, and the monks who had been expelled from the college were restored. Thinking himself wronged, Wycliffe appealed to the Roman chancery, but in the meantime the course of events called forth his reforming tendencies into such prominence, that he was not likely to receive any countenance from the Roman see. The English parliament, in 1365, resolved to resist the claim of Pope Urban V. who attempted the revival of an annual payment of 1,000 marks as a tribute or feudal acknowledgment, that the realm of England was held at the pleasure of the Pope. His claim was founded upon the surrender of the crown by King John to Pope Innocent III. The payment had been discontinued for thirty-three years, and now that Urban again urged the claim, a keen controversy arose. The mendicant friars, and particularly the Franciscans, who had long distinguished themselves as valiant defenders of Rome, called upon King Edward to pay the tribute, alleging that if he failed to accede to the Pope's demands, the sovereignty of England was forfeited.

In these circumstances Wycliffe boldly met the challenge of the friars, and published a treatise, in which he not only asserted the right of the king supported by his parliament to repudiate the Pope's claim for quit rent or tribute, but maintained also that the clergy, neither as individuals nor as a general body, were exempted from civil jurisdiction. In conducting his argument in this remarkable production, one great principle lay at the foundation of the whole, that the Sacred Scriptures formed the ultimate standard of all law. The ability and stern independence with which he had defended the rights of the crown against the aggressions of Rome made Wycliffe an object of warm admiration among his countrymen, and Edward III., in recognition of the valuable service which he had rendered to the nation, appointed him one of the royal chaplains. In 1372 he was made Doctor of Theology, and his influence was rapidly increasing. Many a withering exposure of the corruptions of the church now issued from his pen. The mendicant monks in particular called forth from him the most bitter invectives. Nor were his writings neglected by his countrymen. They were eagerly perused by multitudes, and men of all ranks hailed him as the dauntless and unflinching enemy of those flagrant ecclesiastical abuses which were fast undermining the influence of

the priesthood, and were likely soon, if not reformed, to render religion itself an object of mockery and contempt. For some time the government of England had attempted by negotiation to obtain from the Pope a redress of some of the most prominent ecclesiastical grievances. All efforts of this kind, however, were utterly ineffectual, and it was at length resolved, in 1374, to send an embassy composed of seven persons to Pope Gregory XI. to confer with him on this subject. Wycliffe was one of the seven commissioners nominated by the crown for this purpose. The conference took place at Bruges, and lasted two whole years without attaining to any great extent the object for which it had been held. It had a powerful influence, however, upon the thoughtful mind of Wycliffe, and did much to prepare him for the responsible position which he was destined in the providence of God to occupy as the morning star of the Reformation. His eyes were now opened to the true character of the papacy, and from this time he spoke and wrote against its worldly spirit, and its injurious effects both upon individuals and communities. Its corruption he chiefly traced to its cupidity.

After his return to England Wycliffe was presented to the rectory of Lutterworth in the county of Leicester, officiating also as teacher of theology at Oxford. As a pastor he laboured indefatigably, seeking by ardent and prayerful study of the Bible to instruct the people in divine things. The Romish priesthood had long been accustomed to give the sermon a subordinate place in public worship, but Wycliffe restored it to its due importance as a means of supplying the religious wants of the people. With him originated the idea of travelling preachers, men who went about barefoot in long robes of a russet colour, preaching salvation through the cross of Christ. These men styled themselves "poor priests," and were subsequently called *Lollards*, a name similar to that of the *BEGHARDS* (which see). These men associated themselves together for the purpose, says Wycliffe, "of following to the utmost the example of Christ and his apostles; of labouring where there was the most need as long as they still retained the vigour of youth, without condemning other priests who faithfully did their duty."

By these exertions for the diffusion of the Gospel among all classes of the people, Wycliffe attracted some friends, but many enemies. A numerous body, especially of the begging monks, as he himself intimates, sought his death. No means were left untried to check the spread of his opinions and to destroy his rapidly advancing popularity and influence. In 1376 they extracted from his lectures, writings, and sermons, nineteen propositions which, as being in their view heretical, they forwarded to Rome for papal condemnation. These had reference chiefly to the unlimited power of the Pope; the secular possessions of the church; the rights of

laymen over priests; the power of the keys, and the conditional validity of excommunication. In consequence of the representations thus made to him, Gregory XI., in 1377, issued three bulls against Wycliffe, which he sent to England by a nuncio, one of them being addressed to King Edward III. The propositions forwarded to his Holiness by the priests were condemned with various qualifications. The Pope called the special attention of the king to the doctrines promulgated by the Reformer, as being not only opposed to the Catholic faith, but subversive of good order in the country. He complained that such opinions should have been allowed to gain ground among the people, and commanded that Wycliffe should be forthwith thrown into chains and imprisoned; that he should be examined as to his doctrines, and the answers reported to Rome, after which directions for his further treatment should be waited for from that court. The papal bulls, however, met with no favour in England, except from the bishops.

The death of Edward III. and the succession of his son, Richard II., tended to strengthen the cause which Wycliffe had so ably espoused. The parliament was now decidedly in favour of a determined resistance to the pecuniary demands of the Pope. Two noblemen of great power and influence in the country, John Gaunt, duke of Lancaster, and the marshal Henry Percy, had ranged themselves on the side of the Reformer, and came openly forward as his avowed patrons and supporters. He had a numerous band of adherents also among the people, and these were every day on the increase. In such circumstances it was found to be impossible to execute the papal bulls literally; but the archbishop of Canterbury and the bishop of London summoned Wycliffe to appear before them at a court which they set up at Lambeth. The Reformer attended, accompanied by his two noble patrons, and the court was obliged to be satisfied with the explanations which he gave of the nineteen propositions.

One of the greatest services which Wycliffe conferred upon the cause of true religion in England, was the publication of his translation of the Bible in 1380. Being ignorant of both the Hebrew and Greek languages, his translation was founded upon the Vulgate, but even under this disadvantage, the preparation of a vernacular version of the Sacred Writings was at the time an inestimable blessing to the people, enabling them to read in their own language the words of eternal life. The priests were indignant that the laity should thus have it in their power to draw their religious opinions directly from the Bible, and with the utmost virulence they assailed the reputation of the undaunted Reformer. But the opposition of the clergy only roused him to go forward in exposing the errors both in doctrine and practice which had crept into the church. In 1381, he appeared as the opponent of transubstantiation, contending against every mode of a bodily pre-

sense of Christ, and maintaining that the bread and wine are nothing more than symbols of Christ's body and blood, with the additional explanation that in the case of believers they were active symbols, placing those who partook of them with real, living faith, in the position of an actual union with Christ. The theses which the Reformer published on this point, were couched in these terms, "The right faith of a Christian is this, that this commendable sacrament is bread and body of Christ, as Christ is true God and true man; and this faith is founded on Christ's own words in the Gospels." The sympathy, however, which he had met with in attacking other abuses and errors failed to attend him in this contest. The chancellor of the University of Oxford summoned twelve doctors to consider the point, and with their concurrence he published a solemn judgment declaring the theses put forth by Wycliffe on the doctrine of transubstantiation to be heretical; and the preaching of these views was forbidden on penalty of imprisonment and excommunication.

Undeterred by the opposition which assailed him and his doctrines, Wycliffe went forward steadily in the accomplishment of his great mission as a church reformer. Every day he became more violent in attacking the mendicants, declaring that their whole mode of life was at variance with the life of Christ, and that instead of giving themselves up to idleness and inaction, they ought rather to employ themselves in preaching the gospel of Christ wherever duty called them. This interference with the vows of the friars gave great offence to the Duke of Lancaster, who had been one of the Reformer's early patrons and friends; but neither the favour nor the frowns of the great could persuade this earnest-minded champion of the truth to deviate by one hair's breadth from the path of rectitude. A council was convened by the Archbishop of Canterbury to examine into the heresy of Wycliffe; but its proceedings were interrupted by the occurrence of an earthquake, which gained for it the name of the earthquake-council. By this council a number of Wycliffe's propositions were condemned either as heretical or erroneous; and through the influence of the archbishop, King Richard was induced to issue a command to put all persons under an arrest who taught Wycliffite doctrines.

The spread of the reformed opinions taught by Wycliffe received considerable impulse from a papal schism which took place about this time, two rival popes being busily engaged contending for the mastery. Rome and Avignon were issuing their fierce fulminations against each other. The question, who was the true Pope, was agitating the whole of Christendom, and in a paper on the schism, Wycliffe says, "Trust we already in the help of Christ, for he hath begun already to help us graciously, in that he hath clove the head of antichrist; and made the two parts fight one against the other."

The death of the great forerunner of the Refor-

mation was now at hand. While hearing mass on the day of the Holy Innocents in 1384, in his own church at Lutterworth, he was suddenly seized with an attack of apoplexy, which rendered him speechless, and after lingering a short time he was cut off, and his useful life brought to a sudden close. Considering the age in which he lived, this eminent man had remarkably clear views of Divine truth on some points, mingled no doubt with not a few errors. The great Protestant principle, of Christ the only author of salvation, in opposition to the worship of saints, occupied a prominent place in his theological system. But at the same time he admits, that those saints ought to be worshipped who are known to be such from the Word of God. He believed that in the early church two orders of the clergy were sufficient, priests and deacons; in the time of Paul, bishop and presbyter were the same. Scripture in his view was the rule of reformation, and every doctrine and precept ought to be rejected which does not rest on that foundation. He held that conversion is solely the work of God in the heart of a sinner; that Christ is the all in all of Christianity; that faith is the gift of God, and the one essential principle of spiritual life is communion with Christ. In the estimation of this faithful servant of the Lord Jesus, the sublimest calling on earth is that of preaching the word of God. The true church he maintained to be Christ's believing people, and their exalted Redeemer the best, the only true Pope, but the earthly Pope is a sinful man, who might even be condemned on the great day. With far-seeing sagacity he predicted that a monk would yet arise from whom should proceed the regeneration of the church.

The death of Wycliffe showed the immortal power of his principles. His followers, if not strong in numbers, were earnest and energetic in their efforts, and having set themselves to the work, they met with such amazing success, that to use the words of D'Aubigné, "England was almost won over to the Reformer's doctrines." In 1395, a petition was presented to Parliament praying the House to "abolish eelibacy, transubstantiation, prayers for the dead, offerings to images, auricular confession, the arts unnecessary to life, the practice of blessing oil, salt, wax, incense, stones, mitres, and pilgrims' staffs." "All these," the petitioners declared, "pertained to necromancy and not to theology." The clergy were alarmed by this bold step on the part of the Wickliffites or Lollards, and urged upon the king to interpose. Richard took up the matter with great promptness, forbade parliament to entertain the petition, and having summoned into the royal presence the most distinguished of its supporters, he threatened them with death if they continued to defend the reformed doctrines. At this critical moment, however, when the hand of the king was lifted up to smite the followers of Wycliffe, a sudden rebellion arose which hurled him from his throne, and consigned him to a prison where he ended his days.

Richard was succeeded on the throne by his cousin, the son of the famous Duke of Lancaster, who had been the friend and patron of Wycliffe. The Lollards, therefore, naturally expected to find in the new king a warm supporter of their principles. In this, however, they were bitterly disappointed. To gratify the priests, a royal edict was issued, ordering every incorrigible heretic to be burnt alive, and accordingly, a pious priest, named William Sawtree, was committed to the flames at Smithfield in March 1401. Encouraged by the royal countenance, the clergy drew up the well-known Constitutions of Arundel, which forbade the reading of the Bible, and asserted the Pope to be "not of pure man, but of true God, here on earth." Persecution now raged in England, and a prison in the archiepiscopal palace at Lambeth, which received the name of the Lollards' tower, was crowded with the followers of Wycliffe, who were doomed to imprisonment for alleged heresy; and Lord Cobham, who had caused Wycliffe's writings to be copied and widely circulated, having been formally condemned to death, was burnt at the stake in December 1417. The prisons of London were now filled with Lollards, and multitudes who escaped the vengeance of the persecuting clergy were compelled to hold their religious meetings in secret, and to bear with silent unrepining submission the obloquy and contempt to which they were exposed. From this time until the Reformation their sufferings were severe. Their principles, however, had taken deep root in England, and during the fifteenth century the Papal influence gradually decreased, preparing the way for the Reformation, which in the succeeding century established the Protestant faith as the settled religion of the country.

**LOLLARDS OF KYLE.** an opprobrious name applied to the supporters of Reformed principles in the western districts of Scotland during the fifteenth and sixteenth centuries. Robert Blacatur, the first archbishop of Glasgow, prevailed on James IV. to summon before the great council, about thirty persons, male and female, belonging to the districts of Kyle, Carrick and Cunningham, who were accused of holding doctrines opposed to the Catholic faith. This memorable trial took place in 1494. They were charged with condemning the worship of the Virgin Mary, the worship of saints, relics, images, and the mass. The king himself presided at the trial, and the result was, that the Lollards were dismissed with an admonition to beware of new doctrines, and to adhere steadfastly to the faith of the church.

**LOMBARDISTS.** See SENTENTIARI.

**LONG FRIDAY.** See GOOD FRIDAY.

**LONGINUS'S (ST.) DAY,** a festival of the Romish church observed at Rome on the 15th of March. According to the legend, Longinus was an emancipated slave, a soldier in the Roman army, and almost blind. He is said to have been the soldier who pierced the side of our Saviour with his spear as he

lung upon the cross; and while the blood flowed from the wound, some of it fell upon his eyes and immediately he recovered his sight. This miracle is alleged to have led to his conversion to Christianity; when forsaking his military profession, and being instructed by the apostles, he lived a monastic life in Casarea of Cappadocia, and was the means, both by his conversion and example, of converting many to the Christian faith. He is alleged to have been a faithful, devoted, and consistent believer, and to have closed his career by suffering martyrdom in the cause of his Divine Master.

**LORD,** a title very frequently applied in the Sacred Scripture to the Supreme Being. Two Hebrew words are thus translated in the Old Testament. *Adonai*, the Lord, is exclusively applied to God. The Hebrew word *Jehovah* is also very often translated in our version by the English word Lord, in conformity with the ordinary custom of the Jews in reference to the ineffable name, which they never pronounce. When the term Lord in our Bibles answers to the Hebrew word *Jehovah*, it is always printed in small capitals for the sake of distinction. See **ADONAI, JEHOVAH.**

**LORD'S DAY,** a name given to the first day of the week, which has been observed among Christians by Divine authority as a day set apart for religious services, more especially in commemoration of the resurrection of Christ from the dead. At a very early period in the history of the Christian church, this day was appropriated to public worship instead of the Jewish Sabbath. The first intimation of the change occurs in Acts xx. 7, where we find the church assembled on the first day of the week; and in Rev. i. 10, this sacred festival is expressly termed "the Lord's Day." The early Christian writers make frequent mention of this as a day of meeting among Christians. Thus we are informed by Justin Martyr, that "on Sunday all the Christians living either in the city or country met together" for reading the Scriptures, prayer, and the breaking of bread. That they considered it as possessing a holy character, is plain from the circumstance that they uniformly spoke of it as the Lord's Day, and regarded it as a weekly festival on which fasting and every appearance of sorrow was to be laid aside as inconsistent with the character and design of the day. It was wholly dedicated to the exercises of religious worship, which are termed accordingly, by Tertullian, "the solemnities of the Lord's Day." And not only was public worship performed on this day, but it was kept holy throughout, and the thoughts and feelings of believers were required to be in accordance with its sacredness. Thus Clement of Alexandria says, "A true Christian, according to the commands of the gospel, observes the Lord's Day by casting out all bad thoughts, and cherishing all goodness, honouring the resurrection of the Lord which took place on that day." "This day," says Eusebius, "Christians throughout the world celebrate in strict obedience to

the spiritual law. Like the Jews, they offer the morning and evening sacrifice with incense of sweeter odour. 'The day,' he adds, "was universally observed as strictly as the Jewish Sabbath, whilst all feasting, drunkenness, and recreation was rebuked as a profanation of the sacred day." Ignatius says, that all who loved the Lord kept the Lord's day as the queen of days—a reviving, life-giving day, the best of all our days. Such epithets abound in the ancient homilies of the fathers.

The mode in which the early Christians spent the Lord's Day is thus described by Dr. Jamieson in his *Manners and Trials of the Primitive Christians*: "Viewing the Lord's Day as a spiritual festivity, a season on which their souls were specially to magnify the Lord, and their spirits to rejoice in God their Saviour, they introduced the services of the day with psalmody, which was followed by select portions of the Prophets, the Gospels, and the Epistles; the intervals between which were occupied by the faithful in private devotions. The plan of service, in short, resembled what was followed in that of the vigils, though there were some important differences, which we shall now describe. The men prayed with their heads bare, and the women were veiled, as became the modesty of their sex, both standing—a posture deemed the most decent, and suited to their exalted notions of the weekly solemnity,—with their eyes lifted up to heaven, and their hands extended in the form of a cross, the better to keep them in remembrance of Him, whose death had opened up the way of access to the divine presence. The reading of the sacred volume constituted an important and indispensable part of the observance; and the more effectually to impress it on the memories of the audience, the lessons were always short, and of frequent recurrence. Besides the Scriptures, they were accustomed to read aloud several other books for the edification and interest of the people—such as treatises on the illustration of Christian morals, by some pastor of eminent reputation and piety, or letters from foreign churches, containing an account of the state and progress of the Gospel. This part of the service,—most necessary and valuable at a time when a large proportion of every congregation were unacquainted with letters, was performed at first by the presiding minister, but was afterwards devolved on an officer appointed for that object, who, when proceeding to the discharge of his duty, if it related to any part of the history of Jesus, exclaimed aloud to the people, 'Stand up—the Gospels are going to be read;' and then always commenced with, 'Thus saith the Lord.' They assumed this attitude, not only from a conviction that it was the most respectful posture in which to listen to the counsels of the King of kings, but with a view to keep alive the attention of the people—an object which, in some churches, was sought to be gained by the minister stopping in the middle of a Scriptural quotation, and leaving the people to finish it aloud. The discour-

ses, founded for the most part on the last portion of Scripture that was read, were short, plain, and extemporary exhortations,—designed chiefly to stir up the minds of the brethren by way of remembrance, and always prefaced by the salutation, 'Peace be unto you.' As they were very short—sometimes not extending to more than eight or ten minutes' duration,—several of them were delivered at a diet, and the preacher was usually the pastor of the place, though he sometimes, at his discretion, invited a stranger, or one of his brethren, known to possess the talent of public speaking, to address the assembly. The close of the sermon by himself, which was always the last of the series, was the signal for the public prayers to commence. Previous to this solemn part of the service, however, a crier commanded infidels of any description that might be present to withdraw, and the doors being closed and guarded, the pastor proceeded to pronounce a prayer, the burden of which was made to bear a special reference to the circumstances of the various classes who, in the primitive church, were not admitted to a full participation in the privileges of the faithful. First of all, he prayed, in name of the whole company of believers, for the catechumens—young persons, or recent converts from heathenism, who were passing through a preparatory course of instruction in the doctrines and duties of Christianity,—that their understandings might be enlightened—their hearts receive the truth in the love of it—and that they might be led to cultivate those holy habits of heart and life, by which they might adorn the doctrine of God their Saviour. Next, he prayed for the penitents, who were undergoing the discipline of the church, that they might receive deep and permanent impressions of the exceeding sinfulness of sin,—that they might be filled with godly sorrow, and might have grace, during the appointed term of their probation, to bring forth fruits meet for repentance. In like manner, he made appropriate supplications for other descriptions of persons, each of whom left the church when the class to which he belonged had been commended to the God of all grace; and then the brethren, reduced by these successive departures to an approved company of the faithful, proceeded to the holy service of communion."

From the time that Christianity became the established religion of the Roman Empire, laws were frequently passed by the state in reference to the careful observance of the Lord's Day. "No sooner was Constantine come over to the church," says Cave, "but his principal care was about the Lord's day; he commanded it to be solemnly observed, and that by all persons whatsoever. And for those in his army who yet remained in their paganism and infidelity, he commanded them upon Lord's days to go out into the fields, and there pour out their souls in hearty prayer to God. He moreover ordained, that there should be no courts of judicature open upon this day; no suits or trials in law; but, at the same time,



any works of mercy, such as emancipating slaves, were declared lawful. That there should be no suits nor demanding debts upon this day, was confirmed by several laws of succeeding emperors. Theodosius the Great, (A. D. 386,) by a second law ratified one which he had passed long before, wherein he expressly prohibited all public shows upon the Lord's day, that the worship of God might not be confounded with those profane solemnities. This law the younger Theodosius some few years after confirmed and enlarged; enacting, that on the Lord's day (and some other festivals then mentioned) not only Christians, but even Jews and heathens, should be restrained from the pleasure of all sights and spectacles, and the theatres be shut up in every place. And whenever it might so happen that the birthday or inauguration of the emperor fell upon that day, he commanded that then the imperial solemnity should be put off and deferred till another day. Subsequently these matters were arranged by councils."

Those churches which in early times were composed chiefly of Jewish converts, while they observed the first day of the week as the Lord's Day, retained also their own Sabbath on the seventh day. It was the practice of Christians not only to exclude fasting from the observances of the Lord's Day, but also to maintain the standing position in prayer. To fast in token of sorrow on this day of joy, and to kneel while commemorating the day on which our Lord arose, was accounted a breach of Christian propriety, which uniformly called forth the disapprobation of the church and the anathemas of her councils. See SABBATH (JEWISH).

**LORD'S PRAYER,** the prayer which Jesus Christ taught his disciples as recorded in Mat. vi. 9—13, Luke xi. 2—4. We have no evidence from the writings of the Apostles that this prayer was used as a form in public worship in their times; neither does any reference to it in this view occur in the earliest Christian writers immediately succeeding the age of the Apostles. When we pass, however, from the Apostolic Fathers to the writers of the second and third centuries, we find the public use of the Lord's Prayer in the church fully established by the testimonies of Tertullian, Cyprian, and Origen, who devoted each an entire treatise to the exposition of this prayer. Tertullian, in express terms, declares it to have been prescribed by Christ as a form for all ages of the church, and he alleges that it contains the substance of all prayer, and is an epitome of the whole gospel. Cyprian follows in nearly the same strain, acknowledging Tertullian as his guide and instructor; and describing the Lord's Prayer, he calls it "our public and common prayer." Origen also affirms this to have been a prescribed form, containing all that the true Christian ever has occasion to pray for. Numberless authorities to the same effect might be adduced from writers of the fourth and fifth centuries. By Chrysostom, it is

styled "the prayer of the faithful," its use being restricted to the faithful in full communion with the church, and denied to catechumens, on the ground that believers only were able in the true spirit of adoption to say, "Our Father, which art in heaven." The full mystical meaning of this prayer was not explained to any until after their baptism, each of its petitions being considered as having reference to the Christian mysteries or esoteric doctrines of the church, which, according to the *ARCANI DISCIPLINA* (which see), were carefully concealed from the catechumens.

The doxology at the conclusion of the Lord's Prayer, which is now found in the Gospel of St. Matthew, is generally supposed by critics not to have formed part of the original text of the Evangelist, not being found in the earliest and best MSS. of that Gospel, according to the testimony of Mill, Wetstein, Bengel, and Griesbach. It is found in the *Apostolical Constitutions*, and may probably have been thence transferred to the text of the Gospel. The ancient liturgies of the Greek Church contain a doxology to the Lord's Prayer, recognizing the doctrine of the Trinity as implied in the prayer, "Thine is the kingdom, power, and glory, Father, Son, and Holy Spirit, both now and for ever, world without end." This doxology has been ascribed to Basil and to Chrysostom.

In the Apostolical Constitutions, believers are enjoined to repeat the Lord's Prayer three times every day; a practice which was afterwards established by the laws of the church. Newly baptized persons were also required to repeat this prayer along with the Creed, immediately on coming out of the water. In the case of infant baptism, the sponsors at first repeated the Lord's Prayer and Creed on behalf of the child; but afterwards this was dispensed with, and the officiating minister alone repeated the formularies. The first writer who mentions the Lord's Prayer as having been used in the dispensation of the Lord's Supper is Cyril of Jerusalem. Augustine also alludes to this practice. The *Ordo Romanus* prefixes a preface to the Lord's Prayer, the date of which is uncertain. It contains a brief exposition of the prayer. All the Roman breviaries enjoin that Divine service should commence with the repetition of the Lord's Prayer; but this custom can be traced no farther back than the thirteenth century, when it is said to have been introduced by the Cistercian monks. The practice of using the Lord's Prayer before commencing sermon in public worship receives no countenance from the writings of the ancient Christian Fathers. In reference to the use of this prayer as a form, Augustine says, "We are free to ask the same things that are desired in the Lord's Prayer, sometimes in one manner of expression, and sometimes in another." And Tertullian, speaking expressly of prayer, and of the Lord's Prayer particularly, says, "There are many things to be asked according to the various

circumstances of men;" and again he says, "We pray without a monitor (or set form) because we pray from the heart."

The obvious design of our blessed Lord in presenting his followers with this short, beautiful, and comprehensive model of prayer, was to teach them to pray in the Spirit. There is no express reference in it to the work and the name of Christ. This omission, however, is easily accounted for. Jesus was now exhibiting for the first time, clearly and without a figure, the true nature and design of the kingdom of God. But the facts in the providence of God on which the kingdom rested, the events in the history of the Redeemer which were yet to happen, and which were to be evolved by the free agency of man, He refrains from explaining. The great doctrines, however, as to the work of Christ, and the efficacy of His atonement, are contained in this prayer by implication, though not directly. The one grand idea to which the whole prayer tends is, the ardent longing of the believer for the coming of the kingdom of God. This thought runs through the whole prayer, from its preface to its conclusion, just as the unfolding of the nature of the kingdom runs through the whole of the sublime sermon on the mount. The Lord's Prayer then, viewed in this aspect, may be divided into two parts, the one referring to the relation of God to man, and the other of man to God. The one portion of the prayer breathes a wish that God Himself would establish His kingdom in the hearts of men, and the other breathes a wish that all the obstacles to the establishment of this kingdom in the hearts of men, may be removed; while the conclusion expresses a firm hope and belief founded on the nature of God, that the prayer will be heard and answered.

**LORD'S SUPPER**, a solemn Christian ordinance instituted by our blessed Lord on the night of his betrayal, and designed to commemorate his Mediatorial sufferings and death. An account of its first institution is thus given by the Evangelist Matthew, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Jesus had just celebrated his last Passover on earth, his concluding act of observance of the Jewish ceremonial law. The type had served its purpose, and now gave way to the antitype. Accordingly, the Passover having been in past ages a standing representation of that death which he was about to endure, Jesus proceeded to institute a corresponding ordinance, that of the Lord's Supper, to be a standing memorial in all future ages of the same solemn event. Having feasted on the typical Pass-

over, Jesus took the remains of the Paschal bread, and of the Paschal wine, and consecrated them anew as the elements of that great feast which his people were henceforth to observe in commemoration of himself as their Passover sacrificed for them.

No name is given to this Christian feast by the Evangelists who record its institution, but it is styled by the Apostle Paul in 1 Cor. xi. 20, "the Lord's Supper," as having been appointed by Christ on the night in which he was betrayed by Judas into the hands of the Jewish chief priests and elders. The name by which this sacrament has been designated in all ages of the church, and among all its various sections, is the **COMMUNION** (which see). It has also been termed the *Eucharist*, as being a symbolical expression of thanksgiving for redeeming mercy.

The strict connection between the Lord's Supper and the Jewish Pass-over was so strongly recognized by the early converts from Judaism to Christianity, that, as Epiphanius has shown, they continued for many years to observe both festivals, and even in the Christian church generally, the Lord's Supper was celebrated with peculiar solemnity at the festival of Easter, which corresponded to the Passover. That the two ordinances, however, were in reality separate and distinct from each other, is plain from the fact, that the Apostle Paul, in 1 Cor. xi., makes no mention of the Passover, while he minutely describes the nature and institution of the Lord's Supper, speaking of it as a customary rite in these words, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The question has been raised, Whether Christ himself partook of this holy ordinance at its first institution. No light is thrown upon this point either by the narrative in the Gospels, or by that in First Corinthians. Considerable diversity of opinion, accordingly, has existed on the subject even from early times. Chrysostom and Augustine maintain the affirmative, but it appears very unlikely that Jesus, though he partook of the typical feast of the Jewish passover, would partake of a feast which was not designed for Him but for His people. He speaks of the bread as "broken for you," meaning for his disciples, and in regard to the wine, he says, "Drink ye all of it." Both the sacramental elements and the sacramental actions have throughout a reference to the Supper as a feast, not *for* him, but *upon* him, a feast of which He was the object to be partaken of, and in no sense a partaker.

Another inquiry has been started, as to which theologians have been in all ages divided in opinion, namely, Whether Judas the traitor partook of the Lord's Supper. The Apostolical Constitutions affirm that he was not present on the solemn occasion. The advocates of this opinion rely chiefly on John xiii. 30, "He then having received the sop went immediately out: and it was night." Those who hold the contrary opinion appeal to Luke xxii. 11, "And

ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?" and also to the saying of our Lord when he delivered the cup into the hands of his disciples, "Drink ye all of it," implying, as is supposed, that the twelve disciples all partook of the sacramental elements. The prevailing sentiment of the church in all ages has been that Judas was both present at the sacramental feast, and partook of the elements along with the other disciples.

It is somewhat strange that, in consulting the writings of the Apostolical Fathers, no mention is found of the Lord's Supper by Barnabas, Polycarp, or Clement of Rome, but only in the writings of Ignatius is there any reference to the subject, and even supposing the passages to be genuine, which has been doubted, the allusions are slight and very general. Most of the early apologists for Christianity also are silent as to this ordinance. Justin Martyr, however, has given two descriptions of the ordinance in nearly the same words, "On Sunday," he says, "we all assemble in one place, both those who live in the city and they who dwell in the country, and the writings of apostles and prophets are read so long as the time permits. When the reader stops, the president of the assembly makes an address, in which he recapitulates the glorious things that have been read, and exhorts the people to follow them. Then we all stand up together and pray. After prayer, bread, wine, and water, are brought in. The president of the meeting again prays according to his ability, and gives thanks, to which the people respond, Amen. After this, the bread, wine, and water, are distributed to those present, and the deacons carry portions to such as are necessarily detained from the meeting. Those who are able and willing contribute what they please in money, which is given to the president of the meeting, and is appropriated to the support of widows and orphans, the sick, the poor, and whomsoever is necessitous." In the dialogue with Trypho the Jew, which is usually ascribed to Justin, we find such expressions as these, "the offering of the bread of thanksgiving, and of the cup of thanksgiving," "the eucharistic meal of bread and wine," but no account is given of the mode in which the ordinance was celebrated. Irenæus, in his controversial writings, contends that the eucharist should be regarded as a sacrifice, in opposition to the Gnostics, who alleged that all sacrifices had ceased. He takes care, however, to distinguish it from the Jewish sacrifices, alleging it to be of a higher and nobler character than these mere typical ordinances. Clement of Alexandria, Origen, Tertullian, and Cyprian, all make frequent references to the Lord's Supper as a standing ordinance in the church. The *Apostolical Constitutions*, however, which is the oldest liturgical document extant, and forms the foundation of all the liturgies both of the Eastern and Western churches,

affords the most important information in reference to the Lord's Supper, as observed in the early Christian church. We are indebted to Dr. Jamieson for the following admirable view of the whole service among the primitive Christians: "The peculiar service of the faithful was commonly introduced by a private and silent prayer, which was followed by a general supplication for the church and the whole family of mankind, and then each of the brethren came forward to contribute a free-will offering, according to his ability, to the treasury of the church, the wealthy always being careful to bring part of theirs in articles of bread and wine. Out of this collection both the sacramental elements were furnished; the one consisting, from the first, of the common bread that was in use in the country, and the other of wine diluted with water, according to the universal practice of the ancients. Preliminary to the distribution of these, two ceremonies were always observed with the greatest punctuality,—the one emblematical of the purity that became the ordinance, the other of the love that should reign among all the disciples of Christ. The deacons brought a basin of water, in which the presiding ministers washed their hands in presence, and on behalf, of the whole congregation—a practice founded on the words of the Psalmist,—'I will wash my hands in innocence, and so I will compass thine altar;' and then, on a given signal, the assembled brethren, in token of their mutual unity and good will, proceeded to give each other a holy kiss, ministers saluted ministers, the men their fellow-men, and the women the female disciples that stood beside them. At this stage of the service another prayer of a general nature was offered, at the conclusion of which the minister, addressing the people, said, 'Peace be unto you,' to which they responded in one voice, 'and with thy spirit.' Pausing a little, he said, 'Lift up your hearts to God,' to which they replied, 'We lift them up unto God;' and then, after another brief interval of silence, he proceeded, 'Let us give thanks to God,' to which they returned the ready answer, 'It is meet and just so to do.' These preliminary exhortations being completed, the minister offered up what was called the great thanksgiving for all blessings, both temporal and spiritual, especially for the unspeakable love of God as manifested in the death, resurrection, and ascension of Christ, and for that holy ordinance in which, in gracious adaptation to the nature of man, he is evidently set forth as crucified and slain; concluding with an earnest desire that intending communicants might participate in all the benefits it was designed to impart, to which all the people said aloud, 'Amen.' As the communicants were about to advance to the place appropriated for communion,—for up to that time it was unoccupied,—the minister exclaimed, 'Holy things to holy persons'—a form of expression equivalent to a practical prohibition of all who were unholy; and the invitation to communicants was given by the singing of some appropriate Psalms,

such as the passage in the 34th, 'O taste and see that God is good;' and the 133d, beginning 'Behold! how good and how pleasant it is for brethren to dwell together in unity!' The elements having been consecrated by a prayer, which consisted chiefly of the words of the institution, the minister took up the bread, and breaking it, in memorial of Christ's body being broken, distributed to his assisting brethren beside him, and in like manner the cup, both of which were carried round by the deacons to the communicants in order; and while they presented them in this simple form, 'the body of Christ,' 'the blood of Christ,' each communicant, on receiving them, devoutly said, 'Amen.' The manner in which they received the element was, by taking it in the right hand, and placing the left underneath to prevent any of it from falling. The act of communion being finished, a thanksgiving hymn was sung, and an appropriate prayer offered, after which the brethren again gave each other the salutation of a holy kiss, and having received the blessing of their pastor, were exhorted to 'Go in peace.'

The Lord's Supper was originally instituted in the evening, or at night, and in the apostolic age it seems to have been sometimes observed during the night, and at other times during the day. Justin Martyr makes no mention of the precise time of its celebration. Tertullian speaks of Easter Eve as a special period for the administration of this ordinance. This practice continued throughout the fourth and fifth centuries, and even as far onward as to the ninth century. In the eleventh and twelfth centuries it was transferred to the evening, and then to the afternoon of the day before Easter, and afterwards to the morning of the same day. The celebration of the communion on Christmas eve continued to a late period. To this ancient custom of observing this ordinance by night is probably to be traced the modern practice of burning lighted tapers on such occasions. As early as the fifth century nine o'clock in the morning became the canonical hour, and it was arranged that the Lord's Supper should be celebrated on Sundays and high festivals at this hour, and at twelve o'clock on other occasions. In the primitive church it was an universal custom to administer this ordinance on Thursday on Easter week, that being the day of its original institution; and some even contended that the ordinance ought to be restricted to an annual celebration of this day, though the prevailing sentiment of the church was in favour of frequent communion. Weekly and even daily communion appears to have been practised to a considerable extent in the early church. The first day of the week, indeed, often received the name of *dies panis*, the day of bread, with evident allusion to the observance of the sacrament on that day. That daily communion was practised by the apostles has been sometimes inferred from Acts ii. 42, 46, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of

bread, and in prayers. 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."

The Lord's Supper was instituted at first in the upper room of a private house, and from a passage of the Acts of the Apostles just quoted, it would appear that the communion was celebrated by the early followers of Christ in the houses of believers. But from I Cor. xi. 20, it is plain that the Corinthians must have had a separate place devoted to the observance of this rite, and to the exercises of public worship. In times of persecution, the early Christians observed the Lord's Supper wherever it could be done with safety, in secret places, in the cemeteries, in dens and caves of the earth. But whenever practicable, they celebrated this solemn ordinance in the buildings appropriated to public worship, and the consecration of the elements in private houses was expressly forbidden by the council of Laodicea.

Nothing is said in the New Testament as to the person by whom the Lord's Supper is to be administered. Our Lord himself was the first who dispensed the ordinance, and it is probable that the same office was afterwards discharged by the apostles. We learn from the writers of the second and third centuries, that it was the special office of the bishop or president of the assembly to administer the eucharist. According to Justin Martyr's account of the rite already quoted, the president of the brethren pronounced the form of prayer and praise over the elements, and the deacons distributed them among the communicants who were present, and conveyed them to those who were absent. Ignatius informs us that the ordinance could not be administered in the absence of the bishop. In the *Apostolical Constitutions* the dispensation of the eucharist is ascribed at one time to the chief priest, at another to the bishop. He is directed to stand before the altar with the presbyters and deacons, and to perform the office of consecration. For a long period it was forbidden to a presbyter to consecrate the elements if the bishop was present, that duty belonging to the bishop alone. But in the middle ages the bishops seldom officiated at the table of the Lord. The general rule in the primitive church was, that the bishop consecrated the elements, assisted by the presbyter, that the presbyter distributed the bread, and the deacon presented the cup. In the absence of the bishop the duty of consecration devolved upon the presbyter, and in such a case both the bread and the cup were distributed by the deacons. Sometimes the deacons took upon themselves the office of consecrating the elements, but this practice was forbidden by repeated ecclesiastical councils.

During the celebration of the Lord's Supper in the early Christian church, none but believers in full communion with the church were allowed to be

present; and all who were present partook of the ordinance. The consecrated elements were also sent by the hands of the deacons to such of the brethren as from sickness or imprisonment were unable to attend. The custom at length arose which, for a long period, prevailed in the ancient church, of administering the sacrament to infants. (See COMMUNION, INFANT.) Nay, even the ordinance was frequently administered to the sick when in the delirium of fever, and to penitents when on their deathbeds. Some were accustomed also to carry home a portion of the consecrated bread, and to lay it up for future use in a chest appropriated for the purpose, and when they had no opportunity of attending the morning service, they partook of a portion of the bread, and if a Christian stranger came to share in their hospitality, one of the first acts of kindness was to produce a portion of the sacramental bread, and break it between them, thereby hallowing their social intercourse, by joining together in a solemn ordinance, which they held in the most profound reverence, and the observance of which they regarded as necessary to their happiness both here and hereafter.

In the ancient Christian church, as we have seen, all the faithful were communicants, and the rule of St. Ambrose was regarded as admitting of no exception: "All Christians ought on every Lord's Day to partake of the Lord's Supper." It was not until the sixth century that the distinction came to be recognized between communicants and non-communicants. From this it afterwards became customary to keep consecrated bread, called EULOGIA (which see), for the purpose of offering it to such persons as chose to partake of it, instead of uniting in regular communion with the church. These persons were called *Half-way communicants*. After the general introduction of infant-baptism, the eucharist continued to be administered to all who had been baptized, whether infants or adults. The African church were accustomed to administer the ordinance to the dead, and even to bury with them some portion of the consecrated elements. Communicants in the early church wore a peculiar dress when partaking of the sacrament, probably white raiment; and the women wore white veils, called *dominicalia*. All the faithful were required to bring certain oblations or presents of bread and wine. The bread was wrapped in a white linen cloth, and the wine was contained in a vessel called *ama* or *amula*. These offerings were brought to the altar after the deacon had said, "Let us pray," and while the assembly were engaged in singing a hymn suited to the occasion. This custom was abolished in the twelfth century.

On the authority of Augustine we learn that during the celebration of the Lord's Supper, the communicants stood with their faces towards the east. The clergy first received the elements, then the men, and last of all the women. The communicants ad-

vanced to the table two at a time. They took the bread and the cup in their hands, and repeated after the minister the sacramental formulary, concluding with a loud Amen. The men received the elements with uncovered hands previously washed; the women made use of the dominical. From the ninth century the bread began to be put into the mouths of the communicants by the officiating minister, to prevent them from carrying it home. The practice of kneeling during the consecration, and distribution of the elements, was first introduced in the twelfth and thirteenth centuries, and did not become general till a period considerably later.

In regard to the nature of the bread which ought to be used in the Lord's Supper, a keen controversy was long carried on between the Greek and Latin churches, the former contending for the use of leavened, and the latter of unleavened bread. From the seventh century the Church of Rome began to use unleavened bread, a practice which was discontinued by Protestants at the Reformation, with the exception of the Lutherans. The eucharistic bread of the Romanists is styled the *Host* (which see).

The wine which our Lord used in the Supper was, of course, the common wine of Palestine, but the ancient churches universally mixed water with the sacramental wine. The *Armenians* used wine alone, and the *Aquarians* water alone, but both were regarded as heretics. The proportion of water mixed with the wine varied at different times, being sometimes one-fourth, at other times one-third. The Western church mixed cold water only; the Greek church did the same at first, but afterwards added warm water just before the distribution. In the third or fourth century it became customary in the Eastern church to hold up the consecrated elements before the people, in order to excite their veneration for the sacred mysteries of the sacrament. In the middle ages the *host* of the Latin church came to be worshipped in consequence of the dogma of transubstantiation being believed. This dogma was introduced into Gaul in the twelfth century, and into Germany in the thirteenth.

Both elements were universally administered to both clergy and laity until about the twelfth century, when in the Western church the cup began to be gradually withdrawn from the laity. (See CHALICE.) The Greeks retain substantially the ancient custom, and Protestants universally give the sacrament to both clergy and laity in both kinds. A certain form of words was used from early times in delivering the elements to the people, to which the people answered, Amen. The words spoken by the officiating minister were simply, "The body of Christ," and "The blood of Christ," to each of which expressions the people subjoined, Amen. The author of the *Apostolical Constitutions* speaks of the form in this manner: "Let the bishop give the oblation, saying, 'The body of Christ,' and let the receiver answer, Amen. Let the deacon hold the cup, and

when he gives it, say, 'The blood of Christ, the cup of life,' and let him that drinks it, say Amen." In the time of Gregory the Great, we find the form somewhat enlarged, thus, "The body of our Lord Jesus Christ preserve thy soul;" and before the time of Alcuin and Charlemagne it was augmented into this form, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life."

In the primitive Christian church, the Lord's Supper was retained in the simplicity of its original institution, and the ordinance was regarded as a memorial of the sufferings and death of Christ, and a means of strengthening the faith and increasing the love of his followers. In course of time highly figurative language began to be used, which implied, if understood literally, the bodily presence of Christ. During the Eutychian controversy, the notion was broached by some, that there was a union between Christ and the elements similar to that between the divine and human nature in the person of Christ. It was not, however, until the ninth century that the doctrine was promulgated of a real change of the substance of the elements in the Lord's Supper. (See TRANSUBSTANTIATION.) This, of course, naturally led to the worship of Christ in the sacrament. (See HOST, ADORATION OF THE), and the kindred dogma, that the Eucharist is a true and proper sacrifice for the sins of the living and the dead, or the souls in purgatory. (See MASS.) At the Reformation, in the sixteenth century, these dogmas of Rome were renounced by the Protestant party; but Luther, still cleaving to the literal interpretation of our Saviour's words, "This is my body," introduced the doctrine of CONSUBSTANTIATION (which see), signifying that although the elements remain unchanged, the real body and blood of Christ are received by the communicants along with the symbols. Zwingli, however, disapproving alike of the Romish doctrine of *Transubstantiation* and the Lutheran doctrine of *Consubstantiation*, maintained that the bread and wine were no more than a representation of the body and blood of Christ, and that there was nothing in the ordinance but a memorial of Christ. The Helvetic Reformer, however, in thus explaining the matter, has perhaps scarcely described the true nature of the Lord's Supper as it is understood by most Protestant churches. The elements are, doubtless, recognized as symbols or signs, but to the true believer they are something more, for they are seals of the covenant of grace, ratifying and confirming all its blessings as given over by Christ to his people, and received on their part by the exercise of a living faith.

LORD'S TABLE. See COMMUNION TABLE.

LORETTO (HOLY HOUSE AT), a house at Loretto, a small town in the States of the Church in Italy, which is held in great veneration by Romanists, as being the place where the Virgin Mary was born, and also the infant Jesus. The story of this wonderful house is implicitly believed by many Romanists. The outlines are briefly these: Helena,

the mother of Constantine the Great, found it at Nazareth about three centuries after the incarnation. It was carried by angels through the air in May 1291, and laid down by them on a little eminence in Dalmatia, where it attracted great attention, and performed miracles of healing. Doubts having arisen as to its character, the blessed Virgin, surrounded by angelic spirits, appeared to a priest, named Alexander, when on a sickbed, and informed him that in that house she was born, lived, received the message of Gabriel, and conceived the Son of God. She further told the priest, that the apostles had converted this house into a church; that Peter had consecrated its altar; that because insulted in Nazareth by infidels, and neglected by Christians, it was carried over by angels to Dalmatia; and that as a miraculous proof of all this, his health should be immediately restored. On awakening, Alexander found himself restored to health. The Dalmatians, however, were not long permitted to enjoy the gift of the house. On the night of the 10th December 1294, some shepherds, who were watching their flocks, beheld a house surrounded by uncommon splendour flying across the Adriatic, which separates Dalmatia from Italy. The holy house rested in a district called Lauretum, and hence the name, "The House of Loretto," which it retains to this day. Soon it became very famous as a place of pilgrimage, to which thousands resorted for devotion and miraculous cures. The number of pilgrims, however, greatly diminished in consequence of the bands of robbers which infested the neighbourhood; and the house again moved to a small hill near the road where the faithful might have access to it without being exposed to robbers. This new miracle greatly increased the reverence in which the house was held. The hill on which it now stood was the joint property of two brothers, who quarrelled about the rent they were to receive. Accordingly this miraculous house was once more transferred, and placed in its present site, a very short distance beyond the property of the unworthy brothers. And there the house remains till the present day.

The House of Loretto is thus described by one who visited the spot: "This holy house, that can thus fly or walk at pleasure, is about thirty-two feet long, thirteen feet wide, and eighteen feet high, with a chimney and small belfry. The walls are of stone. There is in it a small altar, the one dedicated by Peter; and on it is an antique wooden cross. On the right of the altar is an image of the Virgin Mary, with the infant on her arm, with the hair of each divided after the manner of the people of Nazareth. This image is surrounded with golden lamps, by whose constant glare and dazzle it is somewhat concealed. The Virgin and Son are most gorgeously decorated, and are brilliant with precious stones. This holy image was carried to France in 1736, but it was brought back with pious pomp; and welcomed by the discharge of cannon and the ringing of bells, it was borne to the holy house on a rich frame, car-

ried by eight bishops, on the 5th day of January, 1803.

"And the miracles wrought by this holy house are numerous and wonderful. It is hung round by the votive offerings in gold, silver, wax, and other materials, presented by those on whom miracles were performed. Pietro Barbo was there miraculously healed, and was informed by the Virgin that he would be elected Pope! He was so elected, and assumed the name of Paul II. He issued a bull, dated November 1, 1464, in which he speaks of 'the great wonders and infinite miracles' wrought by means of the Holy Virgin in this house. This house has been the pet of many a Pope, who have expended treasures upon it! And there it stands at the present hour, 'the most celebrated sanatory in Italy'—hung round by votive offerings of great value, visited by pilgrims from all parts of the world, and with a regular establishment of priests, sustained at an enormous annual expense, mainly collected from the beggar pilgrims. There also is the 'holy porringer,' in which pap was made for the infant Saviour, and which imparts wonderful sanctity to every thing that is put into it!" The Litany to the "Lady of Loretto" may be found in the "Garden of the Soul," and in most other Romish prayer-books.

LOTS (CASTING OF), a mode of determining an uncertain event by an appeal to the providence of God, which is made by casting or throwing something. Among the ancient Hebrews, the lot was resorted to frequently in disputes about property. It was in this manner that the land of Canaan was divided by Joshua, and frequent allusions occur throughout the Old Testament to this mode of settling disputed matters. Thus in Prov. xvi. 33, it is said, "The lot is cast into the lap; but the whole disposing thereof is of the Lord;" and in xviii. 18, "The lot causeth contentions to cease, and parteth between the mighty." From these passages it is not improbable, that the lot was employed in courts of justice in the days of Solomon. In criminal cases, as in Josh. vii. 14—18, we find the sacred lot called Urim and Thummim, resorted to in order to discover the guilty party. In many matters of great public interest, as in the election of Saul to the kingdom, appeal was often made to the lot. It is also referred to in Esther iii. 7, "In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar;" and Bishop Patrick remarks on the passage, "It was customary in the East, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he inquired what month was most fortunate, and found the month Adar, which was the last month in the year, answerable to

our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he inquired the day, and found the thirteenth day was not auspicious to them. (v. 13.) Some think for every day he drew a lot; but found none to his mind until he came to the last month of all, and to the middle of it. Now this whole business was governed by Providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the reversing or suspending his decree, and disappointing the conspiracy."

Not only in Old, but also in New Testament times, the practice of appealing to the lot is mentioned. Thus in the election of an apostle to fill the place of Judas, it is said, Acts i. 26, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Even at this day, as travellers inform us, the casting of lots is practised in the East in doubtful matters which it may be difficult otherwise to decide. Among the Moravians, also, in questions of importance recourse is had to the lot. This, however, is never resorted to but after mature deliberation and fervent prayer; nor is anything submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

LOTS (DIVINATION BY). See DIVINATION.

LOTS (FEAST OF). See PURIM.

LOTUS-WORSHIP. This flower, the *Nymphaea Lotus* of Linnaeus, and the Sacred Lily of the Egyptians, is an object of veneration in various heathen countries. The gods are frequently represented sitting on the flower of a lotus. Sir J. G. Wilkinson informs us, that Elôon, the Egyptian god of day, is thus represented on the monuments. "He is then," says he, "supposed to signify the sun in the winter solstice, or the rising sun; and the crook and flagellum, the emblems of Osiris, which he sometimes carries, may be intended to indicate the influence he is about to exercise upon mankind. The vase from which the plant grows is a lake of water, and the usual initial of the word *ma* or *moa*, water. 'They do indeed,' says Plutarch, 'characterize the rising sun as though it sprang every day afresh out of the lotus plant; but this implies, that to moisture we owe the first kindling of this luminary.'" With respect to the lotus plant on which the deity is represented seated, Sir John Gardner Wilkinson, remarks, that "it is always the *Nymphaea Lotus*, and in no instance the *Nelumbo*. And though this last is mentioned by several ancient authors among the plants of Egypt, it is never introduced into the sculptures as a sacred emblem, nor indeed as a production of the country; a fact which goes far to disprove one of the supposed analogies of the Egyptian and Indian objects of veneration. With regard to

the common lotus, so frequently represented as a favourite flower in the hands of the Egyptians, (as the rose or others might be in the hands of any modern people,) there is no evidence of its having been sacred, much less an object of worship."

Among the Hindus the lotus has been generally recognized as the symbol of *Brahma*, the creator of the world, who, poised upon a lotus leaf, floated upon the waters, and all that he was able to discern with his eight eyes, for he had four heads, was water and darkness. The lotus, accordingly, continues to be revered in the temples of the Hindus, as well as among the Buddhists of Thibet and Nepal; and a Nepaules bowed reverently before this plant as he noticed it in entering the study of Sir William Jones. The lotus is the emblem of the generative power of nature, and hence it is found accompanying the images of all the Hindu gods, who personify the idea of creation or generation. The symbol of the lotus has been carried by Buddhism from India into China, and even into Japan, where the god CANON (which see) is represented sitting upon a lotus.

LOVE (FAMILY OF). See FAMILISTS.

LOVE-FEASTS. These feasts, as they were practised among the primitive Christians, have been fully described in the article AGAPE (which see). Imitations of the custom are found in a few modern churches. Thus the Moravians have from time to time meetings of the Brethren, at which refreshments are handed round, while addresses are delivered upon religious subjects, varied with singing hymns, and reading the Scriptures. Love-feasts are held among the Wesleyan Methodists quarterly, to which persons are admitted by ticket or a note from the superintendent. The meeting begins with singing and prayer, afterwards small pieces of bread or plain cake with water are distributed, and all present eat and drink together in token of brotherly love. After a few addresses, a collection is made for the poor, and the meeting is closed with prayer.

LOW CHURCHMEN, a name often given to the Evangelical party in the Church of England, who are generally understood to hold and to teach the pure doctrines of the Protestant Reformation. They disavow all sympathy with the Tractarian or Romanizing party. (See ANGLO-CATHOLICS.) A party existed in the reign of Queen Anne, bearing the name of Low Churchmen. They were understood, however, to be latitudinarian in their sentiments, and their doctrinal teaching had a tendency towards Socinianism. But the Low Churchmen of the present day have received their name in consequence of the low views which they are believed to entertain on the subject of the authority of the church, and the apostolical dignity of the clergy. Their theological views are generally considered to be more strictly Calvinistic than either the High or the Broad Church party. The Low Churchmen are at present a minority in the Church of England, but occupy a high place in public estimation. Their zeal

and activity in the support of missions both at home and abroad, are shown in the warm support which they lend to the Church Missionary and Pastoral Aid Societies, as well as to religious and benevolent institutions generally. "The Evangelical party in the Church of England," says Mr. Marsden, "claims to represent, both in Church polity and doctrinal theology, the principles of the Reformation, as the Reformation was understood and practised, down to nearly the close of the reign of James I. Amongst them are to be found some who hold the Divine right of episcopacy and the necessity of an apostolical succession; but these are the exceptions. In general they maintain, rather, that episcopacy is a wise and ancient form of government than that it is essential to the constitution of a church. They do not hesitate to recognize Presbyterian Churches, nor do they deny the claims of orthodox dissenters. Orders may be valid, though irregular, and churches may be defective in many points and yet possess all that is essential to constitute a church. The unity of a church consists in the spiritual dependence and vital union which each member of it possesses with Christ, the church's head. In doctrine, the Low Church party place justification by faith only, in the foreground; they preach the total fall of man in Adam, and the necessity of the new birth; and they differ from High Churchmen in asserting that this new birth, or regeneration, does not of necessity take place in baptism, and they deny that it is inseparable from it. Of both the sacraments, indeed, they hold that they do not necessarily convey grace; but only to those who partake of them aright. In their ministrations the doctrines of redemption are made prominent. They have occasionally been charged with neglecting to inculcate the ordinary duties of life; but Antinomianism, which would be the result of such neglect, seldom makes its appearance in their flocks. The party is often termed Calvinistic; but the word is not very accurately employed. Many are Evangelical Arminians, and not a few, who are content to accept the name of Calvinists, hold, in fact, the disputed points nearly as Arminius held them. It is singular, perhaps, that amongst the evangelical clergy the writings of Calvin should be little read, and, indeed, scarcely known. A society was formed within the last few years for the publication of Calvin's works; it met with little encouragement, and entailed, we have understood, a heavy loss on its projectors. About the same time the Parker Society was instituted, for republishing the divines of the English Reformation, and met with complete success."

LOW SUNDAY, the octave of the first Sunday after Easter-day, as being a festival, though of a lower degree. It is called in the Roman church the *Dominica in Albis*.

LOXIAS, a surname of *Apollo* as the interpreter of *Zeus*.

LOXO, a surname of the Grecian goddess *Artemis*.



LOYOLA (IGNATIUS). See JESUITS.

LUA, one of the ancient Italian goddesses, to whom the arms of a conquered enemy were dedicated and burnt as a sacrifice in her honour.

LUCAR, CYRIL, (CONFESSION OF), a remarkable Confession of Faith drawn up by Cyril Lucar, patriarch of Constantinople, and published at Geneva in 1630, in the Latin language. It is divided into separate articles, with Scripture proofs appended to each. Lucar had firmly resisted the project of uniting the Greek with the Latin church, and his design in publishing the Confession appears to have been to bring about, if possible, a union of the Greek with the Reformed church. It agrees in almost every point with the doctrine and discipline of Calvin, and shows evidently, on the part of the author, a strong desire to bring about a reformation of the Greek church. The Greeks to this day strenuously deny the authenticity of Lucar's Confession, but there is a mass of positive testimony in its favour, which places it beyond a doubt. A second edition was published by the author, with some additions and improvements, during the year 1633. Various editions appeared also after his death, particularly in Holland, where it attracted much notice.

LUCERIA, a surname of *Juno*, as the giver of light, the name being derived from Lat. *lux*, light.

LUCERIUS, a surname of *Jupiter* among the ancient Romans.

LUCERNARIUM (from Lat. *lucerna*, a lamp), a name given to the evening service, in the early Christian Church, because it commonly began when darkness came on, and it was necessary to light up the apartment.

LUCIA'S (St.) DAY, a festival observed by the Church of Rome on the 13th of December.

LUCIANISTS, the followers of Lucian, a presbyter of Antioch, in the beginning of the fourth century, who held opinions in regard to the Person of Christ akin to those which were afterwards maintained by the *Semi-Arians*. The school which he founded at Antioch became famous, and amongst his scholars were several of the heads of the Arian party, particularly Eusebius of Nicomedia, Maris, and Theognis. It is doubtful whether Lucian himself held Arian opinions, but historically speaking, Dr. Newman thinks that he may almost be considered as the author of Arianism. Epiphanius says, that he considered the Word in the Person of Christ as the substitute for a human soul; and although he suffered martyrdom at the hands of heathen persecutors, A. D. 311, there is too much reason for believing, that his theological views were far from being orthodox, as there is clear evidence that he was under excommunication during three successive patriarchs. It is pleasing, however, to know that ten or fifteen years before his martyrdom he was reconciled to the church, and in all probability at that time he would renounce the heretical sentiments he may have previously entertained. Chrysostom's panegyric on the

festival of his martyrdom is still extant, and both Ruffinus and Jerome speak of him in terms of high eulogium. But whatever may have been the character of the man, it is an undoubted fact, that the *Semi-Arians* adopted his creed, which is extant. During the interval which elapsed between the Nicene council in 325 and the death of Constantius in 361, Antioch was the metropolis of the heretical, as Alexandria was of the orthodox party. From Antioch originated the attack upon the church after the decision of the council of Nice. In Antioch the heresy first showed itself in the shape of *Semi-Arianism* when Lucian's creed was produced. There, too, in this and subsequent councils, negotiations on Arianism were conducted with the Western church. At Antioch lastly, and at Tyre, a suffragan see, the sentence of condemnation was pronounced upon Athanasius. The *Lucianists*, therefore, may well be considered as having exercised an influence which long survived the death of their leader.

LUCIFERIAN, the followers of the famous Lucifer, bishop of Cagliari in Sardinia, in the fourth century. The first appearance which this keen and, indeed, somewhat intemperate opponent of the Arians makes in ecclesiastical history, is as legate along with Eusebius of Vercelli, from Pope Liberius to the great council of Milan, which was held in 355. The Emperor Constantius presided, and so offensive to the Arian emperor was the violence of Lucifer, that he was first cast into prison, and then driven from place to place as an exile. The many hardships and cruelties, however, to which he was exposed, had little or no effect in subduing his fiery and irascible temper, which at length alienated from him both the eastern and western clergy, and even Athanasius himself, whose cause he had so warmly espoused. His followers, who received the name of *Luciferians*, were few in number, but they regarded themselves as constituting the only pure church on earth. A rooted aversion to *Arianism* was the one prevailing sentiment which bound them together as a body. They held that no Arian bishop, and no bishop who had in any measure yielded to the Arians, even although he repented and confessed his errors, could enter the bosom of the church without forfeiting his ecclesiastical rank, and that all bishops and others who admitted the claims of such persons to a full restoration of their privileges, ought to be regarded as outcasts from the Christian communion.

LUCINA, the goddess among the ancient Romans who presided over childbearing, and in this character, also, a surname of *Juno* and *Diana*. On the occasion of the birth of a son in families of rank, it was not unusual to have a *Lectisternium*, in honour of *Juno Lucina*.

LUCRINA, a surname of *Venus* derived from the Lucrine lake, near which stood a temple to her honour.

LUDI APOLLINARES. See APOLLINARES LUDI.

**LUDI FUNEBRES** (Lat. funeral games), celebrated at the funeral pyre of distinguished persons among the ancient Greeks and Romans. They were private entertainments given by survivors in honour of their deceased friends, and were sometimes continued for two or three days. See **FUNERAL RITES**.

**LUDI LIBERALES**. See **DIONYSIA**.

**LUDI MAGNI**. See **CIRCENSIAN GAMES**.

**LUDI MARTIALES** (Lat. martial games), celebrated every year among the ancient Romans, in the circus, on the 1st of August, in honour of *Mars*, the god of war.

**LUKE'S (ST.) DAY**, a Romish festival held on the 18th of October in honour of Luke the Evangelist. It is observed in the Greek church on the same day.

**LUNA**, the moon, worshipped both among the ancient Greeks and Romans. The latter are said to have received this mode of worship from the Sabines, in the time of Romulus. Servius Tullius built a temple in honour of this goddess on the Aventine hill, which was followed afterwards by another on the Capitoline, and a third on the Palatine hill. See **MOON-WORSHIP**.

**LUPERCA**, a goddess among the ancient Italians, who was said to have nursed Romulus and Remus in the form of a she-wolf. She was the wife of *Lupercus*, and has sometimes been identified with **ACCA LARENTIA** (which see).

**LUPERCALIA**, one of the most ancient festivals celebrated by the Romans on the 15th of February every year in honour of *Lupercus*, the god of fertility, or as various writers, both Greek and Roman, allege, in honour of *Pan*. Plutarch calls it the feast of wolves, and declares it to have been of a laustral or ceremonially purifying character. He adds that it was the generally received opinion, that the Arcadians, at the period of their immigration into Italy under the conduct of Evander, introduced it among the natives. But in whatever way it may have first come among the Romans, it was in some way or other connected with the well-known legend that Romulus and Remus, the first founders of Rome, were suckled by a she-wolf, and, accordingly, the rites of the *Lupercalia* were observed in the *Lupercal*, which was supposed to have been the place where this strange nursing was carried on. On the appointed day of the festival, the **LUPERCI** (which see), assembled and offered sacrifices of goats and young dogs. The ceremony which followed was of a peculiar kind, and difficult of explanation. Two youths of high rank were led forward to the *Luperci*, who, having dipped a sword in the blood of one of the victims which had been sacrificed, touched their foreheads with it; after which some of the other priests advanced forward and wiped off the blood with a piece of woollen rag which had been dipped in milk. The youths now burst into a fit of laughter, and forthwith the general merriment which characterized this festival began. The priests having

feasted themselves, and indulged freely in wine, covered their bodies over with the skins of the goats which they had sacrificed. Thus fantastically dressed they ran up and down the streets brandishing thongs of goat-skin leather, with which they struck all they met, particularly women, who hailed the infliction of the sacred lash as a species of ceremonial lustration. This festival was long observed in commemoration of the founding of Rome, but having been neglected in the time of Julius Caesar, it was revived by Augustus, and continued to be celebrated until the reign of the Emperor Anastasius.

**LUPERCI**, the most ancient order of priests among the Romans. They were sacred to *Pan*, the god of the country, and particularly of shepherds, whose flocks he guarded. Plutarch derives the name from *lupa*, a she-wolf, and traces the origin of their institution to the fabulous she-wolf which suckled Romulus and Remus. They formed originally a college, consisting of two classes, the *Fabii* or *Fabiani*, and the *Quinctilii* or *Quinctiliani*. In regard to their precise number originally, we have no certain information. It is most probable that their office was not for life, but only for a certain time. They were held in great honour among the people. Julius Caesar instituted a third class of *Luperci* under the name of *Julii* or *Juliani*, endowing them with certain revenues, of which, however, they were afterwards deprived. At first the *Luperci* were taken from the higher classes of society, but in course of time the whole order fell into disrepute.

**LUPERCUS**, an ancient Italian god, worshipped by shepherds, under the idea that he protected their flocks from wolves, and also rendered the sheep more fruitful. He has not unfrequently been identified with the god *Pan*. In honour of *Lupercus*, the ancient festival **LUPERCALIA** (which see), was annually celebrated.

**LUSTRATION**, purification from ceremonial defilement. This was effected from very early times by **ABLUTION** (which see) in water. Among the ancient Greeks and Romans, sacrifices were generally accompanied by lustrations, which were performed by sprinkling water by means of a branch of laurel or olive, or by means of the *aspergillum*, as it was called among the Romans, or *chernips* among the Greeks. Individuals, cities, and even states underwent solemn lustration when defiled by crime, or, as was often done, with a view to call down the blessing of the gods. Fields were lustrated at the **AMBARVALIA** (which see), and sheep at the **PALILIA** (which see). The armies of the Romans were lustrated before taking the field, and their fleets before setting sail. On all these occasions sacrifices were offered, and the victims cut into pieces were carried three times round the object to be lustrated; prayers being all the while offered to the gods. Whenever Rome itself, or any other city in the empire, was visited with any calamity, the uniform practice was forthwith to subject it to lustration. The whole





Luther.

Roman people, indeed, underwent lustration every five years, when sacrifices called *Suoclaurilla* were offered, consisting of a pig, a sheep, and an ox. The people assembled on the occasion in the Campus Martius, and sacrifices having been offered, the victims were carried thrice round the multitude. This ceremony was called a *lustrum*, and being a quinquennial rite, the word was often used to denote the space of five years.

LUTEL (Lat. earthy), a term of reproach applied by the *Origenists* to the orthodox in the ancient Christian church.

LUTHER (MARTIN). This illustrious Reformer was born at Eisleben in Saxony, on the 10th November 1483, and on the following day he was baptized by the name of Martin, in honour of the saint on whose festival he was born. His parents were at that time in humble circumstances, but of industrious habits, and correct moral character. Martin was sent to school at a very early age. His father was a man of warm unaffected piety, and might often be heard praying beside the bedside of his son, that the Lord would make him partaker of his grace, and fit him for usefulness in propagating the pure doctrine of Christ. To his dying hour Luther spoke with the greatest respect of his parents, but at the same time he was wont frequently to say that they had acted towards him with too much severity in his childhood. "My parents," he confesses, "treated me with so much strictness, that I became perfectly spirit-broken, ran away to a monastery, and became a monk; their intentions were good, but they knew not how to apportion the punishment to the offence." He remained under his father's roof till he had attained his fourteenth year, when he was sent to Magdeburg to prosecute his studies. Here he remained only a year when he removed to Eisenach, where his mother's relatives resided. In this place he became connected with a choral school, at which the sons of indigent persons were received and instructed gratis, while in return they were expected to sing during Divine worship in the churches, and also from house to house when they solicited contributions, and thus aided the funds of the institution. Such a mode of earning his bread was sufficiently humiliating to young Luther, and it gave him no small relief, therefore, when a pious woman of the name of Cotta took him into her house, where he was enabled to apply to his studies without being distracted by anxiety about his worldly support. In his eighteenth year, in 1501, Martin Luther went to study at the University of Erfurt, where his father, whose circumstances had before this time undergone considerable improvement, supported him, though with great personal exertion and sacrifice. Having studied philosophy with diligence and success, he began to turn his attention to the subject of jurisprudence. While thus engaged in the acquisition of useful knowledge, he met with a Latin Bible in the library at Erfurt, which on careful examination he found to

be a treasure of divine knowledge. His attention was particularly attracted by the history of Hannah and her son Samuel, which he read with peculiar delight. This perhaps tended to give him a relish for the Word of God, and an earnest desire to be more fully acquainted with its precious contents.

Luther now devoted himself to the study of scholastic divinity, in which every educated man of that time was expected to be versed. Nor was this to him an unprofitable acquisition, preparing him as it did for fighting all the more successfully the battles of the Reformation. His health, however, was not a little injured by the assiduity with which he prosecuted his researches into the doctrines of the schoolmen. In consequence of excessive mental exertion, a deep shade of melancholy settled upon his spirits, and rendered his youthful days unhappy. Struggling against this painful depression, he persevered in his studies, and obtained from the university the degree, first of Bachelor, and then of Doctor of Philosophy. He now began to give public lectures on various subjects, particularly on the physics and morals of Aristotle. While thus immersed in secular pursuits, a singular and awful event occurred which suddenly gave a new direction to his whole future life. This was the sudden death of his intimate friend Alexius, who, while standing by his side, was killed in a moment by a flash of lightning. An event of this kind produced a powerful effect upon the susceptible mind of Luther. He resolved to assume the monastic profession, and accordingly, he was enrolled in a monastery of Augustine friars. The motives by which he was actuated in taking this apparently precipitate step, he thus explained sixteen years later:—"I was never in heart a monk, nor was it to mortify the lust of fleshly appetites, but tormented with horror and the fear of death, I took a forced and constrained vow." The order which Luther joined was marked for its discipline and regularity. His ardent wish in becoming a monk was to obtain peace with God by religious exercises, but in this he was disappointed, and he sought in vain amid profound darkness to obtain the light of life. His formal entry into the convent took place in 1506. He continued a few years in the monastery, where all his time which was not spent in exercises of devotion or penance was employed in ardent study. At this period Luther perused with diligence the writings of Augustine. The strictness and abstemiousness of his monastic life undermined his naturally strong constitution. Fits of depression frequently came over him. Once on an occasion of this kind, he locked himself into his cell for several days, refusing to admit any one; and at last his door being broken open, he was found in a state of insensibility, from which he was recovered by means of music, of which he was passionately fond, and which was his sole recreation.

In 1508, Luther was invited to occupy a chair of philosophy at Wittenberg; but although he accepted

this office, he still retained his monastic connection, and accordingly, he took up his residence in a house of the same order in Wittenberg. His lectures both on physics and moral philosophy were much admired and well attended. In a short time, however, after he had taken up his residence at the university, he was called by the senate to fill the office of preacher, which, though he shrunk from it at first on account of its heavy responsibility, he was at length prevailed upon to accept. With great diffidence he first made trial of his powers in the monastery, then in the private chapel of the castle, and publicly in the parish church. His pulpit addresses, which were characterized by much unction, and very frequent appeals to the Word of God, were received with unusual approbation. Not long after this he was invested with the honourable title of Bachelor of Theology, and at the same time he acquired the right to give theological lectures. This was the position best suited to his inclinations and peculiar gifts. He now felt himself in his proper sphere, and therefore, he devoted his whole energies to the high duties of his sacred calling. He gave lectures on the Old and New Testaments, which displayed so minute an acquaintance with the Word of God, as well as with the writings of the Fathers, that he speedily earned for himself a high reputation as a theological lecturer.

The estimation in which Luther was held among the Augustinian monks led Staupitz, the vicar-general of the order in Germany, to select him as a suitable person to undertake a mission to Rome. The object of this mission, according to some writers, was the settlement of disputes which had arisen in his order; according to others, to obtain permission for invalid brethren to eat meat in cases of great bodily weakness. Whatever may have been his errand, he set out for Rome in 1510. His feelings on coming in sight of the great city he thus describes: "When I first beheld Rome, I fell prostrate to the earth, and raising my hands, exclaimed, God save thee Rome, thou seat of the Holy One; yea, thrice holy from the blood of the sainted martyrs, which has been shed within thy walls." The veneration, however, with which he first looked upon the city, speedily gave place to very different feelings. The frivolity and corruption of the lower grades of the clergy, and the infamous lives of the superior orders, awakened in his mind the utmost indignation, and even contempt. Yet in spite of all these enormities, he still considered Rome a place of extraordinary sanctity, and he returned home to Germany a firm believer in the Holy Father. As an acknowledgment of Luther's merit as a lecturer, as well as on account of the skilful execution of his Roman mission, the title of Doctor of Divinity was conferred on him at the instigation of Staupitz. In Wittenberg, his popularity and influence daily increased. Such was the confidence reposed in him, that he was intrusted with the superintendence and visitation of

about forty monasteries, which were subject to the jurisdiction of the vicar-general. This office afforded him ample opportunity of becoming acquainted with the vices and defects of a monastic life, and thus tended to prepare and qualify him for afterwards undertaking the responsible duties of a Reformer. The different offices, both secular and spiritual, which he was now called upon to discharge, formed also an admirable training for his future sphere of action. Meanwhile, he was a most devoted son of the Romish church, and firm believer in the infallibility of the Pope.

Till the year 1517, Luther had continued quietly to prosecute his work as a preacher of the gospel, and a lecturer on Theology, to the edification of many, who eagerly longed for a clear and intimate acquaintance with Divine truth. An event, however, occurred at this time, which opened up for him an entirely new career. The Papal treasury had become well nigh exhausted, and the sale of indulgences was resorted to with the view of opening new resources. John Tetzel, a Dominican friar, was selected as an active agent in carrying on this lucrative trade. Travelling through Germany, this unscrupulous monk had reached Jüterbock, in the neighbourhood of Wittenberg, when Luther, disgusted at the shameless traffic in indulgences, preached against them as tending openly to encourage immorality, and he even published a sermon on the subject. He had now entered the field against the abuses of the Church of Rome, and on the 31st of October 1517, he took a still bolder step by affixing to the church of the castle of Wittenberg, ninety-five Theses or sentences on the sale of indulgences, challenging any man to a public disputation on the point. "This," says Püzer, "was the first electric flash from the torch that was kindled at the martyred Huss's funeral pile, and, reaching the remotest corner of the land, gave the signal of mighty future events." "In less than fourteen days," writes a contemporary, "these Theses were read through every part of Germany; and ere four weeks had elapsed, they had overspread the whole of Christendom, as if the angels of heaven had been the messengers to exhibit them to universal gaze." The wonderful effect produced by the publication of Luther's Theses moved Tetzel to attempt a reply. He issued accordingly, at Frankfort on the Oder, a series of one hundred and six propositions, designed to establish the authority of the Pope, as well as of all the clergy deputed by him, to forgive sins. In this production of the Dominican monk, the Propositions of Luther were one and all condemned as an accused heresy.

In the beginning of the year 1518, a meeting of Augustine monks took place at Heidelberg, at which Luther, according to invitation, attended. Here, before a large assembly, he disputed against five doctors of divinity upon twenty-eight theological and twelve philosophical Propositions, and the argumentative power, as well as scriptural research, which he

brought to bear upon the traditional dogmas of the church, showed him to be a polemic of no common order. On his return to Wittenberg, he wrote, in answer to Tetzel's Counter-Propositions, his Resolutions or explanations of his Theses, a treatise in which he brought prominently forward the truth that no man could be justified but by faith; and defending himself with great ability against the charge of heresy, he declared his intention of keeping to the Holy Scriptures, the resolutions of Councils and the Papal decrees. This publication he sent to the Pope, Leo X., accompanied by a very humble letter, dated 30th May 1518. The enemies of Luther now assailed him on every side, but he stood his ground with intrepid manfulness. At the conclusion of one of the pamphlets, which he published at this time, he breaks forth in these impassioned words: "Now, farewell, thou blasphemous, corrupt, unholy Rome! At length the wrath of God is coming over thee, as thou hast deserved; because, notwithstanding the many prayers that have been so continually offered for thee, it has been thy unceasing endeavour to become more abominable. We would have healed Babylon, but she is not healed; forsake her, that she may become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; wild beasts of the desert shall be there; their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the cormorant and bittern shall possess it; and let the line of confusion be stretched out upon it, that it may remain full of idolaters, perjurers, apostates, and murderers! Beloved reader, fare thee well! forgive that warmth, with which grief and indignation of heart have filled my speech."

The keenness with which the controversy was maintained on both sides, awakened so wide an interest among all classes of the people, that the Emperor Maximilian wrote a letter to the Pope claiming his interference, and offering to secure the thorough execution of his decree whatever it might be. Leo, however, though seated in the Pontifical chair, was too indifferent to all that regarded religion to take any active concern in what he considered as a mere monkish quarrel. At the instigation of others, he called upon the Elector of Saxony to withdraw his protection from Luther, and as a proof of his obedience to the papal chair, to deliver the heretical monk to the Cardinal legate Thomas Cajetan, to whom his Holiness had given the following explicit instructions:—"The Cardinal shall immediately summon Luther, who is to be regarded as a confirmed heretic, and compel him to appear before him, and in case of need to call in the assistance of the civil power. When in Rome, he shall be kept in safe custody, till further orders are given to bring him before the Apostolic chair. But if he shall humble himself, and give true signs of repentance before the Cardinal, and freely and spontaneously beg forgiveness, the Cardinal is empowered to

receive him again into the bosom of the church. Should he however persist in obstinacy, and the legate not succeed in seizing his person, he is commanded to declare him, and all who adhere to and follow him, heretics, excommunicated, and accursed. All the members of the empire are commanded, under pain of anathema and interdict, to lend assistance to the legate, in the execution of his commission."

Luther was forthwith summoned to Rome to answer to a charge of heresy, but he refused to obey the summons, declaring his readiness, however, to appear and to defend his cause before pious, impartial, and learned judges in Germany. The university of Wittenberg, and others friendly to him, interceded with the Pope, and accordingly the citation to Rome was changed into a summons to Augsburg, which Luther declared his intention to obey. Some kind friends, concerned for the safety of his valuable life, attempted to dissuade him from his purpose, but regardless of danger, and confiding in the protection of heaven, he set out for Augsburg, which he reached unharmed, and took up his lodgings in an Augustine convent. He had three interviews with the Cardinal Cajetan, the Pope's legate, at each of which he used all the arguments he could command to induce Luther to renounce his heresies; but all was unavailing. That nothing might be left undone to effect a settlement of the dispute, Luther addressed two letters to the Cardinal, offering to remain silent on the controverted points, provided equal silence were imposed upon his adversaries. But to neither of his letters did he obtain a reply; and accordingly, he quitted Augsburg. The legate complained bitterly to the Elector of Luther's sudden departure, and entreated Frederic either to send Luther to Rome, or to expel him from his dominions. Finding that the prince, who had so generously thrown the shield of his protection over him, might now on his account be brought into collision with the Pope, he resolved that rather than bring the Elector into trouble, he would leave his territories, and commit his way unto the Lord. This determination, however, was changed, and the Elector rejected the Cardinal's proposal to expel him from his dominions.

Notwithstanding the urgent representations of Cajetan, the Pope took no active steps against Luther, but contented himself with issuing a general decree, in which the Papal doctrine respecting indulgences was confirmed, and every tenet to the contrary was forbidden under pain of excommunication. Leo finding that Cajetan had failed in accomplishing the object of his instructions, dispatched a new agent in the person of Charles John Miltitz, Papal Nuncio and Privy Councillor, with general instructions to adopt whatever steps he might consider best fitted to put an end to the dispute. This papal emissary arrived in Saxony towards the close of 1518, bringing with him the *Golden Rose*, as a present from the Pope to the Elector Frederic. Miltitz had the saga-

city to perceive that matters were in a very different state in Germany from what had been represented at Rome. He soon saw the general popularity of Luther's cause, and the necessity therefore of adopting conciliatory measures. He solicited a meeting with him therefore at Altenburg. The Elector consented to this arrangement, and Luther appeared on the day appointed. The nuncio was favourably impressed with the aspect and address of the Reformer, conversed with him with the utmost apparent candour, and was seemingly affected even to tears. Luther declared his readiness to listen to the proposals of the nuncio, and at his suggestion he addressed a letter to Pope Leo, promising to be silent on the subject of indulgences, if silence were likewise imposed on his adversaries, and declaring that he would admonish the people zealously to honour the Roman church.

Thus the controversy seemed on the point of being amicably terminated, but an event occurred almost immediately after, which rendered Luther's reconciliation with Rome almost hopeless. Dr. Eck, the author of the Obelisk, had challenged Carlstadt to a public disputation on the contested points of theology, and in thirteen Theses which he had written in preparation for the discussion, he attacked Luther's declaration on indulgences. Luther opposed these by thirteen other Theses, in which he declared that the assumption of the Church of Rome to be the head of all other churches is contradicted by the approved histories of eleven hundred years, by the text of the Holy Scriptures, and by the resolutions of the council of Nice. A public discussion, accordingly, was held in Leipsic, between Eck on the one side, and Carlstadt and Luther on the other. The first week the dispute was between Eck and Carlstadt on the subject of Free-Will; and on the second week the discussion was between Eck and Luther on the primacy of the Pope. In the third week, Eck again disputed with Luther on repentance, purgatory, indulgences, and the power of the priesthood to forgive sins. The last three days were spent in discussions between Eck and Carlstadt. The universities of Paris and Erfurt were proposed and accepted as arbiters in the dispute, but Luther reserved to himself the power of appeal from the universities to a council. In the course of the debate, the Reformer made a concession of which he afterwards repented, acknowledging the Pope as Lord of the church by human consent. He had said enough, however, to rouse the anger of his opponents, who lost no time in laying before the Elector of Saxony serious complaints respecting Luther's heresies. This led to a counter declaration on the part of Luther and Carlstadt; and besides, Luther was called to publish a reply to the Franciscans, who charged him with having written fifteen heretical propositions. While thus engaged in sharp contention, and harassed by opposition from many quarters, the heart of the Reformer was cheered by

learning that his conduct in the Leipsic disputation was warmly approved, and that his writings had been very favourably received both in Italy and France. The Hussites of Bohemia addressed to him letters of congratulation on the noble stand which he had made against the corruptions of the church. Thus encouraged to proceed in the work of Reformation, Luther published several treatises on points of theology, which attracted great attention, and increased his popularity. Among these may be mentioned a Sermon on the Sacrament of the Body and Blood of our Lord, with a frontispiece representing the sacramental cup. In this production the Romish doctrine of the efficacy of the sacraments *ex opere operato* was assailed with great ability, and the necessity of faith on the part of the communicant was clearly proved from Scripture. In regard to the denial of the cup to the laity, Luther maintained that the Bohemian church was guilty of no heresy in administering the sacrament in both kinds, and that it was by all means desirable to celebrate the sacrament exactly as Christ had instituted it when on earth. The publication of this sermon caused a great sensation, not only in Saxony, but in various other parts of Germany, and particularly in Bohemia, where it was the means of adding no fewer than six thousand persons to the body of the reformed.

Miltitz, the Papal nuncio, was exceedingly anxious to bring to a satisfactory settlement the dispute between Luther and the Pope. To effect if possible this object, he had frequent interviews with the Reformer, but without success. Towards the end of August 1520, the Augustines held a general chapter in Eisleben, at which the nuncio attended, and prevailed upon them to use their influence with Luther to induce him to make formal submission to the Pope. A bull of excommunication was daily expected from Rome, and more especially as Eck, the violent enemy of Luther, had proceeded thither a few months before. The enemies of the Reformer were unwearyed in their attempts to injure him, by propagating calumnies and misrepresentations in regard both to his motives and sentiments. To obviate the evil influence of these rumours upon the minds of rulers and men of power, he addressed explanatory letters to several, and among others to Charles V., who had been shortly before chosen Emperor of Germany.

About this time, Luther published a Treatise on Good Works, in which he set forth Faith in contradistinction to Works, as the sole ground of man's justification before God. This of course struck at the root of the Romish doctrine on the subject of justification, and placed Luther in an attitude of complete antagonism to the creed of the church. He was induced by Miltitz, however, to take one more step to bring about a reconciliation, by addressing a letter to the Pope, along with a short Essay which he had written on Christian Liberty. His letter to Leo X. breathed so strong a spirit of independence, that the



only result which was likely to flow from it was, that matters must ere long come to a crisis. "Although I have been compelled," says the bold and intrepid Reformer, "by some of your unchristian flatterers, who have utterly without provocation assailed me, to appeal to a free and Christian council; I have still never suffered my mind to be so far estranged from you, as not from my inmost heart to have wished the best things for you and the Papal chair, and made them the subject of my earnest daily prayer to God. I supplicate you, Holy Father Leo, to accept my apology, and believe me to be a man, who would be far from any attempt to be untruthful towards your person, and be assured that I am rather filled with the warmest sentiments of regard and veneration. To every man I am prepared to give way in all things, but the word of God I dare neither abandon nor deny. Yet it is true I have handled the Romish court rather roughly, but neither you, nor any man on earth, can deny it to be vile and more abominable than ever was Sodom, Gomorrah, or Babylon; and so far as I can perceive, its wickedness is neither to be reformed nor rooted out, but is practised so shamefully in the face of day, that the Romish church, in former times so holy, is now become a den filled with every crime, a sink of all iniquity, the metropolis and empire of sin, death, and everlasting destruction. While you, most Holy Father Leo, sit like a lamb among wolves, and like Daniel among the lions, or Ezekiel among the scorpions, what can you, who are but an individual, do against such a host of monsters? And although you might chance to have the countenance of three or four learned and pious Cardinals, what are they amidst so great a host? Sooner would you fall by poison, than succeed in checking so vile a pestilence. The glory of the Pontificate is departed. The wrath of God is come upon it for ever. Hostile to a general council, unwilling to receive correction, or submit to be reformed; still a violent unchristian demeanour will not prevent the fulfilment of what has been declared respecting the mother of harlots the ancient Babylon. 'We would have healed Babylon, but she is not healed, forsake her.'—Jer. li. Therefore it has always grieved me, Oh, pious Leo, that you have become Pope in such a time as this. You were worthy to have been Pope in better days. The Romish chair is unworthy of you, the Evil Spirit should rather be chosen to fill it, for he assuredly has more influence in Babylon than you."

Before this letter was written, a bull of excommunication against Luther, containing a formal condemnation of his writings, had been despatched from Rome by the hands of Eck, and the language of the letter just cited was not likely to induce its recall. The Papal bull met with little encouragement in Germany, and independently of the nature of the document, great offence was taken that the personal enemy of Luther was chosen as its bearer. The Reformer now drew up an appeal from the Pope to

a council; and in a letter to Spalatin, he says, "I despise it, and pull it in pieces as a wicked, lying, and infamous bull." The people in some places now began to burn the writings of Luther, and in return he caused the papal decretals to be committed to the flames in the presence of a crowd of doctors, masters of arts, and students; and throwing the bull of excommunication into the fire with his own hands, he exclaimed, "Because thou hast grieved the saints of the Lord, so mayest thou be grieved and condemned by the everlasting fire." After this decisive step by which he openly threw off the Papal yoke, he published a declaration vindicating his conduct.

Luther now felt as if entirely set at liberty, the tie which had so long bound him to Rome being finally and for ever severed. From this time he assumed the attitude of an open and uncompromising foe of the Pope and all his emissaries. Not that he was insensible of, or indifferent to, the danger of his position, but he was so firmly impressed with the belief that the truth of God was on his side, that he felt no inclination to shrink from the responsible work which he had undertaken. He acquired fresh stimulus by the issuing of a bull from the Pope. With indefatigable industry he wrote pamphlet after pamphlet, exposing the errors both in doctrine and practice of the Church of Rome. His enemies were enraged, and such was the madness of their resentment, that had not a special Providence watched over his valuable life, it would have been sacrificed without remorse.

About the middle of the year 1520, Luther published an address to the Christian nobles of Germany, containing proposals for a comprehensive reform of the church, and exhibiting a lively portraiture of the abuses which in the course of time had crept into its constitution and government. When Luther wrote this address, he did not regard a total breach with the Pope and the church as necessary, but trusted, or at least hoped, that a complete reformation of abuses might yet be effected. But on the 3d of January 1521, the Papal bull of excommunication against him was repeated, and the previous conditional sentence was converted into an unconditional decree. The young Emperor of Germany, Charles V., was to preside at the Diet of Worms, which was at hand, and he requested the Elector of Saxony to send Luther thither, promising to have him examined by wise and learned men, and to permit no injury to befall him. The Elector, however, in his anxiety to preserve Luther from danger, declined the Emperor's proposal, but at the same time requested to have the opinion of Luther on the point. The reply of the Reformer was firm and decided: "If I am summoned," said he, "I will go even though I must needs be carried there in my bed, for I cannot doubt that the Emperor's call is likewise God's call." He received a formal citation to appear at the Diet, along with an Imperial safe conduct, and accordingly, he travelled to Worms in

the beginning of April 1521. Many were the attempts made by his friends to dissuade him from prosecuting this journey, but remaining proof alike against the anxiety of his friends, and the threats of his enemies, he replied, "If they were to make a fire between Wittenberg and Worms, which would reach to the heavens, I would still appear in the name of the Lord, and enter the jaws of Behemoth, and treading between his great teeth, confess Christ, and leave him to do all his pleasure;" and when his anxious friend Spalatin sent a messenger to urge him not to come to Worms, he answered, "If there were as many devils in Worms as there are tiles on the roofs I would still enter it."

Luther reached Worms on the 16th April 1521. Many of the nobility went to meet him, and as he entered the city, more than two thousand people accompanied him to his lodgings. There he was visited by many persons of great rank, who admired his calmness and undaunted courage. The day after his arrival he was summoned to appear before the Diet, and having committed himself and his cause to God in secret prayer, he proceeded to the place of meeting. As he passed into the hall, many of the members addressed to him words of comfort and encouragement. His writings having been produced, the question was put to him whether he acknowledged them to be his, whereupon Luther immediately replied in the affirmative. He was next asked if he would recant their contents, and in reply to this question he craved time for reflection, and the Emperor having granted him a day for consideration, the assembly broke up. The following day he was again entreated to recant, but he plainly and firmly refused to do so, adding that he could not retract his opinions unless he were convinced of their falsehood; nor could he consent to their being tried by any other rule than the Word of God. Finding the Reformer inexorable, his enemies called upon the Emperor to violate the safe-conduct, and thus imitate the conduct of the council of Constance in the case of John Huss. Charles, however, firmly refused to act so treacherous a part, and Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published in name of the Emperor, and by authority of the Diet, depriving him of all the privileges which rightly belonged to him as a subject of the empire, forbidding any prince to harbour or protect him, and requiring all to concur in seizing his person as soon as the term specified in his safe-conduct was expired.

This Edict of Worms, rigorous though it was, led to no evil consequences in so far as Luther was concerned. It proved indeed a dead letter. But the sudden disappearance of the Reformer occasioned no small anxiety to his friends, and triumph to his enemies. The Elector of Saxony, who had ever proved his warm and steady friend, no sooner heard that he had left Worms, and was in danger of falling into the hands of his enemies, than he bethought

himself of adopting a prudent precaution to secure his safety. The plan to which the Elector resorted is thus described by Dr. Robertson in his History of the Reign of Charles V.: "As Luther, on his return from Worms, was passing near Altenstein in Thuringia, a number of horsemen in masks rushed suddenly out of a wood, where the Elector had appointed them to lie in wait for him, and surrounding his company, carried him, after dismissing all his attendants, to Wartburg, a strong castle not far distant. There the Elector ordered him to be supplied with every thing necessary or agreeable, but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. In this solitude, where he remained nine months, and which he frequently called his Patmos, after the name of that island to which the Apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries, publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened, at the sudden disappearance of their leader."

During his residence in the Wartburg, Luther was frequently visited with severe attacks of bodily illness and mental distress. "Believe me," he says, in a letter to a friend, "I am delivered over to a thousand imps of Satan in this solitude; and it is much easier to contend with incarnate fiends, that is, men, than with spiritual wickedness in high places." His distresses, however, were not wholly of a personal nature; he was deeply concerned for the degraded state of the church and clergy. "I sit here the whole day," he writes to Melancthon, "picturing to myself the state of the church, and repeating from the eighty-ninth Psalm, 'Wherefore, O Lord, hast thou made all men in vain?' O Lord God, what a frightful glass of divine wrath, is the cursed kingdom of the Roman antichrist, and I curse my hardness of heart, that I am not melted to tears, and my eyes become fountains of tears, to weep for the destruction of my people; but there is no one who will arise, and stand in the breach against God, or make himself as a wall for the house of Israel, in these last days of divine wrath. Do thou therefore hold out to the end, as a servant of the Lord, and build up the walls and towers of Jerusalem, until they attack thee. Thou knowest thy calling, and thy gifts; I pray for thee, and for thee alone; if my prayers, which indeed I do not doubt, avail aught, do thou the same for me, and so we will jointly bear the burden. We alone stood together on the arena, and they will seek for thee after me."

During his confinement the opinions of Luther continued to gain ground in almost every city of Saxony, but more particularly in Wittenberg, where his doctrines had taken deep root; and there accordingly the first step was taken towards an alteration in the established forms of worship, by abolishing

the celebration of private masses, and by doing away with the celebration of the communion in only one kind. But to avail ourselves of the clear and accurate statements of Dr. Robertson: "Whatever consolation the courage and success of his disciples, or the progress of his doctrines in his own country, afforded Luther in his retreat, he there received information of two events which considerably damped his joy, as they seemed to lay insuperable obstacles in the way of propagating his principles in the two most powerful kingdoms of Europe. One was, a solemn decree, condemning his opinions, published by the university of Paris, the most ancient, and, at that time, the most respectable of the learned societies in Europe. The other was the answer written to his book concerning the Babylonish captivity by Henry VIII. of England. That monarch, having been educated under the eye of a suspicious father, who, in order to prevent his attending to business, kept him occupied in the study of literature, still retained a greater love of learning, and stronger habits of application to it, than are common among princes of so active a disposition, and such violent passions. Being ambitious of acquiring glory of every kind, as well as zealously attached to the Romish church, and highly exasperated against Luther, who had treated Thomas Aquinas, his favourite author, with great contempt, Henry did not think it enough to exert his royal authority in opposing the opinions of the Reformer, but resolved likewise to combat them with scholastic weapons. With this view he published his treatise on the Seven Sacraments, which, though forgotten at present, as books of controversy always are, when the occasion that produced them is past, is not destitute of polemical ingenuity and acuteness, and was represented by the flattery of his courtiers to be a work of such wonderful science and learning, as exalted him no less above other authors in merit, than he was distinguished among them by his rank. The Pope, to whom it was presented with the greatest formality in full consistory, spoke of it in such terms, as if it had been dictated by immediate inspiration; and, as a testimony of the gratitude of the church for his extraordinary zeal, conferred on him the title of *Defender of the Faith*, an appellation which Henry soon forfeited in the opinion of those from whom he derived it, and which is still retained by his successors, though the avowed enemies of those opinions, by contending for which he merited that honourable distinction. Luther, who was not overawed, either by the authority of the university, or the dignity of the monarch, soon published his animadversions on both, in a style no less vehement and severe, than he would have used in confuting his meanest antagonist. This indecent boldness, instead of shocking his contemporaries, was considered by them as a new proof of his undaunted spirit. A controversy managed by disputants so illustrious, drew universal attention; and such was the contagion of the spirit of innova-

tion, diffused through Europe in that age, and so powerful the evidence which accompanied the doctrines of the Reformers on their first publication, that, in spite both of the civil and ecclesiastical powers combined against them, they daily gained converts both in France and in England."

The residence of Luther in the solitary castle of the Wartburg tended more, perhaps, than almost any other event of his history, to mature his views as to the nature and extent of the reforms which the condition of the Romish church required. It was in this retirement also that he commenced the greatest and the most useful of all his works—the translation of the Bible into the German language. In his Patmos, as he was wont to call it, he actually finished the New Testament. But though thus usefully employed, the bold and restless spirit of the Reformer longed to be at liberty, and to return to active duty. This wish became all the stronger when he learned the unhappy excesses to which the Anabaptists or new prophets, as they called themselves, were pushing his doctrines respecting gospel liberty. In their extravagant enthusiasm, these men were busily propagating the notion that Luther's attempt at reformation was neither sufficiently extensive nor radical. They rejected infant baptism, and boasted of being favoured with immediate revelations from heaven. Under the influence of fanatical zeal, they were exciting tumults, and had succeeded in gaining over to their side Luther's old friend and colleague Carlsstadt.

The excesses and disorders introduced by the Anabaptists were far from being favourable to the progress of the Reformed cause, and Luther's fears were strongly aroused lest, on the contrary, the work which he had so much at heart might be thereby seriously imperilled. Unable, therefore, any longer to endure the solitariness of his retreat, he left Wartburg on the 3d of March 1522, resolved to take his place once more in the arena of active warfare. The return of the intrepid German monk excited the greatest rejoicings in Wittenberg, and produced an immediate restoration of tranquillity. He addressed a letter to the Elector, explaining the reasons of his return, and without delay set himself to an exposure of the Zwickau prophets, and the extravagancies of Carlsstadt. Nor were his attempts to allay the tumults of the public mind wholly unsuccessful; by his means peace and order were restored at Wittenberg.

Leo X., who had long and ably filled the papal chair, died on the 1st of December 1521, and his successor Adrian VI., who professed a strong desire to bring about a reformation of the church, awakened such bitter feelings of enmity against himself in Rome, that his death, which occurred in September 1523, has been attributed to poison. The pontifical chair was next occupied by Clement VII., who was devoted to the French party, and to some extent favourable to the Reformation. In the meantime,

Luther and his fellow-labourers, especially Melancthon, were scattering the seed of the new doctrine in all directions, and in a short time reformed principles pervaded the whole Electorate of Saxony. A new Elector succeeded to the government in 1525, and under his authority, Luther was permitted to introduce the new and simple mode of worship in the chapel of the castle at Wittenberg. The Reformation now began to exercise its due practical influence. The cloisters in various places were abandoned by the monks and nuns. In 1523, Luther mentions, in a letter to Spalatin, the escape of nine nuns from their convents, among whom he mentions the name of Catharine von Bora, who afterwards became his wife.

The estates of Germany assembled in Diet at Nuremberg in 1524, and declared their desire to comply with the edict of Worms, as far as possible, at the same time urging the necessity for a general council. Towards the end of the following year, a new Diet was held at Augsburg, and afterwards removed to Spire. The object of this Diet was declared by the emperor to be the extirpation of the Lutheran heresy, and the execution of the edict of Worms. Such was the opposition, however, offered by the evangelical princes, that the Nuremberg decree alone was renewed in Augsburg, and the estates were recommended to take steps for having the Word of God, according to the true meaning and doctrine of the Universal Church, taught throughout their lands without innovation or tumult.

In the Diet at Spire, which was a prolongation of that at Augsburg, the reform party so far prevailed, that the emperor's demand for the enforcement of the edict of Worms was rejected; and the resolution was adopted to send an embassy to the emperor, requesting him to come to Germany and call a council, and that, in the meantime, each government was to conduct the affairs of religion as they could answer to God and the emperor. In 1529, a Diet was held at Spire, when it was decided by a majority that he should once more be requested to summon within a year either a general council or a national synod, and himself to preside. Those states of the empire, which had hitherto obeyed the edict of Worms, were enjoined to persevere in the observation of it, and the other states were prohibited from attempting any further innovations in religion, particularly from abolishing the mass before the meeting of a general council. The favourers of the new doctrine entered a solemn protest against this decree, as unjust and impious. From this circumstance they received the name of *Protestants*. "Not satisfied with this declaration of their dissent," says Robertson, "from the decree of the Diet, the Protestants sent ambassadors into Italy, to lay their grievances before the emperor, from whom they met with the most discouraging reception. Charles was at that time in close union with the Pope, and solicited to attach him inviolably to his interest. Dur-

ing their long residence at Bologna, they held many consultations concerning the most effectual means of extirpating the heresies which had sprung up in Germany. Clement, whose cautious and timid mind the proposal of a general council filled with horror, even beyond what Popes, the constant enemies of such assemblies, usually feel, employed every argument to dissuade the emperor from consenting to that measure. He represented general councils as factious, ungovernable, presumptuous, formidable to civil authority, and too slow in their operations to remedy disorders which required an immediate cure. Experience, he said, had now taught both the emperor and himself, that forbearance and lenity, instead of soothing the spirit of innovation, had rendered it more enterprising and presumptuous: it was necessary, therefore, to have recourse to the rigorous methods which such a desperate case required; Leo's sentence of excommunication, together with the decree of the Diet at Worms, was to be carried into execution, and it was incumbent on the emperor to employ his whole power, in order to overawe those on whom the reverence due either to ecclesiastical or civil authority had no longer any influence. Charles, whose views were very different from the Pope's, and who became daily more sensible how obstinate and deep-rooted the evil was, thought of reconciling the Protestants by means less violent, and considered the convocation of a council as no improper expedient for that purpose; but promised, if gentler arts failed of success, that then he would exert himself with rigour to reduce to the obedience of the Holy See those stubborn enemies of the Catholic faith."

The emperor caused himself to be crowned by the Pope in 1529, and summoned a Diet to be held the following year at Augsburg. The Reformation had already obtained many supporters, and various petty princes of the German states had declared themselves its decided partizans. It had found its way also into Denmark and Sweden. In Switzerland (see HELVETIC REFORMED CHURCHES), under the guidance of Zwingli, it had, before this time, made very extensive progress. The Swiss and German Reformers, however, differed widely from each other on the subject of the presence of Christ in the Lord's Supper. Several attempts were made, but in vain, by private individuals, to reconcile the two parties, but the landgrave, Philip of Hesse, influenced by political motives, proposed a religious conference to be held at Marburg between Luther and Zwingli. The discussion, accordingly, took place, and while both parties, as is usual in such cases, claimed the victory, articles were drawn up and published, in which the Swiss conformed generally to the Lutheran views, excepting on the subject of the sacrament.

The man who, more than any other, had influenced the mind of Zwingli, was Erasmus, who had done enough in the cause of the Reformation to irritate and offend the partizans of Rome, but was too timid

to appreciate the warm and impassioned zeal of Luther. These two men, each distinguished in his own sphere, were, nevertheless, widely different from each other. D'Aubigné justly says, "Erasmus and Luther are the representatives of two great ideas relative to a Reformation,—of two great parties in their age and in all ages. The one class are men of a timid prudence; the other those of active courage and resolution. These two great bodies of men existed at this period, and they were personified in these two illustrious heads. The former thought that the cultivation of theological science would lead gradually and without violence to the Reformation of the Church. The more active class thought that the spread of more correct ideas among the learned would not put an end to the gross superstitions of the people, and that to reform such or such an abuse was of little importance, so long as the life of the Church was not thoroughly renovated." The same eloquent writer well depicts the character of Erasmus: "Erasmus was deficient in courage. But courage is as necessary to effect a reformation as to capture a city. There was much timidity in his character. From his youth he trembled at the mention of death. He took the most extraordinary care of his health. He would avoid, at any sacrifice, a place where contagion prevailed. His relish for the comforts of life surpassed even his vanity, and this was his reason for declining more than one brilliant offer. Thus it was that he did not pretend to the part of a Reformer. 'If the corrupted morals of the court of Rome require a great and speedy remedy,' said he, 'it is not for me, or such as me, to effect it.' He had none of that strength of faith which animated Luther. Whilst the latter was ever ready to lay down his life for the truth, Erasmus, with great ingenuousness, could say, 'Let others affect martyrdom; for my part, I think myself unworthy of that honour. I fear, if a tumult arose, I should be like Peter in his fall.'

"Erasmus, by his writings and his discourses, had, more than any other person, hastened the Reformation; and yet he trembled when he saw the tempest he had raised approaching. He would have given every thing to restore the former calm, even with its heavy vapours. But it was too late,—the dam was broken down. It was no longer possible to stay the violence of the torrent that was at once to cleanse and fertilise the world. Erasmus was powerful, so long as he was an instrument in God's hands. When he ceased to be that, he was nothing." No wonder that Luther wrote concerning him: "I fear he follows Christ with a divided heart, and is ignorant of the grace of God. Carnal feelings are stronger in him than spiritual influences. Though reluctant to judge him, I still feel it my duty to warn you, not to read and receive all without due discrimination. For these are dangerous times; and I clearly see that a man is not necessarily a good Christian, because he is a good Greek or Hebrew scholar. But I anxiously

keep this opinion secret, lest I should encourage his enemies. The Lord may, peradventure, reveal himself to him in his own time." Erasmus continued to halt between two opinions, to the great annoyance of Luther, and at length showed himself the enemy of the Reformation, although at an earlier period of his life he had powerfully contributed to its triumph.

Luther had quitted the monastery, and laid aside the monk's cowl towards the end of the year 1521, and in June of the following year, he married Catherine de Bora, one of the nuns, to whom we have already referred, as having with his assistance escaped from the convent of Nimptschen. As a husband and a father Luther was most exemplary, and in his domestic relations he was blessed with much happiness.

The far-famed Diet of Augsburg was held in 1530, and although it was not deemed safe or expedient that the Reformer should be present in person, his protector, the elector of Saxony, having been specially urged by the emperor to attend, proceeded thither with a numerous retinue. The emperor entered the city on the evening of the 15th June, being the day preceding the festival of *Corpus Christi*. The Protestants received an imperial command to join the religious procession on the following day, but they finally refused to comply. The Diet was opened on the 20th with the saying of mass, in which the evangelical princes would take no share. At the commencement of the business, four electors and forty princes were present. The Romish party declined making any declaration of their faith, and avowed their intention to abide by the edict of Worms. The Protestants were ordered by the emperor to produce the articles of their creed against a certain day. These had been drawn up by Melancthon, and submitted to the examination of Luther, who had declared his unqualified approbation of them as a faithful exhibition of Protestant doctrine. On the appointed day this Confession of Faith was read, and produced a very favourable impression, and after some discussion, it was agreed to submit the Confession, in the first instance, to the examination of the Romish divines, and to await their answer. In the course of a few days they handed in a refutation of the Protestant Confession, but it was couched in language so bitter and reprobic, that the emperor refused to accept it, and ordered it to be drawn up anew. The second document penned by the Romish divines was produced and read in less than a month after the rejection of the first; and the emperor expressed himself so pleased with this revised refutation, that he insisted that the elector and his adherents should immediately and unceremoniously adopt and abide by it. This request, however, though accompanied with threats, had no effect in subduing the firmness of the Protestant party. Melancthon immediately commenced a detailed refutation of the Reply which had been made to the Pro-

testant Confession, and this able Apology for the AUGSBURG CONFESSION (which see), is inserted among the symbolical books of the Lutheran Church.

Various attempts were made by the emperor to bring about an adjustment of the differences between the two parties, but these attempts were wholly unsuccessful, and the Protestants demanded a general council. The Diet had sat for six months, and the emperor was impatient to bring its proceedings to a close. He inveighed against, and even threatened the elector of Saxony, but the good man was inflexible, and left Augsburg indignant at the conduct of his imperial majesty. The Diet still continued its sittings, after several of the Protestant members had left, and at length, on the 19th of November, published a resolution, which in plain terms condemned the doctrines and regulations of the Protestants; commanded whatever had been altered to be restored to its former state; and further determined that the emperor and the estates should risk their lives and influence in protection of the ancient constitution of the church, and summon the refractory before the supreme court of judicature. At the same time a promise was given that a council should be summoned within six months. Throughout the important proceedings of the Diet of Augsburg, Luther was residing at Cobourg, watching the course of events, and carrying on an active correspondence with the elector of Saxony, Melancthon, and others, who were present at the Diet as guardians of the Protestant interest. In his letters to Melancthon, he evinces the warmest regard for the man, but declares his decided disapproval of the attempts at compromise with the Romanists, perceiving, as he did, that the opposition both in principle and spirit between the two parties was too great to expect anything like a solid reconciliation. We learn from Pfizer that "Luther had drawn up during the Diet, a regular statement respecting the disputed points; marking out how far concession could, or ought to be carried: declaring first, that if the opposite party persisted, as hitherto, in refusing all compliance, there was no possibility of treating with them at all; but, as the emperor had desired to know in how far the Protestants could concede, he would go through the individual points:—First, as regarded their doctrine, which their opponents had in no ways been able to invalidate, they could yield nothing; but were ready to afford explanation of individual expressions respecting faith as the sole ground of justification, and respecting satisfaction, and merit. In the Article respecting abuses, the sentiment that the withholding the cup from the laity might be regarded as indifferent, could not be agreed to; neither could they at all consent, that marriage should be prohibited to any order of society: and equally inadmissible was the re-establishment of private masses, and the canon law. With regard to the monasteries, it might be conceded, that the present inmates should continue to enjoy the benefit they afford,

but without adhering to the celebration of the mass, or other rules of their order; and alluding to the jurisdiction of the bishops, he declared thus: 'Assuredly, if they will suffer our doctrine, and cease to persecute it, we will in no ways interfere with their jurisdiction or dignity, or what you may please to term it; for we, assuredly, do not desire to be either bishops or cardinals, but only good Christians, who are, and should be poor.'"

Though absent from the Augsburg Diet, Luther, by his letters to the chief members, was the controlling spirit of the Protestant party in that celebrated assembly. With the half measures of Melancthon he was much dissatisfied, and only on one point did he agree with his concessions—the continuation of the papal power as a human establishment. On this point alone did the stern German Reformer appear ready to enter into a compromise. In all other matters the beneficial influence of his masculine mind was seen in the determined perseverance which the elector and the other Protestants manifested pending the negotiation, as well as in afterwards opposing the demands and threats of the emperor.

A political arrangement was about this time entered into by Charles V. which it was feared would prove seriously detrimental to the interests of Protestantism. This was the nomination of his brother Ferdinand to be chosen as his successor; and that prince, who had been previously invested with the government of the German hereditary states and duchy of Wirtemberg, being well known to be decidedly hostile to the new opinions, his proposed exaltation to the imperial throne was viewed by the Protestant princes and people with the utmost anxiety and alarm. Steps were immediately taken to effect a closer union among themselves, and for this purpose a treaty of defensive alliance was entered into at Smalcald on the 29th March 1531, the provisions of the treaty having been drawn up by Luther. (See ARTICLES OF SMALCALD.) When the treaty was subscribed by the Protestants, Melancthon still maintained his former sentiments, which were now renounced by Luther, as to the lawfulness of a Pope, provided he rested his claims solely on expediency and the consent of the church. An article embodying the opinions of Melancthon on this point was appended to the Articles.

The league of Smalcald, though at first limited to Protestant electors, princes, and states, was afterwards extended so as to include those who, whatever might be their religious sentiments, were opposed to the Emperor, and protested against the election of Ferdinand. In this view it was joined by the dukes of Bavaria, and also by the kings of France and England. By this accession to their political strength, the Protestants were enabled to occupy a high vantage ground in their negotiations with the Emperor for peace. These negotiations led at length to the treaty of Nuremberg, which was

finally ratified at the Diet of Ratisbon in 1532. The conditions were, that none should commence hostilities on account of their belief, or any other cause; but in case of violence being offered, they should render mutual assistance, and all should conduct themselves with true Christian love till the next council should meet. A difficulty, however, arose as to the interpretation of the conditions, whether they applied to all who should hereafter subscribe the Augsburg Confession, or must be limited to such as now professed its tenets. The Protestant deputies at first insisted on the extended interpretation; but the Elector, persuaded by Luther, insisted on the limited view of the treaty, while, contrary to the advice of Luther, he persevered in his opposition to the election of Ferdinand.

None of the deputies at first approved of the conditions of peace, and more especially the Landgrave of Hesse insisted on those being included who might subsequently express a wish to join their league. He wrote a letter to the Elector censuring him in strong language for separating from the rest of the Protestant party. In the meantime the good Elector died, and his successor John Frederic, surnamed the Generous, replied to the letter of the Landgrave with considerable rudeness, and proposed to settle their disputes by arbitration. The arbiters advised a mutual reconciliation, and as all the other Protestants were of the same opinion, the Landgrave had no other alternative but to accept the terms of peace.

Pope Clement VII. died in 1534, but his successor Paul III. continued the negotiations about the long-expected council. With this view he dispatched his own ambassador, Paul Vergerius, to hold an interview with Luther. The interview took place, and a council was proposed to be held under the authority of the Pope at Mantua. The Elector, however, and the Smalcald confederates refused to assent to the proposed council, and resolved to raise a formidable army. But the Pope summoned the council to meet at Mantua in May 1537; and one object of its being assembled was stated to be, the entire rooting up of the poisonous and pestilential Lutheran heresy. After such a declaration, the Protestants could expect no justice in such a council, and they, therefore, refused to countenance or attend it. During this time, Luther drew up the Articles of Smalcald, which were afterwards received among the symbolical writings of the Lutherans. The Protestant confederacy was every day receiving fresh accessions to its members, and the Romanists in 1538 formed a defensive league, called the holy league for the preservation of the holy religion. This movement on the part of their opponents led the Protestants to renew the league of Smalcald till the year 1547.

The policy of the Emperor in regard to the Protestants seemed to have now assumed a peaceful tendency, and with the view of bringing about, if possible, a common understanding on religious mat-

ters, he proposed a conference to be held at Spire in June 1540. It took place however at Hagenu, Spire being at that time visited with the plague; but neither the chiefs of the Protestant confederacy, nor the master spirits of the Reformation were present, Melancthon being ill, and Luther having no inclination to enter into negotiations of peace with Rome. The meeting was fruitless, and the discussion was adjourned for some months. It was renewed in January 1541, but after a controversy for four days on Original Sin, an order arrived from the Emperor to terminate the proceedings, and defer any further steps till the Diet of Ratisbon, which was near at hand. At this Diet rapid approaches were made towards a settlement, and in thirteen days four Articles had been agreed upon, but at this stage the conference was abandoned.

A deputation, with the knowledge and concurrence of the Emperor, now waited upon Luther, and urged upon him the necessity of his being satisfied with the adoption of the doctrine of justification by faith on the part of the Diet of Ratisbon, at the same time assuring him of their earnest hope that the other abuses would of themselves disappear when this fundamental article was once established. To this representation, Luther replied, that while he was gratified to learn that the four articles had been finally settled, he firmly believed that unless the Emperor could bring their opponents to a serious and honest arrangement on all the other points included in the Augsburg Confession, the whole attempt at a reconciliation between the Protestants and Romanists would be in vain. This determination to adhere strictly to the Confession, was declared by the Elector of Saxony to the other princes of the Diet, and he declined at the same time to sanction the Four Articles. Thus the whole fruit of the negotiations was destroyed.

At the next Diet at Spire in 1542, the Protestants took a more decided position. The Elector of Saxony charged his ambassador to enter into no negotiations for a settlement in religion, and to consent to no council summoned by the Pope, nor show him any mark of honour. Trent was proposed as the place of meeting, and meanwhile peace was guaranteed for five years. The Romish party accepted the proposal of the Pope to hold a council at Trent, but the Protestants handed in a written protest against it. The Emperor held a new Diet at Ratisbon in regard to the affairs of the church, but after an angry discussion it was broken off without any result. The council met at Trent in 1545, without the slightest countenance from the Protestants, and drew up a lengthened series of canons and decrees, which, along with the creed of Pope Pius IV. founded on them, forms a very important part of the symbolical books of the Church of Rome.

The days of the Great Reformer were now near a close. On the 23d January 1546, he left Wittenberg for Eisleben, to use his influence in procuring

an amicable arrangement between the dukes of Mansfeld, who had quarrelled about some property. He had only been about three weeks in this place, where he had been born and baptized, when, after a very brief illness, he was summoned to his eternal reward on the 18th February 1546. At the special request of the Elector of Saxony, the body of Luther was removed to Wittenberg, and buried in the castle chapel; and the Elector took under his care the widow and family.

Thus terminated the useful career of one of the greatest and noblest heroes this world has ever seen, one who manfully defended the rights of conscience, asserted the grand principles of civil and religious liberty, contended earnestly for the faith once delivered to the saints, and one of whom it may well be said, many generations have arisen, and are yet destined to arise, who shall call him blessed.

**LUTHERAN CHURCHES.** After the death of Luther, a religious war broke out in Germany. The Emperor Charles V. saw that all his attempts to produce a reconciliation of the Protestants and Romanists were utterly fruitless, and that the associates of the Smalcald League persevered in refusing to acknowledge the council of Trent; he resolved, therefore, as a last resource, to have recourse to arms. In a short time he was so successful that he issued an imperial edict, which is generally known by the name of the Augsburg *Interim*, granting certain seeming concessions to the Protestants until a council should be called for a settlement of the controversy. This edict led to the preparation of an Interim, which though it proved satisfactory to neither party, was drawn up chiefly by Philip Melancthon, who succeeded Luther as the head and leader of the Lutheran party. It was designed to point out the *Adiaphora* or things indifferent, which might be admitted to please the Emperor, and at his command. As soon as this document was promulgated, Maurice, Elector of Saxony, appointed a conference of the divines of Wittenberg and Leipsic in the latter city, with Melancthon at their head, in order to ascertain how far in their opinion the Interim ought to be enforced. After long deliberation, they came to the conclusion, that in things indifferent obedience ought to be rendered to the imperial edict. This ambiguous conclusion was arrived at chiefly through the influence of Melancthon. Hence arose the *Adiaphoristic controversy*, which raged in Germany for many years; and which gave rise to other and perhaps more important controversies. Among the chief of these was a contest, which lasted for some time, respecting the necessity of good works to salvation. Major, a divine of Wittenberg, adopting the views of Melancthon, maintained the affirmative, while Nicholas Amsdorf, defending the old Lutheran theology, maintained the negative. The discussion was carried on until 1579, when it was terminated by the publication of the Book of Torgau or Form of Concord.

Another controversy which arose out of the differences in opinion between Melancthon and Luther, is commonly known by the name of the *Synergistic controversy*, which discusses the question whether or not man co-operates with God in the work of conversion. The leading parties in this dispute were Victorin Strigel on the one side, and Matthias Flacius on the other. The latter, who was appointed Professor of Theology at Jena in 1557, was a stern and uncompromising defender of the opinions of Luther, more especially on those points in which he was opposed to Melancthon and his followers, the *Philippists*, as they were called. But in the excess of his zeal, Flacius argued so intemperately against Strigel in the Synergistic controversy, that he broached the strange opinion bordering on Manicheism, that original sin is of the very substance of a man. This notion was keenly opposed by the great majority of the divines of the Lutheran church, while it was espoused and ably defended by a few.

Another class of controversies which agitated the Lutheran church, soon after the death of its illustrious founder, rose out of the heretical views propagated by Andrew Osiander. This man held the singular notion that the second Person of the Trinity was that image of God after which man was fashioned; that the Son of God would have become incarnate even although man had not sinned; and that repentance consisted in abhorrence of sin and forsaking it, without faith in the gospel. He confounded justification and sanctification, alleging the former to be not a forensic act on the part of God, acquitting the believer from a charge of sin and liability to punishment, but a gracious Divine operation in the soul, which conferred personal holiness. Justification in the eye of law, through the imputed righteousness of Christ, he denominated redemption, and this he supposed always preceded what he called justification. The mode of justification was in his view by the indwelling of Christ in the soul, producing there a moral change. These confused sentiments held by Osiander were strenuously opposed by Melancthon and the principal divines of the Lutheran church; and after his death, which happened in 1552, the controversy came to an end.

One of the keenest opponents of Osiander was Francis Stancar, professor of Helrew at Konigsberg, who, in arguing against the doctrines held by his colleague, fell into equally flagrant errors of an opposite kind. He maintained that the divine nature of Christ took no part in the work of man's redemption, and that it was his human nature alone which made the atonement. So violently were the opinions of Stancar controverted by the Lutheran theologians, that he deemed it prudent to leave Germany and retire to Poland, where he died in 1574.

It was chiefly during the life of Melancthon that these different disputes agitated the Lutheran church. On the death, however, of this timid and somewhat undecided Reformer, a prospect was opened up of



an end being put to these unseemly contests. A conference was held accordingly at Altenburg in 1568, but unhappily it was attended with no good results. Another mode was now adopted, and with better success, for healing the divisions of the Lutheran church, namely, the preparation of a book in which all the various controversies which had arisen since the death of Luther should be fully and satisfactorily handled. This task was committed to Andreas, a Professor at Tubingen, who produced in 1579 the Book of Torgau or Form of Concord. (See CONCORD, FORM OF.) Through the influence of the Elector of Saxony, this new Confession was adopted by the churches in all parts of his territories, and the example was followed gradually in other districts of Germany. Several Lutheran churches, however, refused to acknowledge this document, and Frederic II. of Denmark, on receiving a copy of it, flung it unceremoniously into the fire. Never did a formula, which was designed to heal dissensions, tend more effectually to foment them; and accordingly, it has never been universally adopted by the Lutheran churches, though some regard it as one of the standards of their faith. This Formula put an end to all prospect of union between the Lutheran and Reformed churches, who only differed from each other at that time on the presence of Christ in the Lord's Supper, and on the Person of Christ. In regard to the first point, the Lutheran church maintained firmly the opinions of Luther, who rejected the Romish dogma of Transubstantiation, but held the almost equally unintelligible dogma of Consubstantiation. The doctrine relating to the Person of Christ, however, was not viewed in the same way by all the Lutheran divines. Luther never maintained that the man Christ Jesus was always and everywhere present, but merely that he could be present whenever the execution of his mediatorial office and the fulfilment of his promise required, and of course at the celebration of the Lord's Supper. In this view he was followed by the divines of Upper and Lower Saxony. But the theologians of Swabia and Alsace maintained the absolute omnipresence of Christ's human nature; and this view of the subject was embodied in the Form of Concord, though not to the entire exclusion of that held by Luther. Thus the points of controversy between the Lutheran and Reformed churches were increased, and their hostility to each other was rendered more bitter by the publication of the very document which professed to promote their union.

The prosperity of the Lutheran church in Germany was not a little affected by the secession, first of Maurice, landgrave of Hesse, and then, of John Sigismund, elector of Brandenburg, both of whom went over to the Reformed communion. The contentions of the two churches excited an earnest desire in the minds of many excellent men on both sides, to look about for some means of bringing about a union. The first public attempt to accomplish

this most desirable object was that of James I., king of England, who for this purpose made use of Peter du Moulin, a distinguished divine of the French Reformed Church. The next was the decree of the synod of Charenton A. D. 1631. In the same year certain Saxon theologians held a conference at Leipsic with certain Hessian and Brandenburg divines. The discussion included all the articles of the Augsburg Confession, to which the Reformed were ready to subscribe, and they even drew up a formula of union, but such was the feeling of jealousy which arose in the minds of both parties, that the disputants separated without accomplishing anything. And another conference having the same object in view, was held at Thorn in 1645, under the auspices of Uladislaus IV., king of Poland, which was likewise unsuccessful, more especially as it sought to comprehend in the proposed union, not only the Lutheran and Reformed churches, but the Romish church also. With more success a conference was held at Cassel in 1661, but though a friendly spirit was manifested by the disputants themselves, it failed to extend itself to the two rival Protestant churches. Various individuals on both sides made strenuous and persevering efforts to bring about a reconciliation, but in vain. The polemical spirit, and dogmatic exclusiveness of the seventeenth century, defeated all attempts to realize the unity of evangelical Protestantism. In the eighteenth century, particularly the latter part of it, the controversy between the Lutherans and the Reformed was completely lost sight of in the flood of indifferencism and infidelity which overran the whole Continent of Europe. The efforts which have been made towards a union during the first half of the nineteenth century have been already noticed in the article GERMAN UNITED EVANGELICAL CHURCH.

Lutheranism is the prevailing form of the Protestant faith in Saxony, Prussia, Wirtemberg, Hannover, and great part of Northern Germany, as well as in Denmark, Sweden, and Norway. There are also Lutheran churches in Holland, Russia, Poland, Hungary, and the United States of America, but of all the Protestant universities in Germany and Switzerland, very few are Lutheran. The symbolical books of the Lutheran church are the Augsburg Confession, with Melancthon's Apology, the articles of Smalcald and the Larger and Smaller Catechisms. These standards, however, are regarded as strictly subordinate to the Holy Scriptures, which are declared by Lutherans to be the only rule of faith and practice. The only point of importance in which they differ from the Reformed is the real presence of Christ in the eucharist.

The constitution of the Lutheran church is simple, and approaches very nearly to *Presbyterianism*, there being no hierarchy, and bishops not being recognized, except in Denmark and Sweden, as an order in the church. The archbishop of Upsal, who is primate of Sweden, is the only Lutheran arch-

bishop. Lutherans acknowledge the head of the state as the supreme visible ruler of the church. The supreme direction of ecclesiastical affairs is vested in councils or boards generally appointed by the sovereign, and termed consistories, consisting of both clergymen and laymen. The Lutheran established churches are usually interwoven with the state, and entirely dependent on it, and are almost destitute of discipline, while in some places, as in Sweden, they altogether exclude dissent. "The congregations," says Dr. Schaff, "remained almost as passive as in the Roman church. They have in Europe not even the right of electing their pastor. They are exclusively ruled by their ministers, as these are ruled by their provincial consistories, always presided over by a layman, the provincial consistories by a central consistory, or *oberkirchenrath*, and this again by the minister of worship and public instruction, who is the immediate executive organ of the ecclesiastical supremacy of the crown."

Various liturgies are in use among the Lutheran churches, each state generally having one of its own. Festivals or saints' days are seldom much attended to. The festivals which commemorate the nativity, death, resurrection, and ascension of our Lord, and the day of Pentecost, are deemed sacred in the Lutheran churches. In regard to rites and ceremonies, the Lutherans, in opposition to the Reformed, hold the lawfulness, if not the usefulness, of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, and other ceremonies of the same kind. They have removed, however, the sacrifice of the mass, and the idolatrous invocation of saints, while they have popularized the services of public worship, by celebrating them in the vernacular language, and giving to the sermon a central and conspicuous place.

The modern Lutherans have widely departed in theological doctrine from their great founder; and instead of insisting, as he did, on justification by faith alone, as the grand article of a standing or a falling church, they have degenerated, in too many cases, into a cold Arminianism. It was not long, indeed, after the death of Luther, before his simple theology gave place to a system of obscure metaphysical theories. Among these may be mentioned the doctrines of the SYNCRETISTS or CALIXTINS (which see). In opposition to these mystical philosophical divines arose the school of the *Pietists*, headed by Spener, which, amid much extravagance it may be, were, nevertheless, instrumental in reviving vital religion in Germany towards the end of the seventeenth and beginning of the eighteenth centuries. The Lutherans have since that time had to struggle with infidelity, rationalism, and utter indifference to all religion. The present state of practical piety among the German Lutherans is thus noticed by Dr. Schaff: "Lutheran piety has its peculiar charm, the charm of

Mary, who 'sat at Jesus' feet and heard his word.' If it is deficient in outward activity and practical zeal, and may learn much in this respect from the Reformed communion, it makes up for it by a rich inward life. It excels in honesty, kindness, affection, cheerfulness, and that *Gemüthlichkeit*, for which other nations have not even a name. The Lutheran church meditated over the deepest mysteries of divine grace, and brought to light many treasures of knowledge from the mines of revelation. She can point to an unbroken succession of learned divines, who devoted their whole life to the investigation of saving truth. She numbers her mystics who bathed in the ocean of infinite love. She has sung the most fervent hymns to the Saviour, and holds sweet, child-like intercourse with the heavenly Father."

Lutheranism prevails in great strength in Sweden and Denmark. In the latter country almost the whole population, amounting to 2,000,000, with the exception of less than 20,000 Dissenters, is Lutheran. The people of Sweden, numbering more than 3,000,000, are, with a few exceptions, also Lutheran. In France there are about 250 Lutheran congregations. In the Protestant states of Germany, Lutheranism prevails, though, through the exertions of the present king of Prussia, a union has been effected between the Lutheran and Reformed churches, under the name of the United Evangelical Church.

LUTHERANS (OLD), a sect of Dissenters from the Evangelical Church of Prussia, which took its rise in opposition to the union of the Lutheran and Reformed churches in 1817. They adhere to all the tenets of the Lutheran symbolical books with the most scrupulous tenacity, and they look upon the Reformed churches as essentially heretical and rationalistic, while they have a still more intense hatred at the United Evangelical Church. The members of this sect are found in greatest numbers in Silesia, Saxony, and Pomerania. They were at first fined, imprisoned, and persecuted in various ways under Frederick William III. Several of their leading ministers emigrated with their people to the United States. All persecution against these seceders ceased on the accession of the present king of Prussia; and by a decree of 23d July 1845, they were formally recognized as a dissenting sect, with full liberty of worship. Their number amounts to from 20,000 to 30,000 souls. Their largest congregations are in Breslau and in Berlin. The Old Lutherans in America, like those in Germany, hold strictly by the whole Lutheran symbolical books but more especially the Form of Concord, to which they attach peculiar value. They are divided into two parties, the synod of Missouri and the synod of Buffalo, which are bitterly opposed to each other in their views of the clerical office; the one holding the common Protestant view, which makes the clerical office only the organ of the general priesthood; the other holding the Romanising doctrine of a separate clerical office, resting on ordination, and specifically

different from the general priesthood of the baptized. The Pennsylvania synod of the Old Lutherans stands by the Augsburg Confession, and the smaller Catechism of Luther. Within the territory of the Pennsylvania synod there are an East Pennsylvania and a West Pennsylvania synod divided on the subject of new measures. The Old Lutherans in America have a liturgical altar-service, even with crucifixes and candles burning in the daytime. In all such matters they cleave to historical tradition.

LYÆUS, a surname of *Bacchus*, the god of wine. This was also a surname of *Zeus*.

LYCEA, a festival among the Arcadians, celebrated in honour of *Zeus Lyceus*. It is said to have been instituted by Lycaon, the son of Pelasgus, who sacrificed a child on the occasion, and sprinkled the altar with its blood. It is not unlikely that human sacrifices were offered by the Arcadians to *Zeus Lyceus* down to a late period. Plutarch says, that the

Lyceæ were celebrated in somewhat the same manner as the Roman *Lupercalia*.

LYCEGENES, a surname of *Apollo*, probably from his being born in Lyceia.

LYCEIA, a surname of *Artemis*.

LYCEIUS, a surname of *Apollo*, supposed to be derived from Gr. *lukos*, a wolf, because his mother *Latona* came to Delos in the form of a she-wolf, and was conducted by wolves to the river Xanthus.

LYCOATIS, a surname of *Artemis*, on account of her having been worshipped at Lycoa in Arcadia.

LYCOREUS, a surname of *Apollo*, because he was worshipped at Lycoreia, on Mount Parnassus.

LYSIUS, a surname of *Dionysus*, under which he was worshipped at Corinth, and also at Sicyon.

LYSIZONA, a surname under which the people of Athens worshipped *Artemis* and *Eileithyia*.

LYTERIUS, a surname of *Pau*, under which he was worshipped at Troezene, because he had revealed the best mode of curing the plague.

## M

MA, a name applied to *Rhea* by the Lydians, who sacrificed bulls to her as the fruitful mother of all.

MACARIANS, the followers of two contemporary monks of the fourth century, who exercised a great influence on the monastic life of the period, and were held in high veneration. The one was called Macarius the Egyptian, and the other Macarius of Alexandria. Both dwelt in the Libyan desert, and were remarkable for the extent of their asceticism, in which, of course, they regarded Christian perfection as consisting. The Egyptian, who is sometimes termed the Great or the Elder Macarius, lived to a very advanced age, and he has been canonized both by the Greek and Latin churches, the former holding his festival on the 19th, the latter on the 15th January. The Alexandrian Macarius is said to have surpassed the other in austere practices. The Macarians were remarkable for the rigidity and strictness of their monastic habits.

MACARIANS, the followers of Macarius, who was patriarch of Antioch in the seventh century, and who held the opinions of the MONOTHELITES (which see). He attended the sixth general council held at Constantinople A. D. 680, where he boldly avowed his peculiar opinions, asserting that Christ's will was that of a God-man; and persevering in the maintenance of this heretical sentiment, he was deposed and banished. He published an *Ecthesis*, or Confession of Faith, adherence to which was maintained by his followers as a test of orthodoxy.

MACCABEES. See ASMONEANS.

MACCABEES (FEAST OF), a festival celebrated annually in the ancient Christian church, in honour of the seven Maccabees, who signalized themselves by their opposition to the tyrant Antiochus Epiphanes, and who died in defence of the Jewish Law. This feast is mentioned particularly in the fourth century. Chrysostom has three homilies prepared for the occasion, in which he speaks of the festival of the Maccabees being celebrated at Antioch. Augustin says that the Christians had a church in that city called by the name of the Maccabees, and he himself has two sermons upon their festival, in which he shows they were regarded as Christian martyrs. This feast appears to have been observed in the African churches, for Augustin begins his first homily with these words: "This day is made a festival to us by the glory of the Maccabees." Gregory Nazianzen has a sermon upon the same occasion; and others are found in the writings of different authors, from which it appears evident that the festival in question was celebrated throughout the whole church. The reason of its observance is given by Gregory Nazianzen, who alleges that the Maccabees were really admirable in their actions; yea, more admirable in one respect than the martyrs that came after Christ. "For," says he, "if they suffered martyrdom so bravely before Christ's coming, what would they not have done had they lived after him, and had the death of Christ for their ex-

ample." It is not certain on what day the festival was held, but the Roman martyrology places it on the 1st of August.

MACEDONIANS, a heretical sect which arose in the fourth century, deriving its origin from Macedonius, patriarch of Constantinople. During the Arian controversy, a vacancy in the patriarchate of Constantinople usually gave rise to bitter contention between the Orthodox and the Arian parties. It was amid the tumult of a disputed election that the Arians chose Macedonius to the office of patriarch of Constantinople, A. D. 342. He retained quiet possession of this see till A. D. 348, when Constans prevailed upon Constantius to deprive him of his ecclesiastical dignity. In the course of two years, however, he was restored to his office, and commenced a vigorous persecution of his opponents, banishing or torturing them, sometimes even to death. Accordingly, when the orthodox obtained the ascendancy, these individuals who had been persecuted by the Arians were looked upon as martyrs, and their memory is still revered both by the Greek and Latin churches; by the Greeks on the 30th of March, and by the Latins on the 25th of October. The harshness and severity with which Macedonius treated the opposite party, brought him into no slight odium with men of both parties, and this feeling of hostility which his cruel conduct had awakened, was much increased by an event which occurred about the same time. He had removed the body of Constantine the Great from the Church of the Apostles in which it had been buried, and such was the superstition of the people, that a serious tumult arose, in which many persons were killed. Constantius was deeply offended with the conduct of Macedonius in this matter. At the council of Seleucia A. D. 359, a split took place between the Acacian or pure Arian, and the semi-Arian parties, and it was fully expected that some accusations would have been publicly lodged against Macedonius. No steps, however, were taken against him on that occasion, but in the course of the following year a council was held at Constantinople, he was deposed by the Acacians, and from that time he united himself with the Semi-Arians.

The term Macedonians was at first used to denote the Semi-Arians, who held that the Son was *homoiousios*, or of like substance with the Father. Their opinions on this mysterious subject gradually underwent a change, and at length many of the party approached nearer to the Nicene creed, in regard to the nature and dignity of the Son, until, in A. D. 367, several of their bishops drew up a confession in which they admitted that the Son was *homoousios*, of the same substance with the Father. The opinions, however, of the Macedonians on the Holy Spirit were decidedly heterodox. They denied the divinity of the Holy Spirit, on account of which they received from the Greeks the title of *Pneumatomachi*, Contenders against the Holy Spirit. This heresy

was formally condemned by the second general or first Constantinopolitan council, which met A. D. 381. The heresy of the Macedonians assumed a variety of different shades. Some affirmed that the Holy Spirit was not a person in the Godhead, that he was not what the Father and the Son are, and therefore no divine honours were due to him. Some held the Holy Spirit to be a creature, and therefore did not deny his personality. Others denied his personality, and regarded him as a mere attribute of God. In condemning the Macedonian heresy, the council of Constantinople found it necessary to make an addition to the article in the Nicene Creed, which says, "I believe in the Holy Ghost," expanding it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." The Nicene Creed thus modified, which is commonly known by the name of the Nicene-Constantinopolitan Creed, was received by the Catholic church; and the council of Ephesus afterwards decreed that no addition should be made to it.

The members of the Macedonian sect were generally upright and honourable in their lives, and, by the favour which they showed for the monastic life, they acquired a high distinction for piety. After their separation from the Arians, they attempted to effect a union with the orthodox party, but this being found impracticable, they spread themselves throughout various parts, especially in Thraee, along the Hellespont, and in Phrygia. None of them were found in the western provinces. At Constantinople they had their own churches and bishops. But when their opinions were formally condemned by the church, they were visited also with civil penalties. In the statutes of the elder Theodosius they are mentioned by name, and in those of the younger Theodosius their worship is only tolerated in the principal cities. The persecution to which they were thus exposed soon succeeded in exterminating the sect.

MACHAZOR (Heb. a cycle), a collection of prayers used among the Jews in their great solemnities. The prayers are in verse, and very concise. There are many copies of this Book printed in Italy, Germany, and Poland.

MACMILLANITES. See REFORMED PRESBYTERIAN CHURCH.

MACTATIO (Lat. *macto*, to kill), the act of killing the victim in Roman sacrifices. This in most cases was done not by the priests, but by an officer called *papa*, who struck the animal with a hammer before the knife was used. See SACRIFICE.

MADAGASCAR (RELIGION OF). Madagascar, one of the largest islands of the world, is situated in the Indian Ocean, on the eastern coast of Africa, from which it is separated by the Mozambique Channel. Comparatively little was known until within the last twenty years about this island. The Malagasy, as the native inhabitants are called, seem to consist of different tribes under independent

chieftains; but both in language and in general manners there is an obvious resemblance among those tribes, which indicates that they are to a certain extent related to one another. Circumcision, for example, is universally prevalent in the island, though the ceremonies attending it vary considerably in different localities. Divination is practised too among all the tribes though under different forms. The religion of this singular people consists in a great measure of the use of charms or *ody*, as they call them, by which they believe that the will of some superior power is ascertained. It is thus that the art of the diviner is exercised on all occasions. To begin with their treatment of children, on this subject Mr. Ellis, in his 'History of Madagascar,' relates the following curious facts, chiefly in regard to the welcome of the little stranger: "After the birth of an infant, the relatives and friends of the mother visit her, and offer their congratulations. The infant also receives salutations, in form resembling the following: 'Saluted be the offspring given of God!—may the child live long!—may the child be favoured so as to possess wealth!' Presents are also made to the attendants in the household, and sometimes a bullock is killed on the occasion, and distributed among the members of the family. Presents of poultry, fuel, money, &c., are at times also sent by friends to the mother. A piece of meat is usually cut into thin slices, and suspended at some distance from the floor, by a cord attached to the ceiling or roof of the house. This is called the *Kitoza*, and is intended for the mother. A fire is kept in the room, day and night, frequently for a week after the birth of the child. At the expiration of that period, the infant, arrayed in the best clothing that can be obtained, is carried out of the house by some person whose parents are both still living, and then taken back to the mother. In being carried out and in, the child must be twice carefully lifted over the fire, which is placed near the door. Should the infant be a boy, the axe, large knife, and spear, generally used in the family, must be taken out at the same time, with any implements of building that may be in the house: silver chains, of native manufacture, are also given as presents, or used in these ceremonies, for which no particular reason is assigned. The implements are perhaps used chiefly as emblems of the occupations in which it is expected the infant will engage when it arrives at maturer years; and the whole may be regarded as expressing the hopes cherished of his activity, wealth, and enjoyments."

One of the first acts of the father, or a near relation, is to report the birth of the child to the native astrologers, who pretend, by peculiar ceremonies, to ascertain its destiny; and should that be declared to be favorable, the child is reared with the utmost care and attention. When the child has reached its second or third month, on a lucky day, a ceremony takes place, which Mr. Ellis thus describes under the

name of 'Scrambling:.' "The friends and relatives of the child assemble; a portion of the fat taken from the hump on the back of an ox is minced in a rice-pan, cooked, and mixed up with a quantity of rice, milk, honey, and a sort of grass called *voampamao*; a lock of the infant's hair is also cast into the above mélange; and the whole being thoroughly well mixed in a rice-pan, which is held by the youngest female of the family, a general rush is made towards the pan, and a scramble for its contents takes place, especially by the women, as it is supposed that those who are fortunate enough to obtain a portion may confidently cherish the hope of becoming mothers. Bananas, lemons, and sugar-cane are also scrambled for, under the belief that a similar result may be anticipated. The ceremony of scrambling, however, only takes place with a first-born child. The head of the mother is decorated, during the ceremonial, with silver chains, while the father carries the infant, if a boy, and some ripe bananas, on his back. The rice-pan used on the occasion becomes, in their estimation, sacred by the service, and must not be taken out of the house during three subsequent days, otherwise the virtue of those observances is supposed to be lost."

Should the destiny of the child be declared by the *sikidy*, or astrologer, to be evil, the poor helpless babe is doomed to destruction. The practice of infanticide has been long prevalent in Madagascar; and although during the reign of Radama it was abolished, since the death of that king the inhuman custom has again revived.

The Malagasy believe in God, without however attaching any definite, intelligible meaning to the word. The terms by which they designate the Supreme Being are *Andria manitra* and *Zanahary*, the former being generally regarded as the male god, and the latter the female. Whatever is great, whatever is new, useful, and extraordinary, is called god. Silk is regarded as god in the highest degree. Rice, money, thunder and lightning, their ancestors both when alive and dead, all are dignified with this exalted title. Some believe in a number of spirits, each of whom is intrusted with the care of a single individual, or an entire class of men. Equally vague and indistinct are their views of the soul of man and its future destiny. "They have no knowledge," says Mr. Ellis, "of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea. They speak of the *saina*, but mean by this the intellectual powers. They speak also of the *fanahy*, the nearest term found to express spirit; but it seems, in their use of it, to imply principally the moral qualities or dispositions. In almost the same breath, a Malagasy will express his belief that when he dies he ceases altogether to exist, dying like the brute, and being conscious no more, and yet confess the fact, that he is in the habit of praying to his ancestors! If asked, were his

ancestors not human beings like himself, and did they not cease altogether to exist when they died—how then can it be consistent to pray to them when they have no longer any being? he will answer, True, but there is their *matootoa*, their ghost; and this is supposed to be hovering about the tomb when the body is interred. And there is also the *ambiroa*, or apparition, supposed to announce death, to visit a person when about dying, and to intimate to him, and sometimes to others, his approaching dissolution, an idea by no means peculiar to Madagascar, as it corresponds with the popular superstition of most European countries, that the funeral, or apparition of a person still living, is permitted to be seen as a supernatural intimation of his approaching death."

The religion of Madagascar, in its heathen condition, has always been essentially idolatrous. In the neighbourhood of Tamana-rivo, there are twelve or fifteen idols which are held in great veneration by the people. Four of these are looked upon as public and national objects of worship; the others belong to particular clans or tribes. Mr. Ellis gives the following account of one of the most noted idols worshipped in the island, and renounced on the introduction of Christianity: "Amongst the idols thus renounced, was one which had belonged to several clans or families who resided about six miles from the capital; it was considered as the more immediate property of the head-man, or chief of the district, in whose family it had been kept for many generations; but most of the people in the neighbourhood were its votaries and united in providing the bullocks and sheep that were sacrificed to it, or the money given to its keepers. "The idol is a most unmeaning object, consisting of a number of small pieces of wood, ornaments of ivory, of silver, and brass, and beads, fastened together with silver wire, and decorated with a number of silver rings. The central piece of wood is circular, about seven inches high, and three quarters of an inch in diameter. This central piece is surrounded by six short pieces of wood, and six hollow silver ornaments, called crocodile's teeth, from their resemblance to the teeth of that animal. Three pieces of wood are placed on one side of the central piece of wood, and three on the side opposite, the intervening space being filled up by the three silver and brazen ornaments. These ornaments are hollow, and those of brass were occasionally anointed with what was regarded as sacred oil, or other unguents, which were much used in the consecration of charms and other emblems of native superstition. The silver ornaments were detached from the idol, filled with small pieces of consecrated wood, and worn upon the persons of the keepers when going to war, or passing through a fever district, as a means of preservation. Besides the pieces of wood in the crocodile's tooth, small pieces of a dark, close-grained wood cut nearly square, or oblong, and about half an inch long, were strung like beads on a cord, and

attached to the idol, or worn on the person of those who carried the silver ornaments. The chief of the district, who had the custody of the idol, had two sons, officers in the army. To one of these, with another individual, he delegated the authority to sell these small pieces of consecrated wood, which were supposed to be pervaded with the power of the idol, and to preserve its possessors from peril or death, in seasons of war, or regions of pestilence. This was a source of great emolument, for such was the reputed virtue or potency of the charm, that a couple of bullocks, the same number of sheep, of goats, fowls, and dollars, besides articles of smaller value, were frequently given for one or two of the small pieces of wood attached to the idol."

Every household has its charm or fetish, corresponding with the *Teraphim* of the Old Testament, or the *Lares* and *Penates* of the ancient heathens. Every individual, indeed, has his *ody* or charm, and sometimes one individual has many, and wears them about his person. Crocodile's teeth are frequently worn as charms. A few villages scattered up and down throughout the island are esteemed by the people *Masina*, or sacred, because there an idol is kept in some ordinary house, without any priesthood or worshippers. The man in whose house the idol is kept issues its pretended orders, and answers all questions which are put to it. It is acknowledged as a principle among the Malagasy that the idols are under the sovereign's special support. To the sovereign the keepers apply for new velvet in which to fold the idol, for bullocks to sacrifice to it, and for whatever is required for it. Snakes or serpents, which abound in the island, are supposed to be the special agents of the idols, and are, therefore, viewed with superstitious fear by the people. The sick apply to the idols for a cure, the healthy for charms and the knowledge of future events. To sanctify the idol, in order to prepare it for the prayers of the worshippers, its keeper secretly takes it from the case in which it is kept, and pours castor oil upon it. The public idols are usually small images wrapped in a red cloth, but most of the household gods are literally blocks, without any pretensions to a human shape. Instead of the people going to the idol to worship it, the idol is brought to the people. The idols are also carried about publicly at occasional, not fixed periods, in order to drive away diseases, to protect the people against storms and lightning, and to give virtue to springs and fountains. They are also carried to the wars in order to inspire the soldiers with courage.

There are many occasions on which the idols are publicly exhibited, and on some of these the ceremony of sprinkling the people is followed, either to avert calamity, or to obtain some public blessing. "On one of these occasions," Mr. Ellis informs us, "the assembly consisted of at least six thousand people. They were ordered to squat on the ground in such a way as to admit those bearing the idol to

pass to and fro throughout the assembly, and all were especially commanded to sit with their shoulders uncovered. The idol was then carried through the multitude in different directions, followed by a man bearing a horn of honey and water. As they proceeded, the man sprinkled the people on each side of him by shaking his wisp of straw towards them, after it had been dipped in the liquor. A blessing was at the same time pronounced by the bearer of the idol, in words, which, given by a native writer, may be thus translated:—“Cheer up and fear not, for it is I who am the defence of your lives, and I will not let disease approach. Cheer up, therefore, on account of your children and wives, your property, and your own persons, for ye possess me.”

The utmost importance in all the affairs of life is attached by the Malagasy to the *sikiidy*, or divination by means of beans, rice, straw, sand, or any other object that can be easily counted or divided. It is a process as regular as a game of chess, and is supposed to have been communicated supernaturally to their ancestors. The object for which the *sikiidy* is worked, is to ascertain what must be done in cases of real or imaginary, present or apprehended evils. The occult science of casting nativities prevails among the Malagasy. Trial by ordeal is also extensively in use, and is practised in various ways, such as passing a red-hot iron over the tongue, or plunging the naked arm into a large earthen or iron pot full of boiling water, and picking out a pebble thrown in for the special purpose of the trial; and, in either case, to sustain no injury is viewed as a demonstration of innocence. But the practice which has obtained most generally, is that of drinking the *Tangena*, a powerful poison. It is calculated that upwards of 3,000 persons annually perish by this barbarous practice. *Mamosury* or witchcraft is looked upon as the cause of all crime, from the idea which universally obtains in Madagascar, that no one could perpetrate such deeds, unless he were really bewitched. Ancestor worship is practised also among the natives.

Missionary operations were commenced in this island by the London Missionary Society in 1818, and, during the first fifteen years of the mission, the whole Bible was translated, corrected, and printed in the native language. About one hundred schools were established with 4,000 scholars; and during that period 10,000 to 15,000 had received the benefit of instruction in these schools. Two printing-presses were established, and a Malagasy and English Dictionary was published in two volumes. Two large congregations were formed at the capital, and nearly 200 persons applied for admission to the church. Christianity had evidently taken root in the island, and a most beneficial change was gradually taking place in the habits and customs of the people. The government, however, looked upon the labours of the missionaries with

jealousy and suspicion, and the queen, more especially, was strongly prepossessed in favour of the idolatrous party. In a short time, accordingly, a bitter persecution was commenced against the Christians, and for seventeen years the most oppressive policy was pursued. Many hundreds were degraded and impoverished; hundreds more doomed to slavery: not less than one hundred have been put to death, and a large number are still suffering exile, bonds, and degradation. Yet, in a most emphatic sense, it is true of Madagascar, that the blood of the martyrs has proved the seed of the church. Notwithstanding the persecuting measures of the queen and the government, the numbers of the Christian converts are annually on the increase, and among them are included some of the most intelligent and respectable men in the community. The young prince, who is heir to the throne, and his wife, are both members of the Christian church, and devoted friends of the persecuted flock, whom they assist with their advice and their money on all occasions. The hostility of the queen and her ministers continues unabated, but Christianity is secretly making extensive progress in many parts of the island.

MADHAVIS, an order of Hindu mendicants, founded by Madho, an ascetic. They travel up and down the country soliciting alms, and playing on stringed instruments. Their peculiar doctrines are not known.

MADHWACHARIS, a division of the Vaishnava sect of the Hindus. It is altogether unknown in Gangetic Hindustan; but in the peninsula it is most extensively to be found. Its founder was Madhwacharya, a Brahman, who was born A. D. 1199, in Tuluva; he is believed by his followers to have been an incarnation of *Vayu* or the god of air, who took upon him the human form by desire of *Narâyana*, and who had been previously incarnate. He wrote a commentary on the Bhagawat Gîta, and he erected and consecrated a temple at *Udipi*, where he deposited an image of Krishna. This place has continued ever since to be the headquarters of the sect. After this he established eight additional temples, in which he placed images of different forms of *Vishnu*. These establishments still exist, and in accordance with the regulations laid down by the founder, each of eight *Sanyasis* in turn officiates as superior of the chief station at *Udipi* for two years or two years and a half. The whole expenses of the establishment devolve on the superior for the time being, and as the expenses generally exceed the income, the *Sanyasis* travel from place to place levying contributions on their votaries. The appearance and doctrines of the members of the sect are thus described by Professor H. H. Wilson: “The ascetic professors of Madhwacharya’s school, adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water pot, going bare-headed, and wearing a single wrapper stained of an orange colour with

an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu*, upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*; but instead of a red line down the centre, the *Māthordhāris* make a straight black line, with the charcoal from incense offered to *Narayana*, terminating in a round mark made with turmeric.

The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. This primeval *Vishnu*, they also affirm to be endowed with real attributes, most excellent, although indefinable and independent. As there is one independent, however, there is also one dependent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Rāmānjanā as well as Sankara, or those who maintain the qualified or absolute unity of the deity. The creed of the *Madhvas*, is *Dvaita*, or duality. It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the *Jivatma* from the *Paramatma*, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolubly connected with, but not the same with him. An important consequence of this doctrine is the denial of *Mokshet*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death."

The different modes in which this sect express devotion to *Vishnu*, are marking the body with his symbols, especially with a hot iron, giving his names to children and other objects of interest, and the practice of virtue, in word, act, and thought. Their sacred writings consist, besides the works of their founder, of the four Vedas, the Mahābhārat, the Pancharātra, and the genuine or original Rāmāyanī.

**MADONNA** (Ital. My Lady), a name given to representations of the Virgin Mary in Roman Catholic countries. See MARIOLATRY.

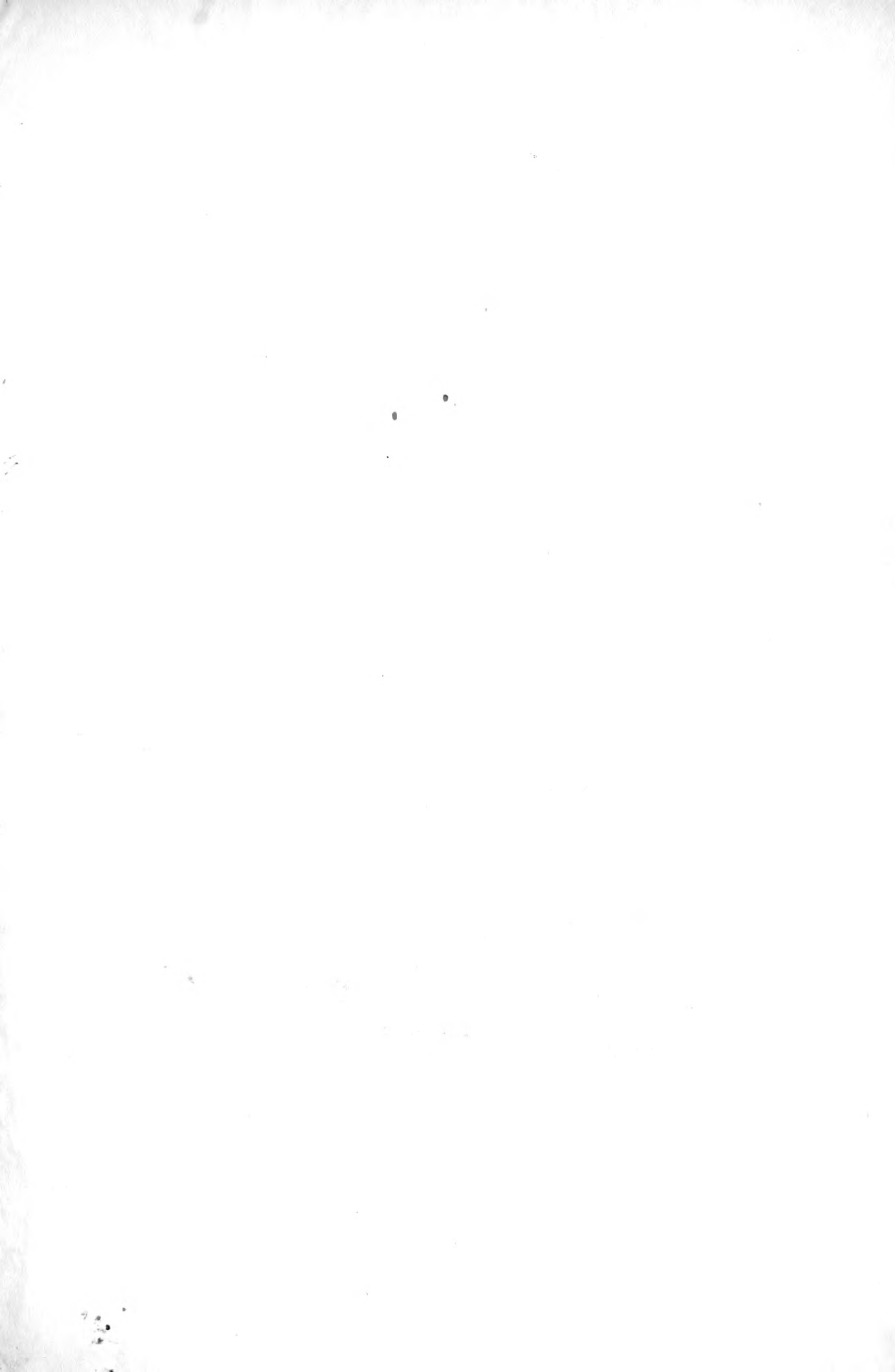
**MADRASSES**, colleges in Mohammedan countries where priests are trained who are to officiate in the mosques.

**MADUWA**, the place in which the *Bma* or sacred books of the Buddhists are publicly read. It is usually a temporary erection, the roof having several breaks or compartments gradually decreasing in size as they approach the top, in the form of a pagoda, or of a pyramid, composed of successive platforms.

There is one of these erections in the precincts of nearly all the **WIHARAS** (which see). In the centre of the interior area is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground. The platform is sometimes occupied by several priests at the same time, one of whom reads a portion of one of the sacred books in a tone between singing and reading. "Upon some occasions," as we learn from Mr. Spence Hardy, "one priest reads the original Pali, and another interprets what is read in the vernacular Singhalese; but this method is not very frequently adopted. It is the more usual course to read the Pali alone, so that the people understand not a word that is said; and were the advices of even the most excellent description in themselves, they would be delivered without profit to the people assembled. A great proportion of the attendants fall asleep, as they commonly remain during the whole night; whilst others are seen chewing their favourite betle. As might be supposed, there are evidences of unconcern in that which ought to be the principal object of the festival; but there is none of that rudeness which would be exhibited in a promiscuous assemblage of people in some countries that are much higher in the scale of civilization. Near the reading-hall there are booths and stalls, in which rice-cakes, fruits, and other provisions, and occasionally cloth and earthenware, are sold; and the blind and the lame are there, with their stringed instruments, sitting by the wayside to receive alms; so that the festival is regarded as an opportunity for amusement, as well as for acquiring merit, and answers the general purpose of a wake or fair. Whenover the name of Budha is repeated by the officiating priest, the people call out simultaneously, 'siddhi!' the noise of which may be heard at a great distance; and the effect is no doubt pleasing to those who have not been taught that it is in vain for the unlearned to say Amen, when they know not the meaning of that which is spoken. The readings are most numerously attended upon the night of the full moon, when a light is thrown upon the landscape in Ceylon that seems to silver all things visible, from the tiny leaflet to the towering mountain, and a stillness sleeps in the air that seems too deep to be earthly; and were the voices of the multitude that now come forth at intervals of less than from atheist lips, the spirit might drink in a rich profusion of the thoughts that come so pleasantly, we can scarcely tell whether the waking dream be a reality, or a vision of some brighter land."

The *Maduwa* is used for other purposes besides reading the sacred books. In it there is a labyrinth made of withs ornamented with the cocoa-nut leaf; and the people amuse themselves by finding their way through its intricate mazes. In some instances lines are drawn upon the ground in an open space, and these lines are regarded as the limits of the regions assigned to particular demons, the last being appropriated to Budha. A few dancers are now in-









Ancient Temple at Kunkhul

From the Journal of the Asiatic Society, Vol. 1, p. 100.



roduced, one of whom advancing towards the first limit, calls out, in a defiant tone, the name of the demon to whom the region belongs, and, using the most insulting language, threatens to cross the limit, and invade the demon's territory. He then passes the limit with the utmost boldness, and goes through the same process with the other demons, until he approaches the limit of Budha's region; but the moment he attempts to cross this limit he falls down as if dead, it being supposed that he is suffering the punishment of his intrusion on the realms of Budha, and the spectators applaud his boldness.

MÆMACTERIA, a festival celebrated at Athens in honour of *Zeus*, as the god of storms.

MÆMACTES, a surname of *Zeus*, as being the stormy god from whom originate all the convulsions of nature.

MENADES. See BACCHÆ.

MAGDALENS, an order of nuns in the Romish church, dedicated to St. Mary Magdalene. They consist chiefly of penitent courtezans. The Religions of St. Magdalene in Rome were established by Pope Leo X., and a revenue was settled on them by Clement VIII., who ordered that the effects of all prostitutes who died intestate should fall to this order, and that the testaments of all others should be invalid unless a fifth part of their effects were bequeathed to them.

MAGDEBURG CENTURIES. See CENTURIES (MAGDEBURG).

MAGI, the ancient priests of the Persians and Medians. The word is rendered in Mat. ii. 1, "wise men." The country from which these wise men or Magi came is not precisely pointed out by the Evangelist, but only described in general terms as eastward of Palestine, and in all probability was either Persia or Mesopotamia.

MAGIANS, a sect of ancient philosophers which arose in the East at a very early period, devoting much of their attention to the study of the heavenly bodies. They were the learned men of their time, and we find Daniel the prophet promoted to be head of this sect in Chaldea, and chief governor over all the wise men of Babylon. The Magians were in complete antagonism to the *Tsabitans*, who worshipped the heavenly hosts; and they seem to have worshipped the Deity under the emblem of fire. In all their temples, as well as in their private houses, they had fire continually burning upon their altars. They held in the greatest abhorrence the worship of images, which prevailed among other nations, and they held fire in the highest veneration as being the purest symbol of the Divine Being. The great mass of the Persian worshippers, however, adored the altar-fires themselves without rising to the Great Being whom they symbolized. The Magian sect was in danger of passing into utter extinction in the reign of Darius Hystaspes, had it not been revived and reformed by Zoroaster in the sixth century, the abstract principles of whose system have been al-

ready noticed in the article *ARFSTA*. In spite of the violent opposition of the *Tsabitans*, Zoroaster succeeded in bringing over Darius to a firm belief in his reformed system, and from that time Magianism became the national religion of the country, until it was supplanted by that of Mohammed. Remnants of this sect are still found in Persia under the name of *Guebres*, and in India under that of *Parsees*.

MAGIC, a science supposed to depend on the influence of evil spirits, or the spirits of the dead. Balaam seems to have been a pretender to skill in this art; and in Jer. xxxix. 3, we read of the *robbery* or chief of the magicians. In early times all who engaged in the study of natural phenomena were accounted magicians, the term being thus used in a good sense, nearly equivalent to the word philosophers. Magic has been divided into *natural*, which consists in the application of natural causes to produce wonderful phenomena; *planetary*, which assigns either to the planets or to spirits residing in them an influence over the affairs of men; and *diabolical*, which invokes the aid of demons to accomplish supernatural effects. All practices of this kind were forbidden by the Law of Moses as being connected with idolatry; yet in every period individuals were found among the Israelites who were strongly addicted to magical arts. Magicians are frequently mentioned in the Old Testament in connection with Egypt. Thus it is said in Exod. vii. 11, "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." "Now we find in Egyptian antiquity," says Hengstenberg, "an order of persons, to whom this is entirely appropriate, which is here ascribed to the magicians. The priests had a double office, the practical worship of the gods, and the pursuit of that which in Egypt was accounted as wisdom. The first belonged to the so-called prophets, the second to the holy scribes. These last were the learned men of the nation; as in the Pentateuch, they are called *wise men*, so the classical writers named them *sages*. These men were applied to for explanation and aid in all things which lay beyond the circle of common knowledge and action. Thus, in severe cases of sickness for example, along with the physician a holy scribe was called, who, from a book, and astrological signs, determined whether recovery was possible. The interpretation of dreams, and also divination, belonged to the order of the holy scribes. In times of pestilence, they applied themselves to magic arts to avert the disease. A passage in *Lucian* furnishes a peculiarly interesting parallel to the accounts of the Pentateuch concerning the practice of magic arts: 'There was with us in the vessel, a man of Memphis, one of the holy scribes, wonderful in wisdom and skilled in all sorts of Egyptian knowledge. It was said of him, that he had lived twenty-three years in subterranean sanctuaries, and that he had been there instructed in magic by Isis.'"

Both in Egypt and in Babylon the office of magician belonged to the priestly caste. In the later periods of Jewish history, many pretended to skill in the occult science of magic, using incantations of various kinds, and professing even to evoke the spirits of the dead, with the view of drawing forth from them secrets otherwise unattainable. Sorcerers and magicians are mentioned by Josephus as abounding in his time, and exercising great influence over the people. The Jews called magicians, Masters of the Name, the Shemhamphorash, or ineffable name of God, that is, Jehovah, by the true pronunciation of which wonders could be accomplished. They allege that this was the secret by which our Saviour performed his miracles while on earth. In the *Sepher Toldath Josha* a strange story is related of the manner in which Jesus became possessed of the ineffable name. It mentions that the name was found by David, engraven on a stone, when digging the foundations of the temple, and that he deposited it in the sanctuary; and lest curious young men should learn this name, and bring devastation upon the world by the miracles it would enable them to perform, the wise men of the time made, by magical arts, two brazen lions, which they stationed before the entrance of the Holy of Holies, on each side; so that, if any one entered the sacred place, and learned the ineffable Name, the lions roared at him so fiercely when he came forth, that, in his fright, he entirely forgot it. But they say that our Lord, by magical arts and incantations, entered the sanctuary undiscovered by the priests, saw the sacred Name, copied it on parchment, which, having made an incision in his body, he slipped under his skin. The roaring of the lions when he came out caused him to forget the name, but the parchment under his skin enabled him to recover it, and thenceforward to refresh his memory when needful; and by the power of this name it was that all his miracles were performed.

Josephus also represents the Jews as effecting wonderful cures by invoking the name of Solomon. In the Talmud a curious legend is related concerning a signet-ring, by which he ruled the spirits, and which came down from heaven to him in a cloud, having the name Jehovah engraved upon it. By the magic influence of this signet-ring, he summoned both good and evil spirits to aid him in building the temple. Various different modes of incantation are mentioned by Josephus as having been used by Solomon. The magical art is well known to have been extensively practised by the ancient heathens; and Pythagoras, as well as other Greek philosophers, made it a subject of study. Ephesus was particularly famed for the number and the skill of its magicians, and when the apostle had preached in that city the pure doctrines of the gospel of Christ, the effect is thus stated Acts xix. 19, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the

price of them, and found it fifty thousand pieces of silver." So celebrated was Ephesus for the magic art, that certain amulets with strange characters inscribed on them, which were worn about the person, received the name of Ephesian letters. On the same principle were formed the magical letters called ABRACADABRA (which see), which were invented by the *Basilidians*. It is stated by Augustine, as having been generally believed by the heathen, that our blessed Lord was the author of several books on magic, which he wrote for the use of his disciples. Celsus and others pretend that our Saviour studied magic in Egypt, and Suetonius calls the Christians the men of the magical superstition.

The practice of magical arts was viewed by the early Christians as sinful, and no sooner did any one, who had acquired a knowledge of these mysteries, embrace Christianity, than without hesitation he burned the books on magic, which happened to be in his possession. By the Theodosian Code, all magicians are branded as *malefici*, or evil doers, and if detected they are appointed to be put to death. The laws of the church were very severe against all who were guilty of indulging in magical practices. The council of Laodicea condemns them to be cast out of the church. The council of Ancyra prescribes five years' penance for any one that receives a magician into his house. Tertullian goes the length of saying, that there never was a magician or enchanter allowed to escape unpunished in the church.

**MAGISTER DISCIPLINÆ** (Lat. Master of Discipline), an officer in the church of Spain in the end of the fifth century. At that time it was customary for parents to dedicate their children, while yet very young, to the service of the church; in which case they were taken into the bishop's family, and educated under him by a presbyter selected for the purpose, called *Magister Discipulæ*, because his chief business was to watch over their moral conduct, and to instruct them in the rules and discipline of the church.

**MAGLANTÉ**, a god worshipped in the Philippine Islands as the deity who hurls the thunder.

**MAGNA MATER.** See RHEA.

**MAGNIFICAT**, the hymn of the Virgin Mary "My soul doth magnify the Lord, my spirit doth rejoice in God my Saviour," &c. It is first mentioned in the sixth century as having been publicly used in the French churches. In the rubric of the Church of England, it is appointed to be said or sung in English after the first lesson at evening prayer, unless the ninetyeth Psalm, called *Cantate Domino*, "Sing ye to the Lord," is used.

**MAGUSIANS**, a sect of the ancient Zoroastrians, which considered absolute DUALISM (which see), as the starting point of the system, or the original mode in which Deity manifested himself.

**MAHABHARATA**, the second great Sanskrit epic of the Hindus. It celebrates the wars of the two rival families known as the Pandus and the Kurus, a tale of the Lunar dynasties of kings.

MAHA BRAHMA, the rules of a superior celestial world, according to the system of Buddhism.

MAHADEVA, one of the names of *Shiva*, a member of the Hindu *Trimurti*.

MAHAN-ATMA, the Great Soul, a name applied to BRAHMA (which see).

MAHANT, the superior of a Hindu monastery or *Math*, of which he has the entire control. He is usually elected from the senior and more proficient of the ascetics. In some instances where the *Mahant* has a family, the office descends in the line of his posterity, but where an election is to be made, it is conducted with great solemnity. Professor H. Wilson gives an account of the mode of election: "The *Maths* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Maths* assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the *Chelas*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *Tika*, or any other monastic insignia, by the president of the assembly. Under the native government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment, to demand the attention of the governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally a *Raja* or a *Zemindar*, to whose liberality the *Math* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election. The *Mahants* of the sect, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Math*, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly."

MAHASOOR, the chief of the *Asouras* or *Rakchassas*, malignant spirits among the Hindus.

MAHA YUG, an age of the gods in Hindn chronology, including 12,000 years of the gods, each

of which comprehends 360 solar years. Thus the entire duration of a *maha-yug* is equal to 4,320,000 years of mortals.

MAHDI (Arab, the director or guide), a title given to the last Imam of the race of *Ali*. See IMAMS (TWELVE).

MAHESA, one of the names of the Hindu god SHIVA (which see).

MAHOMET. See MOHAMMED.

MAHOMETANS. See MOHAMMEDANS.

MAHIZZIM, the god of forces, as the word is translated in Dan. xi. 38, "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Commentators have been much perplexed to explain who this deity is. The Greek text of Theodotus's version, and also the Vulgate, give the word *Mahuzzim* without interpreting it. Some understand it as referring to the Antichrist, and others to Antiochus, the great enemy of the Jews. Nicholas de Lyra, Bellarmine, and some others, regard it as the name of the idol and demon which they think is to be served by Antichrist. Theodoret believes it to be the name which Antichrist will assume. Grotius supposes it to be the *Boalsamin* of the Phœnicians, and that Antiochus Epiphanes ordered this idol to be worshipped. Some understand the word *Mahuzzim* to be mediating spirits between God and man. Jurieu thinks that it denotes the Roman eagles, or Roman Empire, to which Antiochus would do homage, the Roman eagles being a kind of deities, before which the soldiers bowed down.

MAIA, an ancient Roman goddess often associated with *Vulcan*, and sometimes spoken of as his spouse. A sacrifice was offered to her on the first of May, which has been supposed to have derived its name from this divinity. She has been identified also with the BONA DEA (which see).

MAJOLI, ST., (REGULAR CLERKS OF). See CLERKS (REGULAR) OF ST. MAJOLI.

MAJORES, a title by which the Jewish ministers are frequently designated in the Theodosian Code. The same title is also applied by Augustin to the ministers of the CÆLICOLE (which see), a sect which is supposed to have been composed of apostates from the Jewish religion.

MAJORES (Dii), the twelve superior gods of the ancient Romans, who were believed to have a principal share in the government of the world. They were styled the *Dii Selecti*, the select gods, of whom twelve were admitted into the councils of Jupiter, and hence denominated CONSENTES (which see). These twelve deities, who presided over the twelve months of the year and the twelve signs of the zodiac, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Mars, Mercury, Neptune, Apollo, and Vulcan. To these twelve, who were *consentes*, must be added Janus, Saturn, Genius, Sol, Pluto, Bacchus, Terra, and Luna, and thus we find that the *Dii Majo-*

amount to twenty, who are usually classified from their place of residence, as *Celestial, Terrestrial, Marine,* and *Infernal gods.*

MAKOS, a god of the ancient Sclavonians, who was represented partly as a man, partly as a fish. At a later period, he presided over rain, and was invoked when the fields were in want of water.

MALACHIBEL, a god of the ancient Syrians, the king of the earth.

MALAKANES, one of the most remarkable sects of dissenters from the *Russo-Greek Church*, who are thus named in derision from the Russian word *malako*, milk, because they use milk as an article of food on fast-days. The name which they themselves adopt is *Istinnye Christiane*, true Christians. Nothing is known as to their origin; but the following circumstances brought them into notice about the middle of the last century. A non-commissioned Prussian officer, who happened to be a prisoner of war in Russia, settled in a village of the government of Kharkow. Being a man of great piety, and animated by an earnest desire to do good among the peasantry, he went from house to house reading and expounding the Word of God, and continued to follow this practice till his death. No further particulars have been ascertained in regard to the history of this excellent and devoted man; and the only thing which is known is, that he resided in a village inhabited by the *Malakanes*. A community holding similar principles was discovered about the same time in the government of Tambof. This sect is not numerous. About 3,000 of its members, however, are settled in the government of the Crimea, where they were visited in 1843 by Baron Haxthausen, who gives the following description of their creed: "They acknowledge the Bible as the Word of God, and the unity of God in three persons. This triune God, uncreated, self-existent, the cause of all things, is an eternal, immutable, and invisible Spirit. God dwells in a pure world; He sees all. He knows all. He governs all; all is filled with Him. He has created all things. In the beginning, all that was created by God was good and perfect. Adam's soul, but not his body, was created after the image of God. This created immortal soul of Adam was endowed with heavenly reason and purity, and a clear knowledge of God. Evil was unknown to Adam, who possessed a holy freedom, tending towards God the Creator. They admit the dogma of the fall of Adam, the birth, death, and resurrection of Christ, in the same manner as other Christians, and expound the ten commandments in the following manner:—The first and second forbid idolatry; therefore no images are to be worshipped. The third shows that it is sinful to take an oath. The fourth is to be observed by spending Sundays and other festivals in prayer, singing praises to God, and reading the Bible. The fifth, by ordering to honour parents, enjoins to be obedient to every authority. The sixth prohibits two kinds of murder,—first, the bodily, by a weapon,

poison, &c., which is a sin, except in case of war, when it is not sinful to kill in defence of the Czar and the country; and, second, the spiritual murder, which is committed by seducing others from the truth with deceitful words, or enticing them by bad example into sin, which leads them to everlasting perdition. They also consider it murder when one injures, persecutes, or hates his neighbour; according to the words of St. John, "He who hates his brother is a murderer." With regard to the seventh commandment, they consider as a spiritual adultery even a too great fondness of this world and its transient pleasures: and, therefore, not only unchastity, but also drunkenness, gluttony, and bad company, should be avoided. By the eighth they consider every violence and deceit as theft. By the ninth commandment, every insult, mockery, flattery, and lie, is considered as false witness. By the tenth, they understand the mortification of all lusts and passions.' They conclude their confession of faith by the following words:—We believe that whoever will fulfil the whole of the ten commandments of God will be saved. But we also believe that since the fall of Adam no man is capable of fulfilling these ten commandments by his own strength. We believe that man, in order to become able to perform good works, and to keep the commandments of God, must believe in Jesus Christ, the only-begotten Son of God. This true faith, necessary for our salvation, we cannot find any where else but in the Word of God alone. We believe that the Word of God creates in us that faith which makes us capable of receiving the grace of God.' With regard to the sacrament of baptism, they say,—Although we know that Christ was baptized by John in the river Jordan, and that the apostles have baptized others, namely, as Philip did with the eunuch,—yet we understand by baptism, not the earthly water, which only cleanses the body but not the soul, but the spiritual living water, which is faith in the triune God, without contradiction, and in submission to his holy Word; because the Saviour says, "Whoever believeth in me, from his body streams of living water will flow;" and John the Baptist says, "A man can take nothing which is not given him from heaven;" and Paul says, "Christ has not sent me to baptize, but to preach." We therefore understand by the sacrament of baptism, the spiritual cleansing of our soul from sin through faith, and the death of the old man with his works in us, in order to be newly clad by a pure and holy life. Although, after the birth of a child, we cleanse with real water the impurities of his body, we do not consider it as baptism. With regard to the Lord's Supper, it was a commemoration of Christ; but the words of the gospel are the spiritual bread of life. Man lives not by bread alone, but by every word of God. The Spirit gives life; flesh is of no use. The receiving of the earthly bread and wine is therefore unnecessary."

This peculiar sect, which resembles somewhat in



principle the Society of Friends, is composed chiefly of Russian peasants, most of them quite illiterate, but characterized by remarkably devout, pious dispositions and character. Their favourite author is the German Mystic, Jung Stilling, whose writings have been translated into the Russian language. The *Malakans*, who dwell with great delight on the prospect of the Millennium, were roused to a state of great excitement in 1833, by an attempt, on the part of one of their ministers, to convince them that the Millennium was near at hand. Count Krasinski thus relates the details of this singular movement: "Terentius Belioreff began to preach repentance, announcing that the millennium should begin in thirty months, and ordered that all business, and all kinds of work, except the most indispensable, should be abandoned: but that people should spend their whole time in prayer and singing. He declared himself to be the prophet Elias, sent to announce the coming of the Lord, whilst his companion Enoch was sent with the same mission to the west. He announced the day when he was to ascend to heaven, in the presence of all. Several thousands of Malakans assembled from different parts of Russia. On the appointed day, he appeared on a cart, ordered the assembled crowd to pray on their knees, and then, spreading his arms, he jumped from the cart, and fell on the ground. The disappointed Malakans delivered the poor enthusiast to the local police as an impostor. He was imprisoned, but having for some time remained in confinement, he spoke no more of his being the prophet Elias, but continued to preach the millennium in prison, and after his release, till his death. He left a considerable number of followers, who often assemble to spend days and nights in continual prayer and singing. They introduced the community of goods, and emigrated, with the permission of the government, to Georgia, where they settled in sight of Mount Ararat, waiting for the millennium, and where a colony of Lutherans from Wurtemberg had settled before, for the same purpose." The strange vagaries of this fanatic, however, ought not to be charged upon the *Malakans*, whose spiritual principles and regard for the truths of the Bible entitle them to the respect of all good men. The principal seat of this sect is the Crimea, though they are found scattered through different parts of Russia. They resemble the *DUCHOBERTZI* (which see) in maintaining the spirituality of God's worship and ordinances, but they differ from them in admitting the atoning work of Christ, holding the lawfulness of a stated ministry, and observing the Christian Sabbath as a day set apart for the worship of God. The better to prepare for the sacred duties of the Lord's Day, they hold meetings for prayer on the Saturday evenings.

**MALEATES**, a surname of *Apollo*, derived from Malea, a cape in Laconia. Under this name he was worshipped at Sparta.

**MALEC**, the principal angel who, according to

the Mohammedans, presides over hell. In the Koran, it is said, "And they," meaning the unbelievers, "shall cry aloud, saying, O Malec, intercede for us, that the Lord would end us by annihilation. And he shall answer, Verily, ye shall remain here for ever. We brought you the truth heretofore, and ye abhorred the truth." Some Mohammedan doctors allege that the answer of *Malec* shall not be given till after a thousand years have expired.

**MALEKITES**, the third of the orthodox Mohammedan sects in importance, but the second in the order of time. It was originated by Malec-ebn-Aus, a native of Medina, in the days of Harun-al-Raschid. The doctrines of this sect, which prevail chiefly in Barbary and some other parts of Africa, proceed on the literal acceptance of the prohibitory precepts.

**MALTA (KNIGHTS OF)**. See **KNIGHTHOOD (ECCLESIASTICAL ORDERS OF)**.

**MALUK DASIS**, a subdivision of the *Ramanandi Vaishnavas* of Hindustan, and a sect of comparatively uncertain origin and limited importance. The founder of the sect is supposed to have lived in the reign of Akbar the Great in the sixteenth century. The modifications which Maluk Das introduced into the Vaishnava doctrines were trifling, amounting to little more than the adoption of his name by the sect, and a shorter streak of red upon the forehead, while their teachers are of the secular order. *Vishnu*, in his character as *Rama*, is the object of their practical adoration, and their principles partake of the spirit of quietism which pervades the sects of the *Ramanandi* school. Their chief authority is the *Bhagavat Gita*. The adherents of the sect are said to be numerous, especially among the servile and trading classes, to the latter of which *Maluk Das* belonged. The principal establishment of this *Vaishnava* sect is at *Kara Manikpur*, the birth-place of the founder, and still occupied by his descendants; and besides this establishment they have six other *Mats* at Allahabad, Benares, Bindraban, Ayudhya, Lucknow, and Jagunnath, which last is of great repute as rendered sacred by the death of Maluk Das.

**MALUMIGISTS**, a sect of Mohammedans, according to Ricault, who teach that God may be known perfectly in this world by the knowledge which men have of themselves.

**MAMACOCIA**, a deity worshipped by the ancient Peruvians.

**MAMAKURS**, a kind of bracelets worn by the natives of the Moluccas or Spice Islands, particularly Amboyna, and which the women regard as preservatives against all enchantments.

**MAMERS**, the Oscan name of the ancient heathen god *Mars*. By Varro, however, it is regarded as the Sabine name of the same deity. *Mamers* again was a rural deity among the Romans. Among the Greeks also Mamertus was sometimes used as a surname of *Ares*.

**MAMMILLARIANS**, a sect of ANABAPTISTS

(which see), which arose at Haarlem in Holland in the sixteenth century.

MANA, an ancient Italian divinity, supposed to be identical with MANTA (which see).

MANABOSHIO, a deity worshipped by the Chipewewa Indians of North America. Various strange legendary tales are related concerning this god. It is said that his mother having been killed by her own husband, Manabosho, to avenge his mother's death, made war upon his father, and so assailed him with black stones, that he was glad to sue for peace, and in order to appease the anger of his son, he promised him a place in heaven, on condition, however, that he would destroy the monsters or giants called *Wandijos*, who devoured men. His first battle was with the king of the fishes, whom he slew. His next engagement was with the serpents and their queen, who made him pay dear for his victory by letting forth the waters of the deluge upon him. He found refuge on a tree, commanded the waters to subside, and created the world anew, assisted by certain animals, who at his order plunged into the billows until a beaver or a musk-rat recovered a small portion of the earth. In this legend *Manabosho* is the same as the *Litaolane* of the Bechuamas, and the whole story may be considered as an obscure tradition of the deluge.

MANAGARM, a formidable giant mentioned in the Scandinavian Prose Edda, as destined to be filled with the life-blood of men who draw near their end, and will swallow up the moon, and stain the heaven and the earth with blood. Then shall the sun grow dim, and the winds howl tumultuously.

MANAH, the tutelary god of the Hodhail and other tribes of ancient Arabia, occupying the country between Mecca and Medina. The idol was a large stone, the worship of which consisted of the slaughter of camels and other animals. Though the idol was destroyed by order of Mohammed, the rite is continued as a part of Islam, at Manah, on the way to Mecca.

MANDRÆ, a name often applied to monasteries in the East, whence originated the term *Archimandrite*, used to denote the abbot or superior of a Greek convent.

MANDYAS, a vestment worn by a Greek *archimandrite*, which somewhat resembles the *cope* of the Romanists, but is fastened in front, and has bells at the lower edge like the garment of the Jewish high-priest.

MANES, a term used among the ancient Romans, to denote the souls of the departed. Sacrifices were offered in honour of the *Manes* at certain seasons, and an annual festival called *FERALIA* (which see), dedicated specially to the *Manes*, was celebrated on the 19th of February.

MANGO-CAPAC, the founder of the ancient Peruvian Empire, who was after his death worshipped as a god, altars being reared to his honour. Both he and his wife were regarded as children of the

Sun, who had been sent from heaven to earth that they might found a kingdom. The Peruvians held *Mango-Capac* in so great veneration, that they paid a kind of worship to the city of Cuzco, because it was erected by this great monarch, who had taught them the worship of the sun, the moon, and other heavenly bodies.

MAN-HO-PA, the Great Spirit worshipped by the North American Indians, whom they propitiate by presents, and by fasting, and lamentation, during the space of from three to five days. This Great Being they acknowledge as the disposer of all good, their supreme guide and protector. They believe him to be possessed, like themselves, of corporeal form, though endowed with a nature infinitely more excellent than theirs, and which will endure for ever without change. They have a tradition, that the great waters divide the residence of the Great Spirit from the temporary abodes of his red children; but a very general belief prevails, that the Great Spirit resides on the western side of the Rocky Mountains.

MANI, the name given to the moon among the ancient Scandinavians. The following account is found in the Prose Edda of this mythological being: "There was formerly a man, named Mundilfari, who had two children so lovely and graceful, that he called the male, Máni (moon), and the female, Sól (sun), who espoused the man named Glenur. But the gods being incensed at Mundilfari's presumption took his children and placed them in the heavens, and let Sól drive the horses that draw the car of the sun, which the gods had made to give light to the world out of the sparks that flew from Muspellheim. These horses are called Arvak and Alsvid, and under their withers the gods placed two skins filled with air to cool and refresh them, or, according to some ancient traditions, a refrigerant substance called *isornulul*. Máni was set to guide the moon in his course, and regulate his increasing and waning aspect. One day he carried off from the earth two children, named Bil and Hjuki, as they were returning from the spring called Byrgir, carrying between them the bucket called Sægr, on the pole Simul. Vidfinn was the father of these children, who always follow Máni (the moon), as we may easily observe even from the earth."

MANIA, a goddess among the ancient Etruscans, who belonged to the infernal divinities, and was said to be the mother of the *Manes*. We learn from Macrobius that images of *Mania* were hung up at the house doors to ward off danger. At the festival of the *COMPITALIA* (which see), boys are said to have been sacrificed to this goddess. The barbarous practice of offering up human sacrifices on this occasion was at length abolished, and offerings of garlic and poppy heads substituted in place of them.

MANIÆ, certain ancient divinities, believed to be the same with the *EUMENIDES* (which see).

MANICHEANS, a heretical sect which arose towards the close of the third century, originating in an attempt on the part of the Persian *Mani* or *Manes*, to combine Christianity with the Oriental Pagan religions. The system of doctrines thus formed was strictly dualistic. It supposed two original and absolutely opposite principles; the one being God, the source of all good; the other evil, the source of all confusion, disorder, and destruction. The two kingdoms thus at antagonism were at first wholly separate from one another. In connection with the Supreme God, and emanating from him, were certain *Eons*, who, in strict subordination to the Great Source of light and goodness, diffused these precious blessings among all other beings. The powers of darkness are engaged in a struggle among themselves, until approaching the kingdom of light they are subdued by intermingling with it, and at length are rendered utterly powerless. From the Supreme Being, who rules over the kingdom of light, issues the *Eon*, mother of light, who generates the primitive man with a view to oppose to him the powers of darkness. The primitive man, in conjunction with the five pure elements of physical nature, enters into the conflict, but feeling his position to be critical and dangerous, he asks for, and obtains, the living spirit by which he is raised once more to the kingdom of light. A process of purification is now commenced by the same living spirit, which goes on in the physical as well as in the moral world, both of them indeed being confounded in the Manichean system. "As the religious system of the Persians," to use the language of Neander, "assigned an important place to the sun and moon, in the conflict in the physical and spiritual world between Ormuzd and Ahriman, and in carrying forward the universal process of development and purification; so was it also in the system of Mani. Very nearly the same that the system of Zoroaster taught concerning Mithras, as the Genius (*Ized*) of the Sun, Mani transferred to his Christ,—the pure soul sending forth its influence from the sun and from the moon. Representing the soul as having sprung from the *primitive man*, he interpreted in this sense the biblical name, 'Son of Man,' and distinguishing between the *pure* and *free* soul enthroned in the sun, and its kindred soul diffused throughout nature, and corrupted by its mixture with matter. So, too, he distinguished a son of man superior to all contact with matter, and incapable of suffering, from a son of man crucified, so to speak, and suffering, in matter. Wherever the scattered seed pushed upward out of the dark bosom of the earth and unfolded itself in a plant, in its blossom and its fruit, Mani beheld the triumphant evolution of the principle of light, gradually working its way onward to freedom from the bondage of matter; he beheld how the living soul, which had been imprisoned in the members of the Prince of Darkness, loosens itself from the confinement, rises in freedom, and mingles with its conge-

nial element the *pure air*, where the souls completely purified ascend to those ships of light (the sun and moon) which are ready to transport them to their native country. But whatever still bears upon it various blemishes and stains, is attracted to them gradually, and in portions, by the force of heat, and incorporates itself with all trees, with whatever is planted and sown."

Man is now created, the image, in this world of darkness, of the primitive man, and destined to exercise dominion over nature. In him are seen united the powers of the kingdom of darkness and of light, a mirror in which are exhibited the powers of heaven and of earth. His soul is derived from the kingdom of light, and his body from the kingdom of darkness. The two maintain a constant struggle with each other, and to deliver the soul from the power of darkness, giving it a complete victory over the evil principle, the spirit of the sun, which purifies all nature, must become incarnate, not uniting himself to a material body, with which he could have no communion, but clothing himself in a shadowy, sensible form, and thus the death of Christ was not a real, but only a seeming crucifixion.

The aim of the whole Divine arrangements, according to the theory of the Manicheans, was to effect a total separation of the light from the darkness, and the reduction of the darkness to utter powerlessness. They held that the highest, most authoritative, and only infallible system of truth, was that which was taught by the Paraclete or Mani, and by which all doctrines, wherever found, were to be tested. To these the Holy Scriptures of truth were subordinated, and they held that it was by the teachings of Mani, the true was distinguished from the false, in the New Testament. They refused to admit, for example, that Jesus was born of a woman; that he was circumcised as a Jew, that he was meanly baptized, led into the wilderness, and miserably tempted of the devil. Mani claimed to be a divinely authorized church-reformer. He held that the Manichean was the only true Christian church; and that within it there were two distinct orders of members,—the exoterics, called *Auditors*, who were permitted to read the writings of Mani, and to hear his doctrines stated in their mythical form, without, however, receiving any explanation of their hidden meaning; and the esoterics, called the *Elect* or *Perfect*, who were the priestly order of the church, and formed the connecting link between the earth and the kingdom of light. The latter class were forbidden to hold property, and required to lead a life of contemplation, to abstain from marriage, from all intoxicating drinks, and even from animal food. They must not kill, nor even injure an animal, nor must they pull up an herb, or pluck a fruit or a flower. The Auditors were ordered to pay them all due reverence as superior beings, and to provide them with suitable means of support: they were to look upon them also as mediators between

them and the kingdom of light. From this body of the Elect were chosen the presiding officers of the church, who, like the apostles, were twelve in number, and under the name of *Magistri* were the rulers of the sect. To these twelve was added a thirteenth, who, representing Mani, presided over the rest. Subordinate to these superior officers were sixty-two bishops, under whom were presbyters, deacons, and finally travelling preachers. The Lord's Supper was strictly limited to the Elect, and it is generally admitted, that they used wine in the ordinance.

The Sun being the Christ of the Manicheans, they observed Sunday as a festival in honour of him; and on a particular day in the month of March, they celebrated a festival in commemoration of the martyrdom of Mani, when a splendidly adorned pulpit, ascended by five steps, was erected, and before it all the Manicheans prostrated themselves. At its first origin the members of the sect were persecuted by the Roman government. The Emperor Dioclesian, A. D. 296, issued a decree, that the leaders of the Manicheans should be burned at the stake, and their followers subjected to decapitation, and the confiscation of their property. Notwithstanding this severe enactment, the sect made rapid progress, and in the fourth century it ensnared many, including even Augustine for a time. In the year 372, Valentinian the elder forbade their holding meetings, and laid their ministers under heavy penalties. In the year 381, Theodosius the Great pronounced them infamous, and deprived them of the rights of citizens. To escape the severity of these laws, the Manicheans endeavoured to shelter themselves under a variety of different names. From the affinity of the doctrines of Mani to those of Zoroaster, in no country did the Manichean heresy find a firmer footing than in Persia; and in the sixth century it became so powerful in that country as to seduce the son of Cabadas the monarch; and the consequence was, that, by royal command, many of them were slaughtered. In the East generally, from the Oriental character of their system, the Manicheans made rapid progress for several centuries, though often subjected to penal enactments of the most oppressive kind. Towards the ninth century the sect became merged in the PAULICIANS (which see).

Ecclesiastical historians generally have recognized the Oriental character of the Manichean system; but the work of Dr. Baur, published at Tübingen in 1831, has traced, in the most satisfactory manner, the close relationship which exists between the doctrines of Mani and those of Buddha. Neander, pursuing the same train of thought, has pointed out some very striking analogies between the two systems. Thus he remarks: "It is in the highest degree probable, that in the public appearances of Mani two epochs are to be distinguished,—and this view of the matter is also confirmed by indications in the historical notices,—the first when his aim was simply to reconcile and blend together Parsism and Christianity;

the second, after he had become acquainted in his travels with Buddhism, from which a new light arose within him, and he supposed that he first attained, from this new position, to a better understanding of the truth in all the three religions. Dualism, with him, must now gradually pass over more completely into pantheistic Monoism. For we cannot help considering Buddhism, although the fact has been denied by many in modern times, as one phase of the appearance of Pantheism; since indeed we must consider as such every doctrine which does not recognize God as a self-conscious, free causality of existence, acting with a view to certain purposes or ends. The Dualism of the Buddha system is of altogether another kind from that of the Parsic. It is not a positive kingdom of evil that stands opposed to the kingdom of good, and with a corrupting influence mixes into its creation; but by Dualism here nothing else is expressed than that the Divine Being is under the necessity of passing out of itself, and over into manifestation;—and the problem then is, how to return back from this manifestation into pure being. There are two factors, the Spirit-God, and nature, or matter. When the spirit passes out from itself into nature, then springs into existence the phenomenal world, the world of appearance, of Sansara—the Maya. The Spirit becomes ever more coagulated in nature, more completely estranged from itself, even to entire unconsciousness. In man, it returns back through various stages of development and purification once more to itself; till, wholly released from the bonds of natural force, after being stripped of all limited, individual existence, it becomes conscious of its oneness with the primal Spirit, from which all life has flowed, and passes over into the same. This is becoming Nirwana. The antithesis is obvious—the Spirit, in its estrangement from itself, the world of manifestation or of appearance (Sansara, Maya); and the pure being of the Spirit (the Nirwana). It is a characteristic mark of the Buddhist mode of contemplation, and an evidence of the Monoism lying at the root of this Dualism, when we find it described as the highest stage of perfection, that the Sansara and the Nirwana become one for consciousness; the Spirit is no longer affected at all by the appearance, can energize freely in connection with it, and amidst the world of appearance, recognizing this as appearance and in its necessity, holds fast only the pure being—the entire oneness of the world *on this side*, and the world *beyond* time. Thus Buddha lets himself down to the world of Sansara for the redemption of the souls therein confined, and both are one to him."

The Manichean heresy appears to have been a combination of different systems, but more especially those of the *Christians*, the *Parsees*, and the *Buddhists*, all of which develop themselves more strongly in this than in any other system of doctrines which ecclesiastical history contains.

MANIPA, a goddess worshipped by the Mongol Tartars. She is represented by an idol with nine heads, which form a kind of pyramid. She is likewise represented under a human shape, and thought to delight in murder.

MANIPLE, a portion of the dress of a Romish priest in celebrating mass, worn upon the left arm. It was originally a narrow strip of linen suspended from the left arm; in course of time it was embellished, bordered with a fringe, and decorated with needle-work. The Greek priests have two maniples, called *epimanicia*, one for the right hand, and another for the left. The patriarch alone is allowed to wear both. No maniple is worn by the clergy of the Church of England.

MANITO, a name used among the North American Indians to denote a spirit, hence the Great Spirit is called in various tribes *Kitchi-Manito*, and the Evil Spirit, *Matchi-Manito*. When used simply without any epithet prefixed, the title *Manito* is restricted to a minor emanation from the Great Spirit, which the American Indian conceives to be communicated to some well-known bird or beast or other object, fitting it to be his guardian deity, his councillor, protector, and friend. But while thus reposing with confidence on the assistance of his own *Manito*, he is constantly visited with painful apprehensions, lest his neighbour's *Manito* may prove more powerful than his own, and may, perhaps, assault and injure him. The world, they imagine, is governed by *Manitoes*, both good and evil, who are ever conflicting together, and thus give rise to the moral confusion and disorder which every where prevail. The constant dread of these powerful spirits haunts the North American savage of the woods, until, by death or transmigration, he passes beyond their reach. When they go to battle or the chase, the image of their tutelary spirit is carried with them as an indispensable part of their equipment. When they perform a solemn sacrifice, they put upon a pole the head of a man carved in wood, which they place in the middle of the house. A smaller image of the same kind is carried about with them suspended round their necks. "Every savage," says Chateaubriand, "has his *Manito*, as every Negro has his Fetish: it is either a bird, a fish, a quadruped, a reptile, a stone, a piece of wood, a bit of cloth, any coloured object, or a European or American ornament." One Indian, as the Moravian missionaries inform us, has, in a dream, received the sun as his tutelary spirit; another the moon; a third, the owl; a fourth, the buffalo.

MANNUS, a god worshipped by the ancient Germans. He was the son of TUISCÖ.

MANSIONARI. See OSTIARI.

MANTEIS (Gr. prophets), seers connected with the ancient oracles of Greece and Rome. They were believed to foretell future events under the influence of the gods, particularly of Apollo. This privilege was in some cases supposed to belong to particular families, who handed it down from father

to son. The *mantéis* made their revelations on any great emergency, when consulted by others, or when they themselves considered it to be for the public advantage, to make known the will of the gods. These interpreters of the will of heaven were publicly protected and honoured by the Athenian government, and their presence was deemed important in all assemblies of the people. See ARUSPICES, AUGURS, DIVINATION, ORACLES.

MANTELUM (MONASTICUM), (Lat. a monk's mantle). See MANDYAS.

MANTIS (THE PRAYING), an insect said to have been formerly worshipped by the Hottentots. It derives the peculiar name it bears from the erect position and motion it assumes when alarmed. Considerable doubt exists whether this particular form of idolatry was ever practised among the Hottentot tribes at any time. All that is known with certainty is, that the insect in question was regarded by the more superstitious of the people as a creature of bad omen, and to kill, or even to injure it, was looked upon as in the highest degree unlucky, and sure to be followed by some great misfortune.

MANTRA, a secret, the communication of which forms the chief ceremony of initiation in all Hindu sects. It generally consists of the name of some deity, or a short address to him; it is conveyed by the teacher to the disciple in a whisper, and when once known, it is carefully concealed from all the uninitiated. Professor H. Wilson says, that Hindus above prejudices in other respects, find it so difficult to get over that of communicating the Mantra, that even when they profess to impart it, their sincerity can scarcely be admitted without a doubt.—The word Mantra is also employed generally to denote a spell or enchantment, and also a hymn or a prayer.

MANU (CODE OF), the authoritative Law-Book of the Hindu Brahmins. This production is of later origin than the UPANISHADS (which see), but teaches the same religious doctrine and precepts, with various important additions, the whole being divided into eighteen books. The Code was compiled by Manu, the son of Brahma, and other sacred personages—detailing all manner of duties connected with the worship of God, and all the possible relations that can subsist between man and man.

MANUS, a legendary race of monarchs in the system of *Hinduism*, who lived about 2,000,000,000 of years ago. The first of them came down with his spouse from one of the higher heavens to rule over the earth. The entire line of Manus amounted to fourteen, each of them, with his posterity of sons and grandsons, is supposed to have been invested with the sovereignty of the earth during a MANWANTARA (which see), or a cycle of time.

MANWANTARA, a grand period of time in Hindu chronology, including seventy-one *matha-guyas* or divine ages, being the reign of one *Manu*, with his posterity of sons and grandsons. The reigns of

the fourteen Manus, who reigned in succession, extended to 1,000 *maha-yugs* or one *Kalpa*.

MAPHRIDA, the second dignitary of the JACOBITE CHURCH (which see) in the East.

MARABOUTS, insane persons in Algiers, Morocco and other countries in the North of Africa, who are reputed saints, and exercise great influence over all classes of the people. Gifts of every kind are heaped upon these foolish impostors. A Marabout performs the duties of a priest, pretends to ward off evil from any one, and to cause misfortune to those with whom he may happen to be offended. He employs himself in manufacturing amulets and charms. He has the privilege of being able to accord sanctuary to any criminal whether innocent or guilty, and even under the ban of sovereign displeasure, who may have succeeded in crossing the threshold of the Marabout's chiosk. The grand Marabout is one of the principal officers at the court of the Dey of Algiers, and presides in matters of religion.

MARAE, the name given in the South Sea Islands to a heathen temple. All were uncovered and resembled oratories rather than temples. They are thus described by Mr. Ellis in his 'Polynesian Researches: "The form of the interior or area of their temples was frequently that of a square or a parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were enclosed by a high stone wall; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept, and the altars fixed. These piles were often immense. That which formed one side of the square of the large temple in Atehuru, according to Mr. Wilson, by whom it was visited when in a state of preservation, was two hundred and seventy feet long, ninety-four wide at the base, and fifty feet high, being at the summit one hundred and eighty feet long, and six wide. A flight of steps led to its summit; the bottom step was six feet high. The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with immense labour, especially the *tiava*, or corner stones.

"Within the enclosure, the houses of the priests, and keepers of the idols, were erected. Ruins of temples are found in every situation: on the summit of a hill, as at Maeva, where Taue's temple, nearly one hundred and twenty feet square, enclosed with high walls, is still standing, almost entire; on the extremity of a point of land projecting into the sea; or in the recesses of an extensive and overshadowing grove. The trees growing within the walls, and around the temple, were sacred; these were the tall cypress-like casuarina, the *tamam*, or calophyllum, *miro*, or thespesia, and the *tou*, or cordia. These were, excepting the casuarina-trees, of large foliage and exuberant growth, their interwoven and dark umbrageous branches frequently excluding the rays of the sun; and the contrast be-

tween the bright glare of a tropical day, and the sombre gloom in the depths of these groves, was peculiarly striking. The fantastic contortions in the trunks and tortuous branches of the aged trees, the plaintive and moaning sound of the wind passing through the leaves of the casuarina, often resembling the wild notes of the Eolian harp—and the dark walls of the temple, with the grotesque and horrid appearance of the idols—combined to inspire extraordinary emotions of superstitious terror, and to nurture that deep feeling of dread which characterized the worshippers of Tahiti's sanguinary deities."

MARANATHA. See ANATHEMA.

MARATONIANS. See MACEDONIANS.

MARCELLIANS, the followers of Marcellus, bishop of Ancyra in Galatia, in the fourth century. He had from the beginning keenly opposed the Arians, and warmly supported the *Homousia* of the Nicene creed. All subordination of Persons in the Sacred Trinity he believed to be Arianism, and in the course of a work in refutation of the Sophist Asterius, the founder of the Semi-Arian school, he fell into an error approaching to the Sabellian or Samasotenian heresy, that of maintaining the unity of the Son with the Father, losing sight of the personal distinction between them. He was answered not only by Asterius, but by Eusebius of Caesarea, and Acacius. Eusebius wrote two works against him, and at an assembly of *Eusebians* held at Constantinople A. D. 336, Marcellus was formally deposed from his bishopric, to make way, as was supposed, for the Semi-Arian Basil. Notwithstanding the suspicion of heresy which now attached to him, the orthodox party defended him for some time, and the council of Sardica acquitted him, and restored him to his see. In course of time his heretical views assumed a more definite shape, so that his friends were compelled to abandon him as a confirmed heretic; and this view of his character was rendered all the more certain by the unshrinking boldness with which his pupil Photinus developed the Marcellian heresy in all its extent, but under a new name derived from himself. (See PHOTINIANS.)

MARCIANISTS. See ECCLESIES.

MARCIONITES, a Gnostic sect which arose in the second century, deriving its name from Marcion, a native of Sinope in Pontus, where his father was bishop. From early life he seems to have been animated by an ardent love of Divine truth, and a strong reluctance to submit to human tradition. The tendency in his mind towards an ascetic spirit was seen in the fact, that in the first ardour of Christian love he resolved to renounce every earthly possession, and to give himself up to a course of rigid abstinence, presenting to the church at the same time a sum of two hundred sestertia. He grasped the peculiar doctrines of Christianity, and more especially the fact of redemption, with so firm a hold, and took so absorbing a view of the God of the gospel, that he conceived him

to be a Being altogether distinct from the God of nature. From such a train of thinking, he naturally passed to the idea that there was a complete contrariety between the Old Testament and the New. The God of the one was jealous, severe, and inexorable, while the God of the other was only mercy and love. The Messiah of the one had a kingdom, but wholly of this world; the Christ of the other had a kingdom also, but essentially spiritual, and not of this world.

From the character of his mind, Marcion was opposed to the allegorical interpretation of the Bible, which was so prevalent in the early ages of the church; on the contrary, he adhered to the literal meaning, and entertained an earnest desire to restore Christianity once more to its simple and primitive form, by rescuing it from the Jewish element with which it had been confounded. Excommunicated from the church at Sinope, he repaired to Rome, where he hoped to meet with more sympathy in consequence of his strong anti-Judaizing tendencies. His expectations, however, of countenance from the Roman church were disappointed, and he now conceived the design of founding an independent church. He attached himself, accordingly, to a teacher from Antioch in Syria, by name Cerdo, who taught a system of pure Dualism (see CERDONIANS), and to whose instructions he was indebted for a considerable number of his opinions. Though everywhere looked upon as a heretic, he devoted himself throughout his whole life to the active propagation of his peculiar views, not communicating them, as many of the other Gnostic teachers did, to a limited number of followers, but to all Christians with whom he came in contact. It is alleged by Tertullian, that Marcion towards the end of his life repented of the schism to which he had given rise, and sought to be restored to the fellowship of the church—a request which was granted on condition that he should bring back those whom he had seduced from the church; but his premature death prevented the fulfilment of the condition, and thus he died in a state of excommunication.

The doctrines inculcated by Marcion, and held by his followers the *Marcionites*, were fundamentally the same with the other *Gnostics*. Three primary principles were laid down as the basis of the entire system: 1. The *Hyle*, or matter existing from all eternity. 2. God, a Being of infinite perfection, holiness, and love. 3. The Demiurge, the Creator of the world, the God of the Jews, and of the Old Testament, who holds a middle place between good and evil, and is engaged in a constant conflict with matter, seeking to subject it to his will, but meeting with steady resistance. From the ever-resisting matter originated evil, which became concentrated in Satan, the Evil One. The moral operations of the Demiurge are thus developed by Neander: "The Demiurge of Marcion does not work after the pattern of higher ideas, of which, though uncon-

sciously, or even against his will, he is the organ; but he is the absolutely independent, self-subsistent creator of an imperfect world, answering to his own limited essence. To this world Marcion reckoned also the nature of man, in which he did not acknowledge, like other Gnostics, the existence of another element besides. The Demiurge—so he taught—created man, his highest work, after his own image, to represent and reveal himself. Man's body he formed of matter,—hence evil desires; to this body he gave a soul in affinity with himself and derived from his own essence. He gave him a law, to try his obedience, with a view either to reward or to punish him, according to his desert. But the limited Demiurge had it not in his power to give man a god-like principle of life, capable of overcoming evil. Man yielded to the seductions of sinful lust, and thus became subject, with his whole race, to the dominion of matter, and of the evil spirits which sprang out of it. From the entire race of fallen humanity, the Demiurge selected only *one people*, for his special guidance: to this people, the Jews, he made a special revelation of himself, and gave a religious polity, answering to *his own* essence and character,—consisting, on the *one* hand, of a ceremonial confined to externals; on the *other*, of an imperative deficient system of morals, without any inner godlike life, without power to sanctify the heart, without the spirit of love. Those who faithfully observed this religious law, he rewarded by conveying them at death to a state of happiness suited to their limited natures, in the society of their pious forefathers. But all who suffered themselves to be seduced by the enticements of the *Hyle* to disobey the Demiurge, and all who abandoned themselves to idolatry—a system to be traced to the influence of this *Hyle*, he hurled down to perdition."

According to the views of Marcion, Christ was the self-manifestation of the Father, and the human body in which he appeared on earth was not a real but a seeming body. The Christ of the New Testament was wholly distinct from, and even in many respects opposed to, the Messiah of the Old. The true believer in Christ became a partaker, even in this world, of a divine life above the power of the *Demiurge* and the *Hyle*, and under the special guidance of the God of love. Such a man Marcion conceived must be an ascetic, seeking to be delivered from all contaminating influence of matter; and if any one was not capable of leading this kind of life, he ought to be kept in the class of catechumens, but in his present state could not be admitted to baptism. He is said to have held the doctrine of vicarious baptism of the living, for catechumens who had died.

With the exception of the epistles of Paul, Marcion rejected the whole New Testament, substituting for the writings of the four Evangelists a pretended original Gospel, which he maintained was the record of the gospel history used by Paul himself, but

which probably was nothing more than the Gospel according to Luke, mutilated to suit Marcion's peculiar views. The great aim of this famous Gnostic teacher appears to have been to restore the primitive church, designed by Christ, and founded by the Apostle Paul. Hence in many places he founded communities of his own; to the members of which he prescribed numerous fastings and other austerities, such as abstinence from marriage, wine, flesh, and all that was pleasing to the natural appetite. The followers of Marcion, however, introduced various modifications of his opinions, mingling them up with the doctrines taught by the other Gnostics. Hence arose out of the Marcionite heresy other sects, such as the MARCOSIANS (which see), and APPELLIANS (which see), which differed widely from the original sect.

MARCOSIANS, a sect of Gnostics which sprung up in the second century, having been originated by Marcus, a disciple of Valentinus. (See VALENTINIANS.) Both Irenæus and Epiphanius treat of this sect at great length. Their opinions seem to have been founded chiefly on the Gnostic doctrine of *Eons*; and according to Irenæus, the knowledge of these *Eons*, and of the formation of the universe, was derived by a revelation from the primal four in the system of *Eons*, who appeared to Marcus in the form of a female. The Marcosians seem to have acknowledged the canonical Scriptures, and to have received also many apocryphal books. Neander informs us, that after the Jewish cabalistic method, Marcus hunted after mysteries in the number and positions of the letters. He maintained two kinds of baptism, a psychical baptism in the name of Jesus, the Messiah of the psychical natures, by which believers obtained pardon of sin, and the hope of eternal life in the kingdom of the Demiurge; and pneumatic baptism, in the name of the Christ from heaven united with Jesus, by which the spiritual nature attained to self-consciousness and to perfection, entering into fellowship with the Pleroma. According as the candidate was to be admitted among the psychical or the pneumatical Christians, both the ceremony and the formula of baptism differed. The latter, which was the higher baptism, was conducted with great pomp and rejoicing, the chamber in which the ceremony was performed being adorned as for a marriage. "One baptismal formula for the Pneumatics," Neander says, "ran thus: 'In the name which is hidden from all the divinities and powers (of the Demiurge), the name of truth, which Jesus of Nazareth has put on in the light-zones of Christ, the living Christ, through the Holy Ghost, for the redemption of the angels,—the name by which all things attain to perfection.' The candidate then said, 'I am established and redeemed,—I am redeemed in my soul from this world, and from all that comes from it, by the name of Jehovah, who has redeemed the soul of Jesus by the living Christ.' The whole assembly then said,

'Peace (or salvation) to all on whom this name rests. Next they bestowed on the person baptized the sign of consecration to the priestly office, by anointing with oil, customary also in the church; but the oil in this case was a costly balsam; for the precious, far-spreading fragrance was intended to be a symbol of that transcendent bliss of the Pleroma which had been appointed for the redeemed.'

The Marcosians seem to have been the first who practised the ceremony of extreme unction. The dead were anointed with balsam mingled with water, and a form of prayer was pronounced over them, to the intent that the souls of the departed might rise free from *Demiurge*, and all his powers, to their mother, the *Sophia*. This sect used also a mystical table which symbolically represented their system.

MARDAITES. See MARONITES.

MARGARET'S (ST.) DAY, a festival of the Romish church, celebrated on the 21st of February. A festival dedicated to another saint of the same name, who is represented as a virgin and martyr, is celebrated by the Romish church on the 20th of July.

MARGARITES, a word used by the Greek church to denote the small particles of bread which adhere to the chalice or the patin, after consecration, in the sacrament of the Lord's Supper. They receive the name of Margarites or Pearls from the transparent appearance which they assume when exposed to the moisture.

MARICA, an ancient Roman goddess worshipped at Minturnæ, and to her a grove was consecrated on the river Liris. She has sometimes been considered as identical with APHRODITE (which see). Hesiod confounds her with *Circæ*. Virgil makes her the wife of Faunus, and the mother of Latinus, an ancient king of Latium.

MARINE DEITIES, gods worshipped by the ancient Greeks and Romans as presiding over the sea. The principal of these was the *Poseidon* of the Greeks, and *Neptune* of the Romans, and to him must be added *Nereus*, *Triton*, *Protæus*, the *Sirens*, *Scæ-Nymphs*, and *Achelous*.

MARIOLATRY, the worship of the Virgin Mary. In the fourth century, in consequence of the prevalence of the ascetic spirit, the most extravagant opinions began to be entertained of the merit of virginity, and Mary, the mother of our blessed Lord, was venerated as the ideal of the celibate life. About this time an opinion arose that there were in the temple at Jerusalem virgins consecrated to God, among whom Mary grew up in vows of perpetual virginity. In the end of the fourth century, it became customary to apply to Mary the appellation, "Mother of God." Until this time, however, there is no trace of the worship of the Virgin. But the first appearance of Mariolatry was among a small sect of women, who came from Thrace and settled in Arabia, and who, from cakes or wafers which they consecrated to Mary, were called COLLYRIDIANs (which



see). These were keenly opposed by the HELVIDIANS or ANTIDICA-MARIANITES (which see). But the worshippers of Mary prevailed, and in the fifth century images of the Virgin were placed in the churches holding the infant Jesus in her arms. Once introduced, this species of worship spread rapidly, and Mary became a conspicuous object of veneration in the churches, both of the East and West. Towards the close of the tenth century the custom became prevalent among the Latins, of celebrating masses, and abstaining from flesh on Saturdays, in honour of Mary. About the same time the daily office of St. Mary, which the Latins call the lesser office, was introduced, and it was afterwards confirmed by Pope Urban II. in the council of Clermont. The Rosary also came into use, consisting of fifteen repetitions of the Lord's Prayer, and one hundred salutations of St. Mary; and the Crown of St. Mary, as it was called by the Latins, consisted of six or seven repetitions of the Lord's Prayer, and sixty or seventy salutations according to the age ascribed by different authors to the Holy Virgin.

Mariolatry now became an established doctrine and practice in the church of Rome, and down to the present day has continued to occupy a very conspicuous place in her ritual; while with equal intensity Mary receives the worship of the Oriental church, under the name of *Panagia*, or all-holy. Adopting the distinction drawn by Thomas Aquinas, Romanists allege that they honour the Virgin, not with *Latria*, or the worship due to God only, but with a high degree of veneration, which they term *Hyperdulia*, and which occupies an intermediate place between the *Latria* due to God, and the *Dulia* due to saints and angels. But even with this qualification it cannot be denied that in Romish books of devotion, prayers to the Virgin occupy a prominent place. Thus, what prayer is in more constant use than the "Ave Maria," or "Hail Mary," which, after quoting a passage from the Salutation of the Angel Gabriel to the Virgin, adds those words, "Holy Mary, Mother of God, pray for us sinners now, and in the hour of our death, Amen?" Again, in another prayer, the Virgin is thus addressed, "We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." The "Salve Regina" runs thus, "Hail! Holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished Sons of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus,—O clement! O pious! O sweet Virgin Mary." She is called "Mirror of Justice," "Seat of Wisdom," "Cause of our Joy," "Tower of David," "Ark of the Covenant," "Gate of Heaven," "Morning Star," "Refuge of Sinners," and many other such terms, which plainly shows the very high

place which Mary occupies in the devotions of the Romish church. The Romish Breviary, also, of which every priest must read a portion each day in private under pain of mortal sin, uses the following strong language as to the Virgin,— "If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, call upon Mary. If anger or avarice, or the temptations of the flesh toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary—in dangers, in difficulties, in doubts, think upon Mary, invoke Mary." The Council of Trent declares prayer to the Virgin to be "good and wholesome." But if we would know how strong is the hold which devotion to the Virgin has taken of the true Romanist, let us listen to the following undisguised avowal of an Italian Jesuit, as made to the Rev. Hobart Seymour, and recorded in his deeply interesting work, 'Mornings with the Jesuits.'

"The feeling of devotion to the Virgin," said this bigoted Romanist, "has a mysterious something in it, that will ever linger about the heart of the man who has ever felt it. It is one of those feelings that, once admitted, can never afterwards be totally obliterated. There it still clings around the heart, and though there may be coldness to all other religious impressions,—though there may be infidelity or even scorn upon all our faith—though there may be the plunging into the wild vortex of every sin, yet still there will not unfrequently be found even among the very worst of our people, a lingering feeling of devotion to the blessed Virgin. It is as a little thread that still keeps hold of the soul, and it will yet draw him back. All else may be broken; but this thread, by which the blessed Virgin holds him, still clings to his soul. Even in the most wild, wicked, and desperate men—even among the bandits in their worst state, there is always retained this devotion to Mary; and when we cannot get at their hearts in any other way—when every other argument or truth or principle or feeling of religion fails to make any impression, we frequently find access opened to their hearts, by this one feeling still lingering about them; and thus we find by experience that a devotion to the blessed Virgin proves often the means by which we are able to lay hold of their hearts, and win them back to our holy religion."

So enthusiastic, accordingly, have been the votaries of the Blessed Virgin, that Buonaventura has blasphemously applied some of the most sublime, devotional passages in the Psalms, to the Virgin Mary, and St. Liguori goes so far as to say, that "all is subject to Mary, even God himself." In "The Glories of Mary," by St. Alphonso de Liguori, who was canonized by the Church of Rome only a few

years ago, we find the vision of St. Bernard recorded with approbation, in which he beheld two ladders extending from earth to heaven. At the top of one ladder appeared Jesus Christ. At the top of the other ladder appeared the Virgin Mary. While those who endeavoured to enter into heaven by the way of Christ's ladder, fell constantly back and utterly failed; those, on the other hand, who tried to enter by the ladder of Mary, all succeeded, because she put forth her hands to assist and encourage them.

But it is not necessary to go so far back as Buonventura, or St. Bernard, or St. Liguori; we may refer to Pope Gregory XVI., who thus speaks in an encyclical letter issued on entering on his office:—"Let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope." Nay, the enthusiasm waxing greater as time advances, Dr. Cullen, the archbishop of Dublin, in a pastoral issued a few years ago, breaks forth into the following strains of laudation:—

"Her body, which had been the temple of the Holy Ghost, and given human flesh to the Redeemer, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but united again with her pure soul, is, by the Divine power, translated into heaven, and placed at the right hand of her eternal Son. Here, to use the words of Scripture, she appears 'bright as the morning rising, elect as the sun, beautiful as the moon, terrible as the array of battle.'—(Cant. vi. 9.) The angels and saints of heaven, filled with astonishment at the splendour of her majesty, cry out, 'Who is she that cometh up from the desert flowing with charms and delights, leaning upon her beloved?'—(Cant. viii. 5.) With what raptures do all the celestial spirits receive their queen! With what exultation do the patriarchs and prophets, and all the saints, rise up to greet her through whom they received their Redeemer, and to whom they were thus indebted for their glory! Oh, how on this happy occasion the earth itself rejoices! its fruits are no longer the fruits of malediction. 'The land that was desolate and impassable shall be glad,' says the Scripture, 'and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.'—(Isa. xxx.)

That the worship of the Virgin is universally practised by Romanists, travellers in Roman Catholic countries universally attest. Churches are built to her honour, while her shrines are crowded with enthusiastic devotees. Her name is the first which the infant is taught to lisp, and to her is cast the last look of the dying. The soldier fights under her banner, and the brigand plunders under her protection. In Italy and Spain robbers wear a picture of Mary hung round their neck. If overtaken suddenly by death, they kiss the image and die in peace. *Santa Maria*, Holy Mary, is the Romish devotee's all in all. One Hail Mary is worth ten Paternosters, and Mr. Sey-

mour tells us that a Romish priest in Italy declared to him his firm belief, that God hears our prayers more quickly when they are offered through the Blessed Virgin than when offered through any one else. It has also been maintained by some Romanists, that the adoration of the Virgin is in accordance with the principles of human nature. Thus Mr. Seymour describes an interview on this subject with a Jesuit priest at Rome: "He stated, that there was a great difference in the bent and habit of mind, between English Protestants on the one hand, and Italian Romanists on the other; that Protestants habitually let their minds dwell on Christ's teaching, on Christ working miracles, and especially on Christ's suffering, bleeding, dying on the cross, so that in a Protestant mind, the great object was Christ in the maturity of his manhood; but that Romanists habitually dwelt on the childhood of Christ; not on the great events that were wrought in maturity and manhood, but on those interesting scenes which were connected with his childhood. He then went on to say that this habit of mind led to the great difference, that as Protestants always dwelt on the suffering and dying Christ, so Christ in a Protestant mind was always connected with the cross; and that as Romanists constantly meditated rather on the childhood of Christ, so Christ in a Romanist's mind was usually associated with his mother, the Virgin Mary. He then continued to say that the constant dwelling of the mind in contemplation of the child, naturally led to more thought, more contemplation, more affection, and finally, more devotion for the mother; that when one thinks of all the little scenes of his childhood, dwells on the little incidents of interest between the child Jesus and the mother Mary, recollects that she had him enshrined in her womb, that she used to lead him by the hand, that she had listened to all his innocent prattle, that she had observed the opening of his mind; and that during all those days of his happy childhood she, and she alone of all the world, knew that that little child whom she bore in her womb, and nursed at her breasts, and fondled in her arms, was her God—that when a man thinks, and habitually thinks of all this, the natural result is, that his affections will be more drawn out, and his feelings of devotion more elevated towards Mary. And he concluded by stating that this habit of mind was becoming more general, and that it was to it that he would attribute the great increase, that late years had witnessed in the devotion to the Virgin Mary."

In accordance, therefore, with the importance attached to the worship of the Virgin in the Church of Rome, we find in its prescribed offices and ritual not only prayers offered to the Almighty in her name, pleading her merits, through her mediation, advocacy, and intercession, but prayers offered directly to herself, beseeching her to employ her intercession with the Eternal Father and with her Son in behalf of her petitioners; and proceeding a step

further, we find prayers to her for her protection from all evils, spiritual and bodily; for her guidance and aid, and for the influences of her grace. In addition to all this, divine praises are ascribed to her in pious acknowledgment of her attributes of power, wisdom, goodness, and mercy, and of her exalted state above all the spirits of life and glory in heaven; and for her share in the redemption of the world, and the benefits conferred by her on the individual worshipper.

In Romish countries the whole month of May is annually devoted to the Virgin, and is called by way of eminence, "Mary's Month." In Paris, for example, a service in her honour is performed with great ceremony every evening throughout the entire month. Temporary altars are raised to her surrounded by flowers and evergreens, and profusely adorned with garlands and drapery, her image usually standing in a conspicuous place before the altar. The chief part in these religious festivities is performed by societies or guilds, which are expressly instituted chiefly for the celebration of the Virgin's praises. A collection of hymns is in regular use by the fraternities in Paris, many of them being addressed directly and exclusively to the Virgin. One of the most remarkable works in praise of Mary is the Psalter of Bonaventura, a Franciscan monk of the thirteenth century. In this work the author so changes the commencement of each of the Psalms of David as to address them all to the Virgin Mary; interspersing in some of them much of his own composition, and then adding the *Gloria Patri* to each. Appended to Bonaventura's Psalter are various hymns to the Virgin, being alterations of prayers addressed to God in Scripture. The Athanasian Creed is employed in the same manner to declare belief in the divinity of Mary, and in course of this modification of the creed, the assumption of the Virgin into heaven is specified as one of the points to be believed on pain of forfeiting all hopes of salvation.

The works of Bonaventura gave great impulse to the worship of Mary in the Romish church. Others followed in the same strain, among whom may be mentioned Gabriel Biel, a schoolman of great celebrity in the fifteenth century, and Peter Damiani, whose works were published under the authority of the Pope in the beginning of the seventeenth century. At length, to such an extent had the veneration for the Virgin Mary been carried, that able and learned Roman Catholic writers came forward to moderate the extravagancies of their brethren, and to modify and reduce the worship of the Virgin within reasonable bounds. To effect this object, Theophilus Raynand, a Jesuit of Lyons, produced a work entitled 'Diptycha Mariana,' in which he strongly disapproved of some of the sentiments which had been put forth by preceding writers on the subject, particularly those which ascribed to Mary attributes and acts which properly belong to God the Father, or to

Christ the Son. To such an extent, indeed, had the desire been carried of setting aside Jesus, and substituting Mary in his room, that in the sixteenth century the Christian era was made, by some Romish writers, to begin, not from the "birth of Christ," but from "the Virgin Mother of God."

At the present day the worship of the Virgin Mary occupies a conspicuous place in the ritual of the Romish church. The *Ave Maria*, or Hail Mary, has, since the fifteenth century, been the favourite prayer to the Virgin, and always accompanies the Pater-noster in the stated devotions of a Romanist. In the 'Litany of the Blessed Virgin' there are more than forty invocations of the Virgin, designating her by as many varieties of title. The favourite hymn or prayer, called *Salve Regina*, is addressed exclusively to the Virgin, as is also the hymn *Ave Maria Stella*, Hail, Mary, star of the sea. St. Alphonsus Liguori, who was canonized by Pope Gregory XVI. in 1839, published a work entitled the 'Glories of Mary,' in which she is extolled far above mortals, and invested with attributes and authority of the highest order. The Most Holy Father, to whom we have just referred, granted in 1840 an indulgence of 100 years to every one who should recite a prayer to the Virgin to this effect, "O immaculate queen of heaven and of angels, I adore you. It is you who have delivered me from hell; it is you from whom I look for all my salvation." Pius IX., in his encyclical letter of date 1846, says, "In order that our most merciful God may the more readily incline his ear to our prayers, and may grant that which we implore, let us ever have recourse to the intercession of the most holy mother of God, the immaeulate Virgin Mary, our sweetest mother, our mediatrix, our advocate, our surest hope, and firmest reliance, than whose patronage nothing is more potent, nothing more effectual with God." In the allocution of the same 'Most Holy Father,' pronounced in the secret consistory at Gaeta, 1849, he says, "Let us have recourse to the most holy and immaeulate Virgin Mary, who, being the mother of God, and our mother, and the mother of mercy, finds what she seeks, and cannot be frustrated." In 1854 his Holiness issued a decree, declaring the immaeulate conception of the Virgin to be henceforth an article of faith in the Romish Church, and thus a very important step in advance has been taken towards investing the mother of Jesus with the honours of divinity. She is henceforth to be viewed by every Romanist as taken out of the category of sinful mortals, and ranged among sinless beings.

MARK'S (St.) DAY, a festival observed both by the Romish and the Greek churches on the 25th of April. On this day the Great or Septiform Litany is read, and a procession takes place. See LITANIES.

MARK (St.), LITURGY OF. See LITURGIES.

MARNAS, a deity anciently worshipped at Gaza, one of the lordships of the Phillistines. This god is

said to have migrated into Crete, and become the Cretan Jupiter.

MARONITE CHURCH (THE), one of the Oriental churches, which fraternizes with Rome. It derives its name either from a Syrian monk named Maro, who lived on the banks of the Orontes about A. D. 400, or from one Marun or Maro, who was their patriarch of Antioch, and flourished about A. D. 700. The Maronites appear to be the descendants of those Syrian Christians who, on the Mohammedan invasion in the seventh century, found an asylum in the mountains of Libanus and Anti-Libanus, whence they frequently sallied forth on predatory incursions to the great annoyance of the Saracens or Arabs. Great numbers of them, so many it is said as 12,000, were seized and carried off as prisoners by Justinian III., the Greek emperor. This proved an effectual check to their marauding propensities. During the Crusades the extent of their territory was much reduced, and by frequent wars with the Ottomans they were diminished in numbers, and at length put under tribute.

The Maronites at an early period of their history seem to have maintained the heresy of the MONOTHELITES (which see), alleging that in the Person of Christ there were two natures and one will. For five centuries the Maronite church held an independent position, but in the twelfth century it was united with the Romish church in the reign of Baldwin IV., and their patriarch was present at the Lateran council held by Pope Innocent III. Though nominally subject to Rome, this Oriental church still retains so much of its original independence, that its patriarch styles himself Peter the patriarch of Antioch, thus claiming to be the spiritual descendant and representative of the Apostle Peter in the East. The fact is, that Rome has had the utmost difficulty in maintaining its authority over the Maronites, both because of their tendency to fall into heresies of different kinds, and also because of their unwillingness to part with their ancient independence. To effect their more complete subjugation to the Papal see, Gregory XIII. founded a college at Rome for the education and training of Maronite missionaries, who might be instrumental in diffusing among their countrymen an ardent attachment to the Romish church. All the schemes devised, however, to bind the Maronite church to the Roman pontiff have been hitherto unsuccessful; for some of them refuse, at this day, to recognize the alliance with the Latin church. To arrange the affairs of the Maronite church, Pope Clement XII. summoned the Great Council of Lebanon, which was held on the 30th of September 1736. It was attended by eighteen bishops, of whom fourteen were Maronites, two Syrian, and two Armenian. The abbots of several monasteries were also present, along with a multitude of the priests and chief people of the country. By the decrees of this council the church of the Maronites is regulated to this day.

The seat of the Maronites is the mountainous district of Lebanon, from about Tripoli to Tyre. The main body of the range called Libanus is inhabited by nearly 240,000 Maronites, calculated, however, by Dr. Wilson, at not more than 150,000. The patriarch of the body is elected by the bishops, who must all be monks, but he receives his robe of investiture from Rome, in acknowledgment of the subjection of his church to the Papal see. He is held in the highest veneration by the people among whom he lives. His income amounts to about £2,000 a-year. His jurisdiction extends over nine metropolitan sees, the occupants of which, chosen by the people, but consecrated by the patriarch, are called *Metrons* or *Metropolitans*. The patriarch has two vicars or assistants, one of them connected with the temporal, and the other with the spiritual affairs of the church. He has also an agent at Rome, and three presidents at the principal monasteries or colleges. The agent of the patriarch at Rome reported in 1844, that, exclusive of convents, there were 356 Maronite churches in Syria, to which were attached 1,205 priests, under the authority of their bishops and patriarch. The number of priests, however, was stated by the American missionaries in 1845 at between 700 and 1,000.

Dr. Wilson, in his 'Lands of the Bible,' quotes from a communication of Mr. Graham of Damascus, the following description of the Maronite convents: "In Lebanon the conventual system is in the most vigorous operation. In most other countries these institutions have been on the decline since the era of the Reformation; but on the godly mountain, fanaticism and superstition, like the power of its vegetation, have been increasing and multiplying with startling luxuriance. . . . Division perverts their councils, and fanaticism stains their conduct, and the heathenish Druze and the superstitious Maronite are hardly distinguishable from each other in the moralities and charities of life. In the extensive district of Kasrawán a Protestant would not be allowed to settle; and, if he could be permitted to pass through it without insult or injury, he might be very thankful. This is the result of the Monastic Institutions, for the peasants are a quiet, tranquil, and industrious race. The whole mountain is filled with convents. Their numbers I do not know; but it must be prodigious. Some of them, like that of the Deir el-Kalla, are very rich, possess the choicest old wines of the country, and the reputation of indulging in the unnatural enormities which brought destruction on the cities of the plain. Many of the monks are totally ignorant, and can neither read nor write. In such circumstances, it may easily be imagined how incompetent their motives, hopes, and fears must be to control, not the vices of our nature only, but its very principles also! Apostolic morality is not sufficient. They aim at the supposed angelic excellency of the celibate, and they fall into pollutions below the level of the brutes."

The Maronite clergy, though connected with Rome, dissent from her regulations in regard to the celibacy of the priesthood, most of them being married men. On this point, accordingly, the Pope has been obliged to make a compromise with them, and to allow them to retain their wives when they happen to have married before taking priest's orders. They are not, however, allowed to marry after having entered into the priesthood, or to remarry should they be deprived of their wives while in the priesthood. In Divine service, the Arabic language is used in reading the Gospels and Epistles, and the Syriac in performing their masses and liturgical services. The parish priests are elected by the people, and ordained by the diocesan bishops or the patriarch. They are not allowed to follow any secular profession. It is no part of their duty to preach, but simply to read the offices. The priests have parsonage houses, but the produce of their glebes is applied to defray the ordinary expenses of their churches. Their income ranges from 2,000 to 9,000 piastres. The unmarried priests are not generally elected to the ministerial charge of parishes, but are usually connected with convents, either as superiors, or in subordinate offices. The Maronites consider preaching to have been one of the peculiar offices of our Saviour, and a preacher is therefore held in the highest respect. Before a priest can venture to undertake the responsible duty of preaching, he must have a written permission from the patriarch or the bishop of the diocese. Occasionally permission is given to laymen to officiate as preachers. The Romish church, unwilling to lose the hold she has got over the Maronites, allows them to retain several customs and observances at variance with her ritual arrangements. A few of these are thus adverted to by Dr. Wilson: "They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac, while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognise local saints which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partizans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. In order to secure its present influence over them, it is subjected to an expense of no small magnitude."

The Maronites are an active industrious people, and amid their rocky dwellings they carry forward their agricultural labours with such zeal and success,

that ere long the prophecy bids fair to be fulfilled, "Lebanon shall be turned into a fruitful field."

**MARRIAGE.** The origin and institution of the nuptial contract dates from the creation of man, for no sooner had Adam sprung from the hand of his Creator, than God was pleased to declare, "It is not good for man to be alone," and accordingly he created Eve, and brought her to the man, who said, "This is bone of my bone, and flesh of my flesh. Therefore shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh." Among the earliest nations, accordingly, we find the marriage relation uniformly held in respect. The Jews, indeed, in Old Testament times, not only regarded the married state as honourable and right, inasmuch as it was a fulfilment of the Divine command, "Be ye fruitful and multiply, and replenish the earth," but from the expectation of the advent of the Messiah, which prevailed among them from the earliest period of their nation's history, there was felt to be as it were a sacred obligation resting upon all to marry. Hence it was esteemed the duty of every male who had reached eighteen or twenty years of age to enter into the marriage union, and it was esteemed a reproach in any man to lead a life of celibacy; nay, even it was viewed as a sin, since he might by remaining unmarried frustrate the great promise of the Redeemer, that the seed of the woman should bruise the head of the serpent. Hence among the Jews marriages were usually contracted at an early age, the ordinary period fixed by the Rabbins being eighteen in the case of males, and twelve in the case of females.

Maimonides alleges that marriage was contracted in the time of the patriarchs with little ceremony, but it is plain from various passages of the Books of Moses, that a regular contract was made in the house of the bride's father, before the elders and governors of the place, after which she was conveyed with considerable pomp to the house of her husband. The Jews allege that after her espousals or betrothment she was allowed to remain for a certain period, at least ten months, in her parents' house, that she might make suitable preparations for the marriage ceremony. The wedding was celebrated with a feast of seven days. The bride was adorned on the occasion with as much care and elegance as her station in life permitted, and a nuptial crown was placed upon her head. During the marriage-feast, the bridegroom and his party entertained themselves in one apartment, while the bride and her companions were similarly employed in another. "On the last day," to quote from Dr. Nevin in his 'Biblical Antiquities,' "the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instur-

ments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the meantime, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a joyful participation of the marriage supper, with such social merriment as suited the joyous occasion. None were admitted to this entertainment beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in." Such were the ceremonies which attended the celebration of a marriage among the ancient Jews. In the time of Ruth no other ceremony seems to have attended a marriage than the pronouncing of a solemn blessing, by the nearest relations, on the parties, who agreed in their presence to become husband and wife. Thus Boaz merely declared in presence of the elders assembled at the gate of the city, that he had resolved to take the daughter of Naomi to be his wife. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem. So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son."

The marriage ceremony of the modern Jews differs considerably from that of the ancient. It is thus described by Mr. Allen in his 'Modern Judaism': "On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration of the ceremony. The bride is escorted by women, and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintances. Ten men, at least, must be present; or the marriage is null and void. The chief-rabbi and chassan of the synagogue form part of the company.

"A velvet canopy is brought into the room, and

extended on four long poles. The bride and bridegroom are led to their station under this canopy; the bridegroom by two men; and the bride by two women, her face being covered with a veil. These two men and two women are always the parents of the bride and bridegroom, if they happen to be living: otherwise this office is performed by their nearest kindred; a man and his wife for the bride, and another man and his wife for the bridegroom; though the bridegroom is led by the men, and the bride by the women. The parties are placed opposite to each other, and then the person who performs the ceremony, takes a glass of wine in his hand, and says: 'Blessed art thou, O Lord our God, King of the universe! who createst the fruit of the vine. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments and hast forbidden us fornication, and hast restrained us from the betrothed, but hast permitted us those who are married to us, by means of the canopy and wedlock. Blessed art thou, O Lord! who sanctifiest Israel.' The bridegroom and bride then drink of the wine; after which the bridegroom takes the ring, and puts it on the bride's finger; saying, 'Behold thou art wedded to me with this ring, according to the law of Moses and Israel.'

"Then the marriage contract is read, which specifies that the bridegroom A. B. agrees to take the bride C. D. as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour, and cherish her, according to the manner of all the Jews, who honour, keep, maintain, and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he obliges his heirs, executors, and administrators, to pay the same to her out of the first produce of his effects.

"After the reading of this instrument, the person performing the ceremony takes another glass of wine, and repeats seven benedictions. Then the bridegroom and bride drink the wine; after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is said to be intended as an indication of the frailty of life. Then all the company shout, *Good luck to you*. The ceremony is followed by a contribution for the poor of the land of Canaan.—The nuptial feast is as sumptuous as the parties can afford, and continues for seven days."

In the early ecclesiastical writers, no account is given of the mode in which marriage was solemnized among the members of the primitive Christian church. It was not until the ninth century, indeed, that the propriety or necessity of marriage being celebrated with religious exercises was recognized by the civil law, but so early as the second century, such religious rites were required by the church. The ceremony appears to have been conducted with the utmost simplicity in these days of primitive Christian

ity. The purple fillet with which the hair of unmarried females was bound, was first removed from the head of the bride, and a veil thrown over her person. The pastor then addressed suitable admonitions to the parties, at the close of which they both partook of the communion. This solemn service having been gone through, they were required to join their right hands, when the minister pronounced them to be married persons, and prayed for a blessing upon the union thus formed. The parties were now adorned with garlands of flowers, and walked in procession to their home. The evening was closed with a marriage feast, at which the relatives and friends of the bridegroom and bride were present. The ceremony of crowning the parties, which was the commencement of the whole service, has been already described under the article CROWN (NUPTIAL).

The marriage procession which conducted the bridegroom with great pomp to the house of his future bride, is universal in the East, and is alluded to in the Talmud and in the parable of the Ten Virgins, recorded in Matth. xxv. 1—10. We find a modern illustration of the custom in Messrs. Bonar and McCheyne's Travels in Palestine: "The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed on the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honour of the occasion. There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, 'The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.' At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil, halil, halil,' and music both vocal and instrumental commenced within. Thus the bridegroom entered in 'and the door was shut.' We were left standing in the street without, 'in the outer darkness.' In our Lord's parable, the virgins go forth to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come and the marriage supper of the Lamb begin."

Among the ancient Greeks marriage was looked upon as an important and even solemn transaction. On the day before the marriage was celebrated, sacrifices or offerings were made to the deities who presided over the marriage relation, particularly to *Hera* and *Artemis*. Both bride and bridegroom cut off a portion of their hair, and dedicated it as an offering to one of the gods. On the wedding-day the parties were both of them subjected to careful ablation. Towards evening the bride was conveyed from her father's house to that of the bridegroom in a chariot, accompanied by the bridegroom and a companion chosen by him for the occasion, and usually called the *paranymphe*. Crowds of attendants marched in procession carrying lighted torches, while music, both vocal and instrumental, saluted the bridal train as it moved along. The bride was veiled, and both she and the bridegroom wore chaplets on their heads. As the parties entered the house of the bridegroom, sweetmeats were showered plentifully over their heads, denoting a wish that abundance of good things might ever attend them. The marriage was not celebrated with any special rites, either civil or religious; but when the parties had reached the house of the bridegroom, or of his parents, a nuptial feast was held, at which both women and men were present, seated, however, at separate tables. At the conclusion of the feast, and when the parties had retired to their own apartments the *epithalamium* or marriage hymn was sung before the door. On the day following the marriage, it was customary for the friends to send presents to the newly married pair.

An ancient Roman marriage differed in various particulars from a marriage among the ancient Greeks. The wedding-day was not fixed without first consulting the auspices. Certain days were avoided as unlucky, especially the Kalends, Nones, and Ides of each month. On the occasion of the marriage, the bride was dressed in a long white robe with a purple fringe, or adorned with ribands, and a girdle was worn round the waist, while a veil of a bright yellow colour was thrown over the head, and shoes of the same colour were worn upon the feet. Her hair was divided on this occasion with the point of a spear. Among the Romans no marriage was celebrated with religious rites except the CONFARREATIO (which see). In the evening of the marriage the bride was conducted to the house of her husband, carrying in her hands a distaff and a spindle with wool. Three boys accompanied her dressed in the prætexta, one bearing a torch before, while the other two walked by her side. The procession was also attended by a large company of the friends both of the bridegroom and the bride. On reaching the house of the bridegroom, the entrance of which was ornamented with flowers, the utmost care was taken that the bride should not strike her foot against the threshold, which would have been an unlucky omen. To prevent this she was carried into the house. Before entering,

however, she wound a portion of wool round the door-posts, and anointed them with lard; after which her future husband met her with fire and water, which she was required to touch. She then advanced forward and took her seat upon a sheepskin prepared for the purpose, when the keys of the house were formally presented to her. A marriage feast closed the whole proceedings. On the day following the marriage, or at least on an early day thereafter, sacrifices were offered to the *Penates* or household gods.

The marriage ceremonies among the ancient Scandinavians were very simple, and chiefly consisted in feasting. "The bridegroom," says Mr. Mallet, "having obtained the maiden's consent, together with that of her parents and guardians, appointed the day; and having assembled his own relations and friends, sent some of them to receive in his name the bride and her portion from her father. The friends were answerable for the charge that was committed to them, and if they abused their trust, the law amerced them in a sum treble to what was paid for murder. The father or guardian of the young woman attended her also to the husband's house, and there gave her into his hands. After this the new married pair sat down to table with their guests, who drank to their healths along with those of the gods and heroes. The bride's friends then took her up and bore her on their shoulders, which was a mark of esteem among the Goths; her father afterwards led her to the nuptial bed, a great number of lights being carried before her; a custom known to the Greeks and Romans, and still in use in some parts of the North. The marriage being consummated, the husband made his wife several presents, such as a pair of oxen for the plough, a harnessed horse, a buckler, together with a lance and a sword. 'This was to signify,' says Tacitus, 'that she ought not to lead an idle and luxurious life, but that she was to be a partaker with him in his labours, and a cotemporary in dangers, which they were to share together in peace and war.' He adds that 'the women, on their parts gave some arms; this was the sacred band of their union, these their mystic rites, and these the deities who presided over their marriage.' The yoked oxen, the caparisoned horse, and the arms, all served to instruct the women how they were to lead their life, and how perhaps it might be terminated. The arms were to be carefully preserved, and being enrolled by the use the husband made of them, were to be consigned as portions for their daughters, and to be handed down to posterity."

In the Greek church the marriage ceremony consists of three parts, the betrothal, the coronation, and the dissolving of the crowns. Hence the ceremony is complicated and protracted. In the course of the service many prayers are offered not only for the married parties, but also for the bridesmaids. Benedictions of great beauty and solemnity are pronounced upon the newly married couple.

The modes of celebrating marriage among mo-

dern heathen nations are very different, and some of them very peculiar and deeply interesting. We select a few taken from the accounts of travellers. Among the Japanese a marriage is conducted after this manner: "On the day fixed for the marriage, an intelligent female servant of the second class is sent to the house of the bride to attend her, and the bride's father, having invited all his kinsfolk, entertains them previous to the bride's departure. The bridal party sets out in norimons or litters, the mediator's wife first, then the bride, then the bride's mother, and, finally, her father. The mediator has already preceded them to the bridegroom's house. The bride is dressed in white (white being the colour for mourning among the Japanese), being considered as thenceforward dead to her parents.

"If all the ceremonies are to be observed, there should be stationed, at the right of the entrance to the house of the bridegroom, an old woman, and on the left an old man, each with a mortar containing some rice-cakes. As the bride's norimon reaches the house, they begin to pound their respective mortars, the man saying, 'A thousand years!' the woman, 'Ten thousand!'—allusions to the reputed terms of life of the crane and the tortoise thus invoked for the bride. As the norimon passes between them, the man pours his cakes into the woman's mortar, and both pound together. What is thus pounded is moulded into two cakes, which are put one upon another and receive a conspicuous place in the toko of the room where the marriage is to be celebrated.

"The norimon is met within the passage by the bridegroom, who stands in his dress of ceremony ready to receive it. There is also a woman seated there with a lantern, and several others behind her. It was by the light of this lantern that formerly the groom first saw his bride, and, if dissatisfied with her, exercised his right of putting a stop to the ceremony. The bride, on seeing the bridegroom, reaches to him, through the front window of her norimon, her *narmor*, which is a small square or oblong bag, containing a small image of metal, used as an amulet, and he hands it to a female servant, who takes it into the apartment prepared for the wedding, and hangs it up. The bride is also led to her apartment, the woman with the lantern preceding.

"The marriage being now about to take place, the bride is led, by one of her waiting women, into the room where it is to be celebrated, and is seated there with two female attendants on either side. The bridegroom then leaves his room and comes into this apartment. No other persons are present except the mediator and his wife. The formality of the marriage consists in drinking saki after a particular manner. The saki is poured out by two young girls, one of whom is called the male butterfly, and the other the female butterfly,—appellations derived from their *susu*, or saki-jugs, each of which is adorned



with a paper butterfly. As these insects always fly about in pairs, it is intended to intimate that so the husband and wife ought to be continually together. The male butterfly always pours out the saki to be drunk, but, before doing so, turns a little to the left, when the female butterfly pours from her jug a little saki into the jug of the other, who then proceeds to pour out for the ceremony. For drinking it, three bowls are used, placed on a tray or waiter, one within the other. The bride takes the uppermost, holds it in both hands, while some saki is poured into it, sips a little, three several times, and then hands it to the groom. He drinks three times in like manner, puts the bowl under the third, takes the second, hands it to be filled, drinks out of it three times, and passes it to the bride. She drinks three times, puts the second bowl under the first, takes the third, holds it to be filled, drinks three times, and then hands it to the groom, who does the same, and afterwards puts this bowl under the first. This ceremony constitutes the marriage. The bride's parents, who meanwhile were in another room, being informed that this ceremony is over, come in, as do the bridegroom's parents and brothers, and seat themselves in a certain order. The saki, with other refreshments interspersed, is then served by the two butterflies, to these relations of the married parties in a prescribed order, indicated by the mediator; the two families, by this ceremony, extending, as it were, to each other the alliance already contracted between the bride and bridegroom."

Mr. Ellis gives an interesting account of the marriage ceremony in Madagascar: "When the preliminaries are determined, and the time fixed, viz., a good or lucky day, according to the sikidy or diviner, the relatives of the bride and bridegroom meet at the houses of the parents of the respective parties. All are attired in their best apparel, and decorated with their gayest ornaments. At the appointed hour, the relatives or friends of the bridegroom accompany him to the house of the bride. These pay or receive the dowry, which being settled, he is welcomed by the bride as her future husband; they eat together, are recognized by the senior members of the family as husband and wife; a benediction is pronounced upon them, and a prayer offered to God, that they may have a numerous offspring, abundance of cattle, many slaves, great wealth, and increase the honour of their respective families. They then repair to the house of the parents or friends of the bridegroom, and again eat together, when similar benedictions are pronounced by the senior members of the family, or the head man of the village, who is usually invited to the ceremony. The nuptial bond is, in some instances, now regarded as complete: general feasting ensues, after which the parties return to their respective homes, and the newly married couple to the residence prepared for them. But if, as is generally the case, the houses in which the parties have met is below the hill on which their village is built, the

bride is placed on a sort of chair, under a canopy, and borne on men's shoulders up the sides of the hill to the centre of the village. Occasionally the bridegroom is carried in the same manner. The relatives and friends of the parties follow the procession, clapping their hands, and singing, as the bearers ascend. On reaching the village, they halt at what is called the parent-house, or residence of the officer of the government; a *hasina*, or piece of money, is given to the attending officer, for the sovereign, the receiving of which is considered a legal official ratification of the engagement, as the marriage cannot afterwards be annulled, except by a legal act of divorce in the presence of witnesses. No ring, or other emblem of the married state, is used on such occasions, or worn afterwards; nor is there any badge by which the married may be distinguished from the unmarried women in Madagascar, when their husbands are at home; but during the absence of their husbands, especially in the service of government, a necklace, of silver rings, or beads, or braided hair, is worn, to denote that they are married, and that consequently their persons are sacred. Thus the wives of the officers composing the late embassy to England were distinguished during the absence of their husbands."

Turning to the South Sea Islands, we find the following description given of a marriage in that quarter of the world by Mr. Williams in his *Missionary Researches*: "A group of women seated under the shade of a noble tree which stood at a short distance from the house, chaunted, in a pleasing and lively air, the heroic deeds of the old chieftain and his ancestors; and opposite to them, beneath the spreading branches of a bread-fruit tree, sat the newly purchased bride, a tall and beautiful young woman, about eighteen years of age. Her dress was a fine mat, fastened round the waist, reaching nearly to her ankles; while a wreath of leaves and flowers, ingeniously and tastefully entwined, decorated her brow. The upper part of her person was anointed with sweet-scented cocoa nut oil, and tinged partially with a rouge prepared from the turmeric root, and round her neck were two rows of large blue beads. Her whole deportment was pleasingly modest. While listening to the chaunters, and looking upon the novel scene before us, our attention was attracted by another company of women, who were following each other in single file, and chaunting as they came the praises of their chief. Sitting down with the company who had preceded them, they united in one general chorus, which appeared to be a recital of the valorous deeds of Malietoa and his progenitors. This ended, a dance in honour of the marriage was commenced, which was considered one of their grandest exhibitions, and held in high estimation by the people. The performers were four young women, all daughters of chiefs of the highest rank, who took their stations at right angles on the fine mats with which the dancing-house was spread

for the occasion, and then interchanged positions with slow and graceful movements both of their hands and feet, while the bride recited some of the mighty doings of her forefathers. To the motions of the dancers, and to the recital of the bride, three or four elderly women were beating time upon the mat with short sticks, and occasionally joining in chorons with the recitative. We saw nothing in the performance worthy of admiration, except the absence of every thing indelicate—a rare omission in heathen amusements. We were informed that most of the wives of the principal chiefs were purchased; and that if a sufficient price is paid to the relatives, the young woman seldom refuses to go, though the purchaser be ever so old, and unlovely.”

Hindu marriages are conducted with great pomp, and often at an enormous expense. “It often happens that a parent will expend his whole fortune upon a marriage entertainment, and pass the rest of his days in the most pitiable destitution. The nuptial ceremonies continue many days. On the third day the astrologer consults the zodiac, and pointing out to the married party a small star in the constellation of Ursa Major, near the tail, directs them to offer their devotions to it, declaring it to be Arundhati, wife of one of the seven rishis, or penitents. The wedding dinner is invariably furnished with an immense number of guests, and if the entertainers be rich, is always extremely magnificent. Upon this occasion only, the bride sits down to partake with her husband of the luxuries provided; indeed, both eat out of the same plates. This, however, is the only time in her life that the wife is allowed such a privilege; henceforward she never sits down to a meal with her husband. Even at the nuptial feast, she eats what he leaves, unless she be too much of an infant to be sensible of the honour to which she has been exalted. Upon the last days of the festival, the bridegroom offers the sacrifice of the Homan, the bride throwing parched, instead of boiled rice into the fire. This is the only instance in which a woman takes part in that sacrifice, considered by the Hindoos the most sacred of all except that of the Yajna. These ceremonies being concluded, a procession is made through the streets of the town or village. It commonly takes place at night, the streets being brilliantly illuminated with innumerable torches, which gleam through the darkness with a dazzling but unnatural glare. The new-married pair are seated in the same palanquin facing each other. They are magnificently arrayed in brocaded stuffs, and adorned with jewels presented to them by the fathers of each, and if their fathers are unable to do this, the gems are borrowed for the occasion. Before the palanquin marches a band of musicians, who drown every other sound in the braying of horns, the clamour of drums, pipes, and cymbals. As the procession moves onward, the friends and relatives of the bride and bridegroom come out of their houses to express their congratulations as they pass,

offering them various presents, for which, however, they expect a more than adequate return.”

The marriages of the Chinese are, like those of the Hindus, celebrated at great expense. The bride, locked up in a red quilt sedan, borne by four men, and sometimes followed by an immense train gaily dressed, with music, banners, and other paraphernalia, is carried by night to the house of the bridegroom. Here the parties pledge each other in a cup of wine, and together worship the ancestral tablets, besides sometimes prostrating themselves before the parents of the bridegroom.

MALLOW CONTROVERSY, a dispute which arose in the Church of Scotland in the beginning of the eighteenth century, caused by the re-publication of a book called the ‘Marrow of Modern Divinity.’ The book here referred to had been originally published in 1646, with the view of explaining and establishing the perfect freeness of the gospel salvation; of leading the sinner to come to the Saviour, all guilty, polluted, and undone as he is, and to embrace without hesitation the offered mercy. The author of the ‘Marrow’ was an Englishman, named Mr. Edward Fisher, who had been educated in the University of Oxford. To prevent the first part of the book from being misunderstood or perverted, a second part was added showing the Christian uses of the Law, and steering a middle course between the *Antinomians* on the one hand, and the *Nonomians* on the other. A copy of this production having been accidentally carried to Scotland in the knapsack of an old soldier, fell into the hands of Mr. Thomas Boston, then minister of Simprin, who acknowledged himself deeply indebted to it for clear views of Divine truth. The prevailing tone of theology in Scotland at that time was lamentably lax, and even semi-Arminian in its character. Amid the darkness, however, which covered almost the whole church and country, there were a few pious and devoted ministers of Christ, who sighed and prayed for a revival of the Lord’s work in the land. Among these men of God was Mr. James Hog, minister at Carnock, who, anxious to diffuse a purer theology, issued an edition of the ‘Marrow’ in 1717, with a recommendatory preface. Immediately on its publication in Scotland, the book was assailed from various quarters as being unsound in doctrine, and Mr. Hog found it necessary to send forth two different pamphlets on the subject, the one, a ‘Vindication of the Doctrine of Grace from the charge of Licentiousness;’ the other, an ‘Explication of the Passages excepted against in the Marrow;’ both of which appeared early in the year 1719.

The Scottish pulpits now resounded with denunciations of the ‘Marrow’ and its doctrines. Among others, Principal Hadow of St. Andrews, in a sermon preached before the synod of Fife, and afterwards published at their request, attacked the ‘Marrow’ as a book fraught with the most odious Antinomianism. In addition to this sermon, Hadow soon

after published a pamphlet, which he styled, 'The Antinomianism of the Marrow detected.' A host of polemical pieces on both sides of the question now appeared in rapid succession, and for four years the Marrow Controversy raged in Scotland with unabated violence and fury. The numerous misrepresentations of the doctrines of the 'Marrow' which were given to the public by its opponents, led to the publication in the course of a few years of another edition of the book with copious and very valuable explanatory notes from the able pen of Thomas Boston of Ettrick.

The controversy was not long limited to the general public; it soon found its way into the General Assembly. That Court in 1719 issued instructions to its Commission to inquire into the publishing and spreading of books and pamphlets tending to the diffusion of doctrines contrary to the Westminster Confession of Faith. The Commission, accordingly, at its first meeting, proceeded to take action in the matter by appointing a Committee, under the imposing name of "The Committee for Purity of Doctrine," and to ripen the affair for the Assembly, several avowed supporters of the Marrow doctrines were summoned before this Committee in April 1720, and subjected to a series of searching questions in regard to the obnoxious book. An overture was now prepared with great care and introduced into the General Assembly in May, condemning the 'Marrow' under five different heads: (1.) The nature of faith, under which the charge is that assurance is made to be of the essence of faith. (2.) Universal atonement and pardon. (3.) Holiness not necessary to salvation. (4.) Fear of punishment and hope of reward not allowed to be motives of a believer's obedience. (5.) That the believer is not under the Law as a rule of life. These alleged charges were supported by a number of passages selected from the 'Marrow.' The subject was discussed at some length by the Assembly, and the deliverance of the Court was, that the said passages and quotations are contrary to the Holy Scriptures, and our Confession of Faith and Catechisms. "And therefore the General Assembly do hereby prohibit and discharge all the ministers of this church, either by preaching, writing, or printing, to recommend the said book, or in discourse to say anything in favour of it." "This decision," says Dr. M'Crie, "which seems to have been hastily adopted, without any due examination of the book, under a vague alarm, excited by certain paradoxical expressions taken apart from their connection and exhibited in the most odious light, gave great offence in different quarters of the church. A representation prepared by Ebenezer Erskine, and signed by twelve ministers, remonstrating against the decision as injurious to various points of evangelical truth, was presented at next meeting of Assembly. The 'Purity of Doctrine' committee, on the other hand, 'turned the cannon against them,' by preparing 'twelve queries,' which, as if they had taken aim at

each of them separately, they directed against the 'twelve Representatives.' The controversy thus assumed the strange aspect of two parties charging each other respectively with defection from the truth, each equally confident of being supported by Scripture and the standards of the church. So far as the orthodoxy of the 'Marrow' was concerned, the Representatives were less careful to vindicate the book than to uphold those precious truths which had been endangered by its condemnation. The 'Purity of Doctrine' men seized on certain phrases, which they insisted should be 'sensed' according to other parts of the book; while the Representatives, condemning the sentiment as thus 'sensed,' maintained that no such propositions were to be really found in the book. But on the doctrines evolved by the queries, the Representatives boldly took their stand; and in their answers, which are drawn up with great ability and precision, they unquestionably succeeded in demonstrating that the Assembly had, unwittingly on the part of many, given their sanction to some very grave errors in Christian doctrine."

In 1722, the General Assembly brought the matter judicially to a conclusion, by condemning the Representation, and ordering the Representatives to be rebuked and admonished at their bar, which was done by the Moderator; whereupon the Representatives tendered a solemn protest, which, though refused by the Assembly, was afterwards published. In this document they protested against the Act 1720 condemning the 'Marrow,' as contrary to the Word of God, and the standards of the church, and our covenants, and declared that "it shall be lawful to us to profess, preach, and bear testimony unto the truths condemned by the said Acts of Assembly, notwithstanding of the said Acts, or whatsoever shall follow thereupon." This being a protest against a decision of the Supreme Court, might have subjected all the parties signing it to severe ecclesiastical censure, if not to summary deposition, but such a sentence was averted by the earnest solicitations of government, and "had not this influence been exerted," says the elder M'Crie, "there is reason to think that the sentence would have been more severe, and in that case the Secession would have taken place ten years earlier than it actually happened." That this unhappy controversy paved the way for the Secession of 1733, there cannot be the shadow of a doubt. The attachment of multitudes of the Christian people to the Church of Scotland was seriously shaken, and the fact was too obvious to be denied that the evangelical purity of doctrine which characterized her standards, was far from characterizing the teaching of the great majority of her ministers. All whose doctrines savoured of the 'Marrow' were looked upon with suspicion, and the Representatives in particular were subjected to annoyance in various ways by their respective synods and presbyteries.

The Marrow Controversy was not long limited to Scotland; in a short time it was transferred to Eng-

land. The views of the Marrowmen were embraced by Mr. Hervey, particularly on the subject of the appropriating assurance of faith, and not only did he give expression to his sentiments in his well-known 'Theron and Aspasio,' but he spoke of the 'Marrow' in terms of the highest eulogium. His writings were assailed with great bitterness and severity by Mr. Robert Sandeman, who gave rise to the sect known by the name of SANDEMANIANS (which see). Thus commenced a controversy which lasted for a long time, and extended even to America. The theology of the Marrow-Men in its characteristic features is thus ably delineated by the younger M'Cre: "Its leading principles may be comprised in two words—full atonement and free salvation. On these two pillars, like the Jachin and Boaz of the ancient temple, was the whole fabric built and upheld. In their system, the atonement of the Saviour stood forth in all its plenitude, as a complete satisfaction given by the Surety of sinners in their room, securing pardon and life for all whom he represented. They did not consider it necessary to abridge its virtues and merits, in order to extend them to all men, or to furnish ministers with a warrant to offer them to all. They found *their* warrant to do so in the offers of the gospel; nor did they deem it essential to find out a warrant for God to justify *him* in making these offers. They saw no inconsistency in preaching a full Christ, as well as a free Christ to mankind at large, and sinners of all kinds; for they found this already done to their hand by Christ himself and his apostles. Some members of his synod having denied that there was any gift of Christ as a Saviour to sinners of mankind, Ebenezer Erskine rose, and with a tone and manner which made a deep impression, said, 'Moderator, our Lord Jesus said of himself, "My Father giveth you the true bread from heaven:" this he uttered to a promiscuous multitude, and let me see the man who dare say he was wrong.' Much did they delight in pointing the believer to the special love of Christ in dying for his own; but equally careful were they to point the sinner to the death itself, as the proper and only object of saving faith. To the believer they said, Think on the love of the Saviour, fixed upon you from all eternity, shedding his blood for you, drawing you to himself, and fitting you for the kingdom he hath purchased for you. To the sinner they said, Look not to the secret purposes of God, or to the intention of the priest in offering himself, but look to the sacrifice offered, which is sufficient for all. We do not say, 'Christ died for thee,' this would imply a knowledge of the secret purposes of the Most High, and secret things belong not to us; but we may say, 'Christ is dead for thee,' that is, he is exhibited as crucified and slain for thee—for thy benefit, for thee to look to for salvation, as the serpent was lifted up for the wounded Israelite to look to for healing,—for thee to flee to, as the city of refuge was appointed for the manslayer to flee to for safety."

MARS, a deity held in the highest estimation among the ancient Romans. He was identified at an early period as the god of war, with the Greek ARES (which see). He was one of the three tutelary divinities of Rome, and had a temple dedicated to his worship on the Quirinal Hill, whence he received the surname of Quirinus. As the deity presiding over war, females were not allowed to engage in his worship. He is usually represented with a fierce aspect, clothed in armour, and brandishing a spear in his right hand. He sits in a chariot, drawn by two horses. The Romans were wont to boast that they were descended from this warlike deity; Romulus, the founder of their kingdom, being the son of *Mars* by the goddess *Rhea*. Besides the temple inside the city dedicated to *Mars Quirinus*, they had one outside the city to *Mars Gradivus*. That portion of the city also which was set apart for athletic games and martial exercises, was named from this god *Campus Martius*. Not only, however, was Mars considered as patronizing war, but also the peaceful art of agriculture, and in this character he received the name of *Silvanus*. The wolf and the horse among animals, and the woodpecker among birds, were accounted sacred to *Mars*.

MARTINA'S (ST.) DAY, a festival observed in the Romish church on the 30th of January.

MARTINISTS, a sect of Russian Dissenters, which arose in the beginning of the present century. It derived its name from the Chevalier St. Martin, a native of France, who, while infidel philosophy was exercising almost undisputed sway over the public mind of that country, set himself with his whole heart and soul to diffuse the doctrines of a pure practical Christianity, though undoubtedly tinged with a considerable admixture of mysticism. To spread his principles the more widely, he made use of the masonic lodges, but met with comparatively little success in France, except in the lodges of Lyons and Montpellier. The doctrines of St. Martin were imported into Russia by Count Grabianka, a Pole, and Admiral Pleshcheyeff, a Russian, both of whom were successful in introducing them into the masonic lodges in that country, where they soon met with very wide acceptance. The Martinists at length became a numerous sect, including in the list of their members some names of rank and influence. The favourite authors, whose writings they chiefly consulted, were, besides St. Martin himself, those of the German Pietistic school, such as Arndt and Spener. But the object of the sect was not so much to cultivate a speculative as a practical Christianity, by seeking to do good to all within the sphere of their influence, not only performing deeds of charity to the poor, but promoting, as far as possible, the progress of education and literature. The principal seat of the *Martinists* was the city of Moscow, where they established a typographic society for the encouragement of learning; and to accomplish this important object, they purchased all the manu-

scripts, whether in prose or poetry, which were offered to them, publishing, however, only such as appeared worthy of seeing the light. Their countenance was chiefly given to those writings which had a religious or moral tendency. Many of the works published by this society were translations from foreign languages, but some very valuable original works, literary, scientific, and religious, were issued with their sanction. They established also a large library, chiefly consisting of religious books, to which all were admitted who were sincerely desirous of acquiring information. A school was founded at their expense, and deserving young men were assisted in carrying forward their studies either in the country or at foreign universities. To the seasonable aid thus afforded, Karamsin, the talented Russian historian, was indebted for his education at the university of Moscow. Many of the Martinists, unable to contribute money in order to carry out the plans of the society, devoted their time and talents to works of benevolence, and more especially to the alleviation of human suffering. Some of this noble class of men sacrificed large fortunes, and even submitted to great privations, in order to fulfil the designs of this charitable and useful institution.

The *Martinists* became in process of time a numerous and highly respected body of men, and their influence was daily diffusing itself more and more widely among the Russian people. Men of all ranks, both in church and state, hastened to join the lodges of this noble band of Free Masons, which bade fair, had it been permitted to continue its operations, to be eminently instrumental in promoting the cause of Christianity and true civilization throughout the whole Russian Empire. But the rapidly increasing fame and influence of this noble sect, and more especially of their typographic society at Moscow, which was working wonders by means of the press, awakened suspicions and jealousies in the mind of the Empress Catharine II. She resolved, therefore, to put forth her utmost efforts to crush the sect. Novikoff, one of its leading and most active members, was imprisoned in the castle of Schlüsselburg; several of the nobles who belonged to it were banished to their estates, and several religious books which it had issued were seized and burnt, as being subversive of the good order of the country. At the death of Catharine, the Emperor Paul, who succeeded her on the throne of Russia, liberated Novikoff, whose tragic story is thus briefly told by Count Krasinski: "He recovered his liberty, but found a desolate home: his wife was dead, and his three young children were a prey to a terrible and incurable disease. The Emperor Paul, whose mad outbursts of despotism were the result of a mind diseased by a keen sense of wrongs inflicted upon him by his own mother, but whose natural character was noble and chivalrous, demanded of Novikoff, when he was presented to him on his liberation from the fortress, how

he might compensate the injustice that had been done to him, and the sufferings to which he had been exposed. 'By rendering liberty to all those who were imprisoned at the same time when I was,' was Novikoff's answer."

The labours of the *Martinists* as a body were completely checked by the persecution which they had suffered under Catharine, and they contented themselves, during the reign of Paul, with quietly propagating their opinions in their individual capacity. Under Alexander I., however, who was somewhat inclined towards religious mysticism, the Martinists recovered for a time their influence in Russia, and Prince Galizin, one of their number, was intrusted by the emperor with the ministry of religious affairs and public education. The imperial councils were now guided by men of piety and of patriotism. Bible Societies were openly promoted by the government, and religious works published with the sanction of the emperor. But matters completely changed on the death of Alexander. His brother, Nicholas, who succeeded him, adopted a different line of acting. He suppressed Bible Societies, discouraged the progress of liberal and religious tendencies, and by his whole course of policy he put an effectual check upon all the operations of the *Martinists*, and led to the total disappearance, from the face of Russian society, of a sect or body of men, of whom any civilized country might well be proud.

**MARTINMAS**, a festival formerly observed on the 11th of November, in honour of St. Martin, Bishop of Tours in France, who died A. D. 400.

**MARTYRARIIL**. See **OSTIARIIL**.

**MARTYRIA**, a name given in the ancient Christian church to those churches which were built over the graves of martyrs, or built in memory of these witnesses to the truth.

**MARTYRS (FEAST OF ALL THE)**. See **ALL SAINTS' DAY**.

**MARTYRS (FESTIVALS OF THE)**. See **ANNIVERSARIES, BIRTHDAY**.

**MARTYRS (WORSHIP OF)**. This kind of worship did not fully develop itself until the fourth century. At an early period these confessors of the truth were held in great respect among Christians, and special festivals were celebrated on the anniversary of their martyrdom. Each successive generation, as it removed from the times in which these holy men lived and suffered, cherished their memory with ever-increasing regard, and approached their tombs with almost idolatrous veneration. Animated by such feelings, men naturally began to show respect to their bones or mangled remains, as the dust of heroes who had died for the cause of Christ. These natural and innocent feelings, however, soon passed into superstitious reverence; and in course of time religious homage was paid to the martyrs as men, who, by their holy character and heroic deeds, had earned a title to the homage and the adoration of the Christian church. "The more remote," says Giese-

ler, "the times of the martyrs, the greater the adoration paid to them. The heathen converts, naturally enough, transferred to them the honours they had been used to pay their demigods, while the horror of creature-worship, which had hitherto operated as a check on the growing superstition, had been gradually dying away since the extinction of paganism. As men had long been accustomed to assemble for public worship at the graves of the martyrs, the idea of erecting churches over them would readily occur. In Egypt the Christians began to embalm the bodies of reputed saints, and keep them in their houses. The communion with the martyrs being thus associated with the presence of their material remains, these were dug up from the graves and placed in the churches, especially under the altars; and the popular feeling, having now a visible object to excite it, became more extravagant and superstitious than ever. The old opinion of the efficacy of their intercession who had died a martyr's death, was now united with the belief that it was possible to communicate with them directly—a belief founded partly on the popular notion that departed souls always lingered around the bodies they had once inhabited, and partly on the views entertained of the glorified state of the martyrs, a sort of omnipresence being ascribed to them. These notions may be traced to Origen, and his followers were the first who apostrophized the martyrs in their sermons, and besought their intercession. But though the orators were somewhat extravagant in this respect, they were far outdone by the poets, who soon took up this theme, and could find no expressions strong enough to describe the power and the glory of the martyrs. Their relics soon began to work miracles, and to be valuable articles of trade. In proportion as men felt the need of such intercession, they sought to increase the number of their intercessors. Not only those who, on account of services rendered the church, were inscribed in the Diptycha, but the pious characters from the Old Testament, and the most distinguished of the monks, were ranked among the saints. Martyrs before unknown announced themselves in visions, others revealed the place of their burial. From the beginning of the fifth century the prayers for the saints were discontinued as unbefitting their glorified state. Christians were now but seldom called upon to address their prayers to God, the usual mode being to pray only to some saint for his intercession. With this worship of the saints were joined many of the customs of the heathen. Men chose their patron saints, and dedicated churches to their worship. The heathen, whom the Christians used to reproach with worshipping dead men, found now ample opportunity of retort."

This tendency to excessive veneration for the martyrs began to display itself at an early period, for we find Tertullian, when a Montanist, contending against the superstitious practice, and Cyprian condemning it as a heathenish custom.

MARUTA (ST.), LITURGY OF, one of the twelve Liturgies contained in the Missal of the *Maronites*, published at Rome in 1592.

MARUTS, ancient Hindu deities mentioned in the *Vedas*. They were personifications of the winds, and represented as attendants upon *Indra*. Sometimes the "soma wine" and sacrificial food are presented to *Indra* alone, but at other times to *Indra* and the *Maruts* conjointly.

MARY (VIRGIN). See MARIOLATRY.

MASBOTHEANS, the disciples of Masbotheus, who is said by some of the ancients to have been a follower of Simon Magus. See SIMONIANS.

MASORA. Immediately after the destruction of the city and temple of Jerusalem by the Romans, the Great Council of the Israelitish Rabbins was established at Tiberias in Palestine. This celebrated school of learned Jews undertook the important task of revising the sacred text, and issuing an accurate edition of it. For this purpose they collected together all the critical remarks which had been made by different Rabbins upon the Hebrew Bible at different times, digesting, arranging, and adding to them with a view to fix the reading and interpretation of the sacred books. This collection is called *Masora*, which signifies Tradition, while the Rabbins themselves give it the name of *Pârke Avoth*, which means Fence or Hedge of the Law. It was probably executed gradually, and accordingly, though it was commenced sometime before the *Talmud*, it was not finished till a long time after.

The *Masora* consists of critical remarks upon the verses, words, letters, and vowel-points of the Hebrew Text; and though the preparation of such a work undoubtedly involved much learned and laborious trifling, it was a contribution of some value to the cause of sacred literature. The Masorites were the first who distinguished the books and sections of books into verses; and to prevent interpolation or omission on the part of transcribers, they carefully numbered the verses of each book and section, placing the exact amount at the end of each in numeral letters, or in some symbolical word formed out of them. Not contented with these labours, which did immense service to the cause of Biblical criticism, and more especially to the preservation of the integrity of the Hebrew Text, the compilers of the *Masora* went still further, counting the number of words and letters in each verse, and marking the middle verse in each book, noting the verses where they supposed any omission was made, the words which they believed to be changed, the letters which they thought superfluous, the cases in which the same verses were repeated, the different readings of the words which are redundant or defective, the number of times that the same word is found at the beginning, middle, or end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, what letters are pronounced, what are inverted, and what hang per-

pendicularly, marking the exact number of each. They also reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs throughout the Hebrew Bible.

The *Masora* is written in Chaldee, and is usually divided into Great and Small. The Great is partly on the top and bottom of the margins of the text; and sometimes in the margin underneath the commentaries, while anything which had been omitted was added at the end of the text, and was called the final *Masora*. The Small *Masora* is written upon the inner margin, or sometimes on the outer margin of the Bible. It is an abridgment of the Great *Masora* written in small characters. In some copies of the Hebrew Bible with the Masoretic notes, the transcribers have formed the marginal lines of the *Masora* into various fanciful devices, as of birds, beasts, and other objects.

The precise date when the *Masora* was composed cannot now be ascertained, but the most generally received opinion is, that the Masorites lived about the fourth or fifth century. Bishop Walton attributes the preparation of the work to a succession of grammarians extending through several centuries. "They lived at different periods," he says, "from the time of Ezra to about the year of Christ 1030, when the two famous Rabbins, Ben Asher and Ben Naphtali flourished; since whose time little more has been done than to copy after them, without making any more corrections or Masoretical criticisms." Aben Ezra supposes the Masorites to have been the inventors of the Hebrew vowels or accents; others again trace the invention back as far as the return of the Jews from the Babylonish captivity.

MASS, the service observed in the Romish church in the celebration of the eucharist. Dr. Chaloner, in the 'Catholic Christian Instructed,' says, that it "consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same until the end of the world." Considerable difference of opinion exists as to the origin and derivation of the word. Some consider it as a corruption of the Hebrew word *missach*, which signifies "a voluntary offering;" others derive it from *missio* or *missa*, alluding to the dismissal of the catechumens and congregation generally, before the Lord's Supper was dispensed in the early Christian Church. The officiating minister, at this part of the service, pronounced the words "*Ita, missa est,*" and immediately the catechumens and others dispersed, the faithful or members of the church alone remaining. Hence it is alleged the eucharistic service came to be denominated *Missa* or the *Mass*.

To understand what is meant by the Romish doctrine of the sacrifice of the Mass, it must be borne in mind, that the canon of the Council of Trent ex-

PLICITLY declare, "If any one shall say, that a true and proper sacrifice is not offered to God in the mass; or that what is to be offered is nothing else than giving Christ to us to eat; let him be accursed. If any one shall say that the mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the cross, and not a propitiatory offering; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities; let him be accursed." The Catechism of the Council of Trent, published by command of Pope Pius V., is equally explicit on the same subject: "We confess that the sacrifice of the mass is one and the same sacrifice with that upon the cross: the victim is one and the same, Christ Jesus, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord, 'This do for a commemoration of me.' The priest is also the same Christ our Lord: the ministers who offer this sacrifice consecrate the holy mysteries not in their own but in the person of Christ. This the words of consecration declare: the priest does not say, 'This is the body of Christ,' but, 'This is my body;' and thus invested with the character of Christ, he changes the substance of the bread and wine, into the substance of his real body and blood. That the holy sacrifice of the mass, therefore, is not only a sacrifice of praise and thanksgiving, or a commemoration of the sacrifice of the cross, but also a sacrifice of propitiation, by which God is appeased and rendered propitious, the pastor will teach as a dogma defined by the unerring authority of a General Council of the Church. As often as the commemoration of this victim is celebrated, so often is the work of our salvation promoted, and the plenteous fruits of that bloody victim flow in upon us abundantly through this unbloody sacrifice."

The celebration of the *mass* in the Romish church is an intricate and complicated ceremonial. On this peculiarly solemn occasion the officiating priest is clothed with certain vestments which are designed to be emblematical of the different circumstances connected with the closing scene of our blessed Lord's life upon the earth. The altar, too, is so fitted up as to represent the cross on which our Saviour hung; and on the altar stands the chalice or cup which is to contain the wine mingled with a little water, and covering the cup is the patten or plate intended to hold the cake or wafer; while there are also seen upon the altar, wax tapers, an incense pan, a vessel for holy water, a crucifix and a bell. At the commencement of the service, the priest first appears standing at the foot of the altar. Making the sign of the cross he bows to the altar, and then again at the foot of it: rising, he ascends and kisses it; moves to the middle of the altar; where he repeats, "Have mercy on us,"

addressed to each of the Persons of the Trinity; three times in succession a hymn follows, and then a benediction is pronounced upon the people. "Bowling down before the middle of the altar, he commences the reading of the Gospel, when both priest and people make the sign of the cross on the forehead, mouth, and breast, to signify their confession of Christ crucified, and their allegiance to him. After certain recitations, the priest offers up the bread and the wine. With the wine there is mingled water, in emblem of the water and blood that issued from Jesus' side on the cross. In this act he prays that the offering may be accepted as a sacrifice for the sins of all the faithful, living and dead. The elements are then blessed with the sign of the cross. Thereafter the priest washes the tips of his fingers, in token of the purity with which the eucharist should be celebrated. Again, bowing at the middle of the altar, he craves the divine acceptance of the oblation, and the intercession of the saints. After renewed prayers and other ceremonies, the priest again spreads his hands over the bread and wine, prays God to accept the oblation for eternal life, blesses them, signs the cross, again prays that the oblation may be accepted. Next comes the awful act of consecration. The priest pronouncing the words *hoc est corpus meum*, "This is my body," the bread is converted into the body of Christ; in like manner, by a separate act, the wine is changed into his blood. The bell rings thrice; the bread, under the name of the host or sacrifice, is lifted up in view of the congregation; and the people, kneeling, adore. Thrice again the bell tinkles as the host is set down. Repetitions follow of prayers for the salvation of the living and the dead, through the sacrifice now presented. The host is broken, in imitation of Christ's breaking the bread, and a particle of it is mixed with the wine, to denote the reuniting of Christ's body, blood, and soul, at his resurrection. Three times the priest strikes his breast in token of repentance; then follow three prayers; and thrice again the priest, kneeling, strikes his breast; he then, with prayers between, partakes of the bread in the form of a wafer, and next of the cup. After this the people receive the communion of the bread; and the ceremony closes with the priest pouring a little wine into the cup, and a little on his fingers over the cup, as a means to prevent any particle of the consecrated wafer from being lost or profaned."

The wafer of the Romish church, used in the mass, is composed of unleavened bread. It is made thin and circular, and bears upon it either the figure of Christ or the initials I. H. S., which mean *Jesu Hominum Salvator*, Jesus the Saviour of men, or as some explain it, the three first letters of the name of Jesus in Greek. The mass is termed by Romanists an unbloody sacrifice, in opposition to the bloody sacrifice of the cross; and they allege, that while Christ's sacrifice upon the cross was sufficient to obtain pardon for the sins of the whole world, the sacrifice is to be re-

peated in order that the benefits of the first sacrifice might be applied. The sacrifice of the mass is grounded on the dogma of transubstantiation and the real presence, and is believed to possess a propitiatory merit both for the living and the dead, which was the doctrine laid down in plain terms by the Tridentine fathers. Some of the more moderate Romish writers, as, for example, Father Bossuet, attempt to modify and explain the propitiatory character of the sacrifice of the mass, by representing it as commemorative and intercessory. But it must appear obvious to every thoughtful mind, that a sacrifice cannot be at once propitiatory and commemorative, the two qualities being necessarily inconsistent, and even contradictory. In the Ordinary of the Mass the following account occurs of the mode in which the wafer is given to the communicant: "The priest, in giving the consecrated wafer to the communicant, says, 'Behold the Lamb of God! Behold Him who taketh away the sin of the world!' Then he and the communicant repeat thrice, 'Lord, I am not worthy thou shouldest enter my roof; speak, therefore, but the word, and my soul shall be healed,' the communicant striking his breast in token of his unworthiness. Then, says the Directory, having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, 'Amen. I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.'"

Numerous, in the estimation of the Romanist, are the advantages to be derived from the sacrifice of the mass, not only to the living, but to the dead. It is by the saying of masses that souls are delivered from purgatory. Mr. Seymour, in his 'Pilgrimage to Rome,' informs us, "that in Italy the parish churches are much neglected, and in indifferent state of repair, and the parochial clergy, whose duty is the cure of souls, are too often found in poverty and destitution, while the establishments of the conventual and cathedral clergy, whose main duty is to say masses for the delivery of souls from purgatory, are exceedingly wealthy, being enriched by large donations and bequests." Of late years, what are called Purgatorian Societies have been established in London, Dublin, and other places, whose members regularly contribute sums of money to defray the expenses of "procuring masses to be offered up for the repose of the souls of deceased parents, relations, and friends, of all the subscribers to the institution in particular, and the faithful departed in general." It is not unusual to find in the Roman Catholic Directories such notices as these:—Monthly masses will be said for such benefactors as will aid in paying off the debt on such and such chapels and schools; and masses will be said every quarter for those who are interred in such and such a burial-ground. "It is taught and believed in Italy," says Mr. Seymour, "that a number



of 'daily masses,' of 'high masses,' of 'remembrance masses,' of 'voluntary offerings,' can release suffering souls, or diminish the intensity of their sufferings in the frightful abode of purgatory, and thus tend to translate them to a state of rest in the regions of the blessed. The monks and friars of the inferior and mendicant orders avail themselves of this belief, and profess a readiness to offer, in the church of the convent, the requisite number of masses, provided a commensurate donation or gratuity be given to the convent, for the maintenance of the poor brethren. I have myself witnessed the bargain and arrangement for this, and have seen the masses purchased, the money paid and received, at the moderate charge of about 2s., to secure the release of a soul." High mass is so called as being accompanied by all the ceremonies which custom and authority have annexed to the celebration of mass.

MASSALIANS, a name sometimes given to the HESYCHASTS (which see).

MASSILIANS. See SEMI-PELAGIANS.

MATAHITI (MAOA RAA), the ripening or completing of the year, a festival regularly observed in Huahine in Polynesia. "In general," says Mr. Ellis, "the men only engaged in pagan festivals; but men, women, and children, attended at this: the females, however, were not allowed to enter the sacred enclosure. A sumptuous banquet was held annually at the time of its observance, which was regulated by the blossoming of reeds. Their rites and worship were in many respects singular, but in none more so than in the ripening of the year, which was regarded as a kind of annual acknowledgment to the gods. When the prayers were finished at the marae, and the banquet ended, a usage prevailed much resembling the popish custom of mass for souls in purgatory. Each individual returned to his home, or to his family marae, there to offer special prayers for the spirits of departed relatives, that they might be liberated from the *po*, or state of night, and ascend to *rohutanoanoa*, the mount Meru of Polynesia, or return to this world, by entering into the body of one of its inhabitants. They did not suppose, according to the generally received doctrine of transmigration, that the spirits who entered the body of some dweller upon earth, would permanently remain there, but only come and inspire the person to declare future events, or execute any other commission from the supernatural beings on whom they imagined they were constantly dependent."

MATATINI, the god of fishing-net makers among the natives of the South Sea Islands, particularly the Tahitians.

MATERIALISTS, a name usually applied to those speculative thinkers who attempt to explain the whole theory of the universe, and even the phenomena of life and thought, by the laws of matter and motion. The Materialist denies the separate existence of matter and of mind, and thus obviates the necessity of propounding any question as to

their mutual action and influence upon each other, and yet the hypothesis of the Materialists is itself an intrusion upon a province from which man is excluded. We know nothing of mind or of matter but by their properties; the essential nature of either it is impossible in our present state we can ever discover. On a *prima facie* view of the subject, the presumption seems to be against the Materialist. What two things are apparently more completely distinct in their nature than thought and matter? All that we know of matter is, that it is inert, senseless, and lifeless, but that any modification of matter should give rise to thought, seems inconsistent with all that we can learn of its modifications as far as they are ever effected by human power. "It was never supposed," to use the language of Dr. Samuel Johnson, "that cogitation is inherent in matter, or that every particle is a thinking being. Yet if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion; to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly, one way or another, are modes of material existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers." If this then be the proper conclusion to which our knowledge of matter necessarily leads us, there is the strongest presumption against the opinion of the Materialists. But then it may be alleged, the mere existence of a violent presumption against the theory is no reason why it should be rejected. Were the theory supported by actual facts, which went far to establish its truth, no mere presumption could be of any force. But the subject is not such as to admit of being established by facts, any more than it admits of being opposed by facts. Whether the mind be material or immaterial is a question which no collection of facts can ever either prove or disprove; and in this state of the case the force of the theory is sufficiently obviated by opposing to it a powerful analogical argument, which, though it does not show that the theory is false, shows at all events that it is extremely improbable. All the modifications of matter which the chemist or the mechanical philosopher have ever discovered have been devoid of cogitative power, and is it not in the highest degree unlikely that the modification of matter, which constitutes the body of man, should be the single solitary exception in the whole universe of matter and its infinite modifications?

Lord Bacon seems to have entertained very high notions of the extent of the human faculties, when he declared his opinion that in process of time man would discover the essences of material objects. The fact is, that though, since the days of Bacon, physical

philosophy in all its departments has made astonishing progress, the essence of no one substance in nature has been hitherto discovered. And without any inordinate depreciation of our intellectual constitution, we may pronounce the discovery beyond the reach of man. The human understanding is limited, and to solve the question as to the materiality or immateriality of the thinking principle, transcends these limits. "We have the ideas of matter and thinking," Locke wisely remarks, "but possibly shall never be able to know whether any mere material being thinks or no." "By the mind of a man," says Dr. Reid, "we understand that in him which thinks, remembers, reasons, wills; the essence both of body and mind is unknown to us." And Mr. Stewart, speaking of the "occasional causes" of Malebranche and Leibnitz, observes, "The chief objection to the doctrine of occasional causes is, that it presumes to decide upon a question of which human reason is altogether incompetent to judge—our ignorance of the mode in which matter acts upon mind, or mind upon matter,—furnishing not the shadow of a proof that the one may not act directly and immediately on the other, in some way incomprehensible by our faculties."

On reflection it must appear unreasonable in the extreme to deny the existence of mind, and yet retain our belief in the existence of matter. Both rest on evidence equally powerful and undeniable. On this point Lord Brougham justly remarks: "The evidence for the existence of mind is to the full as complete as that upon which we believe in the existence of matter. Indeed it is more certain and more irrefragable. The consciousness of existence, the perpetual sense that we are thinking, and that we are performing the operation quite independently of all material objects, proves to us the existence of a being different from our bodies, with a degree of evidence higher than any we can have for the existence of those bodies themselves, or of any other part of the material world. It is certain—proved, indeed, to demonstration—that many of the perceptions of matter which we derive through the senses are deceitful, and seem to indicate that which has no reality at all. Some inferences which we draw respecting it are confounded with direct sensation or perception, for example, the idea of motion; other ideas, as those of hardness and solidity, are equally the result of reasoning, and often mislead. Thus we never doubt, on the testimony of our senses, that the parts of matter touch—that different bodies come in contact with one another, and with our organs of sense; and yet nothing is more certain than that there still is some small distance between the bodies which we think we perceive to touch. Indeed it is barely possible that all the sensations and perceptions which we have of the material world may be only ideas in our own minds: it is barely possible, therefore, that matter should have no existence. But that mind—that the sentient principle—that the

thing or the being which we call 'I' and 'we,' and which thinks, feels, reasons—should have no existence, is a contradiction in terms. Of the two existences, then, that of mind as independent of matter is more certain than that of matter apart from mind."

Among the ancient Greek philosophers, the leading Materialists were Democritus and Epicurus, both of whom admitted nothing in mind but sensations, and nothing in nature but bodies, and alleged the primary component principles of all things to be indivisible, eternal, and indestructible atoms. But while these two schools of ancient Materialists agreed together as to the *materia prima* or original matter of the universe, they differed as to the mode in which the atoms operated, so as mechanically to construct the universe. Democritus alleged, that atoms were put in motion in a right line in the infinite void. Epicurus, however, dissatisfied with this explanation, endowed the particles with a second motion in an oblique line, by which, being carried in every direction, they would come by their successive contacts and separations to produce the different phenomena which present themselves in the universe. In the system of Democritus mind is simply an aggregate of images conveyed from external objects, and coming into contact with the inner organization of man. Epicurus, pushing still farther his materialistic views, regarded the mind as composed of a more refined matter than the body, but so united to it that the dissolution of the one involves the dissolution of the other. The school of Epicurus continued for ages to propagate its materialist opinions, without, however, giving rise to a single individual who could be said to emulate the fame of its founder. With the single exception, indeed, of the brilliant poem of Lucretius, "*De Natura Rerum*," on the nature of things, this mechanical system of philosophy has left no trace of its existence among the speculative theories of antiquity.

It has been strangely alleged by some writers that the Christian Fathers of the first centuries held materialist views. To understand, however, what were their true sentiments on this subject, we must bear in mind the circumstances in which they wrote. The early Christian Church had to contend with various systems of doctrine which sought to mingle themselves up with the Christian scheme. Hence arose the Neo-Platonism of the Alexandrian school, and the variety of Gnostic sects, some of them pervaded by Judaism, and others by the Oriental systems of philosophy. These various corruptions of Christianity, instead of claiming the slightest affinity with materialism, partook largely of the characters of the opposite system of spiritualism. It is not to be wondered at, therefore, that in combating the high Spiritualist views of the Alexandrian and Gnostic schools, a few of the early Christian writers should have expressed themselves in such a way as to lay themselves open to the imputation of materialism. But the tendency of their writings, as a whole, is far

from favouring any views which attached high importance to matter, so as to exclude mind or spirit. On the contrary, they viewed matter as an inert and passive substance at the lowest stage of existence; and St. Augustine even goes so far as to call it an almost non-existence, and he says that if there were a word which at once signified something which is, and something which is not, he would give that name to matter.

In the Middle Ages materialist opinions were extensively diffused by the secret societies which arose in Syria and Egypt; one of the initiatory maxims inculcated upon their members being, that there was no other God than material nature. But the first development of materialism, as a philosophical system in modern times, is due to Spinoza, who taught that thought, like extension, could be only a property of a material substance, and that intelligence and will are simply modifications of the human organism. Materialism, however, in its grossest and most repulsive form, was set forth by the author of the 'Système de la Nature'—a work which obtained a wide circulation, not only on the Continent of Europe, but in Great Britain, and also in America, undermining the religious principles of multitudes, and diffusing among all classes of society a bold, unblushing infidelity. "The universe," says this leader in the ranks of modern Materialists, "that vast assemblage of all that exists, exhibits nowhere anything else than matter and motion." The same doctrine has been more recently revived by M. Comte, in what is termed the Positive Philosophy, which explains all natural phenomena whatever, whether material, mental, or moral, as merely the necessary results of the laws of extension or of motion. The operations of mind or spirit are thus resolved into the laws of matter, and the necessity is obviated of having recourse to a Great First Cause, personal, spiritual, all-creating, and all-controlling. This form of materialism, accordingly, in its very nature and results, terminates in Atheism. Yet Dr. Priestley, though holding substantially the same opinions with D'Holbach and Comte, avows in his writings his firm belief in a personal God, a resurrection from the dead, and a future state of final retribution. The same inconsistency marks the theories of not a few of the Positivists and other Materialists of our own day. Some of the recent Spiritualists in America, to uphold their views of clairvoyance and magnetic influence, put forth a modified form of materialism, alleging the soul to be composed not of gross matter, but of a subtle, ethereal, impalpable substance like light, heat, or electricity. The same theory was broached by Hartley, followed up by Abraham Tucker, the ingenious author of the 'Light of Nature pursued,' and more fully developed by Dr. Mason Good in his 'Life of Lucretius,' prefixed to his English poetical translation of the celebrated poem of that ancient writer, who was himself an avowed and gross Materialist. "This," as Dr. James Buchanan

well remarks, "is a new and very singular phase of materialism. It is widely different from the doctrine which was taught by the infidel writers of the last century. They had recourse to the theory of materialism chiefly with the view of excluding a world of spirits, and of undermining the doctrine of a future state: here it is applied to prove the constant development and indestructible existence of minds generated from matter, but destined to survive the dissolution of the body; nay, every particle of matter in the universe is supposed to be advancing, in one magnificent progression, towards the spiritual state. The danger now is, not that religion may be undermined by materialism, but that it may be supplanted by a fond and foolish superstition, in which the facts of mesmerism and the fictions of clairvoyance are blended into one ghostly system, fitted to exert a powerful but pernicious influence on over-credulous minds." Though there may be some foundation for the apprehension here expressed by Dr. Buchanan, yet the tendency which has so strongly appeared of late years in England among too many cultivators of science to favour such works as those of Oken and Comte, and the 'Vestiges of Creation,' renders it not improbable, that for some time to come, writers on Christian apologetics will find it necessary to contend earnestly against a rapidly increasing school of materialist philosophers. See ATHEISTS, NATURALISTS.

MATH, the residence of a monastic community among the Hindus. It consists of a number of buildings, including a set of huts or chambers for the *Mahant* or superior, and his resident *Chélas* or disciples; a temple sacred to the deity whom they worship, or the *Samādhi*, or shrine of the founder of the sect, or some eminent teacher; and one or more sheds or buildings for the accommodation of the mendicants or travellers who are constantly visiting the *Math*, both ingress and egress being free to all. The number of permanent pupils in a *Math* varies from three or four to thirty or forty; besides whom there is also a considerable number of out-door members. The resident *Chélas* are usually the elders of the body, with a few of the younger as their attendants and scholars. The superior is usually elected from the senior or more proficient of the pupils. The manner in which the Hindu convents are supported is thus pointed out by Professor H. H. Wilson: "Most of the *Maths* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few *Maths* in any district that possess five hundred bigahs of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty bigahs only: this is sometimes let out for a fixed rent; at other times, it is cultivated by the *Math* on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum.

Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Mofis*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

“Besides the lands they may hold, the *Mofhs* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily, to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Mofhs*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies and murders have been traced to these religious establishments.”

**MATHEMA** (Gr. a Lesson), a name usually given in the ancient Greek writers to the Creed, probably because the catechumens were obliged to learn it.

**MATHEMATICI**, a term applied to *astrologers* both in the Justinian and Theodosian codes.

**MATHURINI**, a name given to the BROTHERS OF THE HOLY TRINITY (which see), because their church in Paris has St. Mathurin for its tutelary saint.

**MATINS**, the ancient name used in the Christian church to denote early morning prayers, which usually began about day-break. The office of matins or morning prayer, according to the Church of England, is an abridgment of her ancient services, for matins, lauds, and prime.

**MATRAGYRTÆ**, an appellation given to the *AGYRTÆ* (which see), or priests of *Cybele*, because they gathered oblations for the Great Mother.

**MATRALIA**, an annual festival celebrated at Rome on the 11th of June, in honour of the goddess *Matuta*. Roman matrons alone took part in the ceremonies, offering cakes baked in pots of earthenware. A female slave was next introduced into the temple, who received a blow on the cheek from one of the matrons, and was driven with scorn from the sacred building. It was customary for the matrons at this festival to carry the children of their sisters instead of their own into the temple, and to offer up prayers to the goddess in their behalf, whose statue was then crowned with a garland by one of the matrons whose husband was still alive.

**MATRES SACRORUM** (Lat. mothers of the sacred things), priestesses of *Mithras*, the Persian god of the Sun, after his worship had been introduced into the Roman Empire.

**MATRICULA**, a term used by the council of Agde, to denote the *CANON* (which see) or catalogue of the clergy in the ancient Christian church.

**MATRICULARII**, subordinate ecclesiastical officers among the ancient Christians. They were intrusted with the care of the church, in which they were accustomed to sleep. They had also a specific office to perform in public processions.

**MATRIMONY**. See **MARRIAGE**.

**MATRONALIA**, an ancient Roman festival celebrated annually on the Kalends of March, in honour of Mars. It was kept by the matrons alone; hence the name. It was instituted either on account of the peace which was concluded between the Romans and Sabines by the mediation of women; or because the founder of Rome was the son of Ilia and Mars.

**MATSURI**, a public spectacle exhibited at Nagasaki in Japan, on the birthday of the god *Sawa*, the patron of the city. It consists of processions, plays, dances, and other amusements, which are celebrated at the expense of the inhabitants of ten or eleven streets meeting each year for that purpose. Processions pass through the principal streets, and spectacles are exhibited in a temporary building of bamboo, with a thatched roof, open towards the square on which it is erected. The festival is thus described by Kämpfer, who himself witnessed it: “Everything being ready, the Sinto clergy of the city appear in a body, with a splendid retinue, bringing over in procession the *Mikosi* of their great *Sawa*, as, also, to keep him company, that of *Symios*. *Murasaki* is left at home, as there is no instance in the history of his life and actions from which it could be inferred that he delighted in walking and travelling.

“The Sinto clergy, upon this occasion, style themselves *Ootomi*—that is, the *high great retinue*—their pompous title, notwithstanding the alms-chest is one of the principal things they carry in the procession, and, indeed, to very good purpose, for there is such a multitude of things thrown among them by the crowds of superstitious spectators, as if they had a mind out of mere charity to stone them.

“When they come to the place of exhibition, the ecclesiastics seat themselves, according to their quality, which appears in good measure by their dress, upon three benches, built for them before the front of the temple. The two superiors take the uppermost bench, clad in black, with a particular head ornament, and a short staff, as a badge of their authority. Four others, next in rank, sit upon the second bench, dressed in white ecclesiastical gowns, with a black lackered cap, something different from that worn by their superiors. The main body takes possession of the third and lowermost bench, sitting promiscuously, and all clad in white gowns, with a black lackered cap, somewhat like those of the Jesuits. The servants and porters appointed to carry the holy utensils of the temple, and other people who have anything to do at this solemnity, stand next to the ecclesiastics, bareheaded.

"On the other side of the square, opposite to the ecclesiastics, sit the deputies of the governors, under a tent, upon a fine mat, somewhat raised from the ground. For magnificence sake, and out of respect for this holy act, they have twenty pikes of state planted before them in the ground.

"The public spectacles on these occasions are a sort of plays, acted by eight, twelve, or more persons. The subject is taken out of the history of their gods and heroes. Their remarkable adventures, heroic actions, and sometimes their love intrigues, put in verse, are sung by dancing actors, whilst others play upon musical instruments. If the subject be thought too grave and moving, there is now and then a comic actor jumps out unawares upon the stage, to divert the audience with his gestures and merry discourse in prose. Some of their other plays are composed only of ballets or dances, like the performance of the mimic actors on the Roman stage. For the dancers do not speak, but endeavour to express the contents of the story they are about to represent, as naturally as possible, both by their dress and by their gestures and actions, regulated according to the sound of musical instruments. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals, and the like, are also represented, some as big as the life, and all in general contrived so as to be removed at pleasure, like the scenes of our European plays."

**MATTER (ETERNITY OF).** See **ETERNITY OF THE WORLD.**

**MATTHEW'S (St. DAY,** a festival of the Romish church, kept on the 21st of September, in honour of the Evangelist Matthew. This festival is observed in the Greek church on the 16th of November.

**MATTHEW'S (St.) LITURGY,** one of the twelve Liturgies of the Maronites contained in their Missal.

**MATTHIAS'S (St.) DAY,** a festival observed by the Romish church, on the 24th of February, in honour of Matthias, who was elected to the apostleship in room of Judas.

**MATUTA,** a surname of *Juno*, under which the festival **MATRALIA** (which see) was observed in her honour.

**MATUTINA,** the new morning service of the ancient Gallican church, so called in contradistinction to the old morning service which was always early before day: whereas this was after the day was begun. When this was admitted among the canonical hours to make up the number of seven times a day, the Psalms appointed for the service were the fifty-first, the sixty-third, and ninetyeth.

**MAUI,** a legendary hero of the Polynesian mythology. There is not a single group of islands in the whole range of Oceania, where Maui was not held in constant veneration under one or other of his numerous appellations, but the more special seat of his worship was New Zealand, which was supposed to have emerged from the ocean at his command; and

in the Tonga islands he is said to have fished up these islands out of the sea with a hook and line. "The stories tell," says Mr. Harbwick in his *Christ and other Masters*, "that Maui was the last-born child of Tara-hunga or Taranga, being descended also, after many generations, from Tu-mata-uenga, one of the unnatural sons of Heaven and Earth. Though finally admitted to the number of the gods, and though at times confounded even with the highest members of the ancient pantheon, he is not unfrequently declared to be of purely human origin. His youthful pranks, betokening always an exuberance of life and vigour, and occasionally intermingled with proceedings of more than dubious morality, remind us of the early feats ascribed to the heroic Krishna; while his struggles with a huge sea-monster (*Tumura*) furnish some additional points of contact or comparison with the Hercules alike of India and of Greece. On this account it was that he acquired a lasting hold on the affections of the ancient Maori, and was scrupulously invoked by them as their own tutelary genius on many grand occasions, and especially when they were setting out upon some fishing expedition.

"Very many of the strange adventures which are told of Maui indicate his vast superiority over his five elder brothers in strength, in cunning, in good fortune. To astonish or to overreach them he would voluntarily assume the form and other qualities of a bird: and once, in this disguise, appears to have succeeded in gaining admittance to the subterranean world, in which his parents were detained. Ere long, however, it was found that the mysterious visitor was a man, or rather was 'a god,' and when his mother finally beheld in him her own Maui (Maui possessed of the topknot, or power, of Taranga), her delight at the discovery was rapturous and unbounded. 'This,' she exclaimed, 'is indeed my child. By the winds and storms and wave-uplifting gales he was fashioned and became a human being. Welcome, O my child, welcome: by thee shall hereafter be climbed the threshold of the house of thy great ancestor, Hine-nui-te-po (the goddess of the world invisible), and death itself shall thenceforth have no power over man.' With the express intention of achieving the fulfilment of this hopeful prophecy, the hero of New Zealand entered on the last and greatest of his labours. He had noticed how the sun and moon, which he was instigated to extinguish, were immortalised, because it was their wont to bathe in some living fountain: he determined, therefore, to do the same, and to enter the womb of Hine-nui-te-po, that is Hades, where the living water—the life-giving stream—was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers; but before he made the attempt, he strictly charged the birds, his friends, not to laugh. He then allowed Great Mother Night to draw him into her womb. His head and shoul-

ders had already entered, when that forgetful bird, the Piwaka-waka, began to laugh. Night closed her portals: Maui was cut in two, and died. Thus death came into the world, [for rather, in accordance with a second and more congruous version, kept its hold upon the world]. Had not the Piwaka-waka laughed, Maui would have drunk of the living stream, and man would never [more] have died. Such was the end of Mani!"

**MAUI FATA** altar raising, a religious ceremony in Polynesia. No human being was slain on this occasion, but numbers of pigs, with abundance of plantains, were placed upon the altars, which were newly ornamented with branches of the sacred *miro*, and yellow leaves of the cocoa-nut tree. These rites extended to every *marae* in the island, and were designed to secure rain and fertility, for the country gained by conquest or recovered from invasion.

**MAULAVI**, the name usually given to a Mohammedan priest in India.

**MAUNDY THURSDAY**, the Thursday before Easter; supposed by some to allude to the *mandatum* or commandment which Christ gave to his disciples on that day, to love one another as he had loved them; while by others it is supposed to be derived from *mandatum* or command, that being the first word of the anthem sung on that day, "A new commandment I give unto you." Others again allege that the name arose from the *manns* or baskets of gifts, which it was an ancient custom for Christians to present to one another at this time, in token of the mutual affection which our blessed Lord urged upon his people. On *Maundy Thursday*, in ancient times, in some of the Latin churches, the communion was administered in the evening after supper, in imitation of the first communion. Augustine takes notice of the same custom, and also observes that the communion in some places was administered twice on this day; in the morning for the sake of such as could not keep a day of fast, and in the evening for those that fasted till evening, when they ended their fast and received the communion after supper. On this day the *competentes* or candidates for baptism publicly rehearsed the Creed before the bishops or presbyters in the church. It was customary also for servants to receive the communion on this great and holy fifth day of the Passion Week. After the ancient love-feasts were discontinued, this day was observed as a feast of love.

On Maundy Thursday the Romish church celebrates the burial or entombment of our blessed Lord. It may appear strange that Good Friday being considered the anniversary of our Saviour's death, the preceding day should be chosen to represent his funeral; but the reason assigned by Romanists for this seeming inconsistency is, that the church has preferred to represent it by anticipation on Thursday, rather than on the following day in which the church is in profound mourning on account of his death. On this occasion, we learn, on the testimony of an eye witness, that

two hosts are consecrated, one of which is consumed as usual by the officiating cardinal, and the other is carefully placed in a chalice, and covered with a paten and napkin. This is called the chalice of the Sepulchre, and is very handsome, being of rock crystal, set in silver gilt, and adorned by figures of the twelve apostles. "The procession," it is added, "set out in the usual manner, the Pope being last of all, and on this occasion *walking* bareheaded, having the canopy borne over him by eight bishops, and carrying in his hand the chalice, containing the host. The procession passed through the vestibule to the Pauline Chapel, which was illuminated by five hundred and sixty-seven wax lights—producing a blaze of light almost intolerable to the eye. The altar was prepared as a sort of sepulchre, and there the Pope deposited the host, in a small wooden box as in the tomb, and the sepulchre was locked by the sacristan, and the key delivered to the cardinal penitentiary, who was to perform the service of next day."

Another ceremony observed at Rome on Holy Thursday is the washing of the feet of thirteen pilgrims by the Pope, in imitation of the act of humility and condescension which our Lord performed in washing the feet of His disciples. Another singular ceremony which belongs to this day is the washing of the high altar with wine; a ceremony which, as well as that of uncovering the altar, has already been described under the article ALTAR. The Pope also pronounces a solemn anathema on Maundy Thursday against all heretics and enemies of the church (see ANATHEMA), being the *Bull in vena Domini*. On this day alone of all the festival days in the year, the ceremony is performed of blessing the catechumenal and chrismal oils, and the oil of the sick.

**MAUR (St.), CONGREGATION OF**, one of the reformed congregations of Benedictine monks, which originated in the seventeenth century. It was formed under the authority of Gregory XV. in 1621, and endowed with various privileges and rights by Urban VIII. in 1627. The object of this Congregation, which is widely extended throughout France, is to revive the spirit of St. Benedict in the observance of his rule, and with this view much attention is paid to the training of young religious. To effect this the more completely, there are houses for novices, from which those who are to be admitted to profession are removed to other cloisters, where they are trained for two years to acts and exercises of worship. Then they study human learning and theology for five years, after which they spend one year in special preparation for their sacred duties. The Benedictines are accustomed to speak in very high terms of the eminent services which the Congregation of St. Maur have done to the cause of literature, most of their time and attention having been directed to the pursuit of learning. This devotion to the study of sacred and secular knowledge was strongly

objected to by some who admired the ancient monastic discipline. Hence a controversy arose in France on the question, "How far is it suitable for a monk to cultivate literature?" But the monks of St. Maur refused to yield to the prejudices of some of the French bishops, and to the petty jealousies of the Jesuits; they have continued, accordingly, to issue from the press works of great interest and importance. Their celebrated editions of the Fathers, extending to ten Greek and twelve Latin Fathers; their '*Gallia Christiana*,' in thirteen volumes folio, not yet completed; their '*Histoire Litteraire de la France*,' which has been carried on from 1733 down to the present day; and an admirable compendious work, also continued down to the present time, under the title, '*L'Art de verifier les Dates des Faits Historiques*,' have all of them proved valuable accessions to literature both sacred and profane. Such names as Mabillon and Montfaucon, both of whom belonged to the Congregation of St. Maur, are sufficient to show that among the monks of this order have been enrolled some men of distinguished talents and profound learning, men who by their laborious researches have thrown a flood of light upon the history and antiquities of the Christian church.

MAURI, an inferior order of supernatural beings, according to the belief of the South Sea Islanders. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of nautilus, called the *nautilus ramores*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear, was imagined to proceed from the demon it contained.

MAURO URA, the red sash, a very sacred relic held in the highest estimation by the natives of Tahiti in the South Sea Islands. It is thus described by the late lamented missionary, John Williams: "This was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honourable appellation which a chief could receive was, *Arū mauro ura*, 'King of the Red Sash.' A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mauro ura tūi*, or the stretching it upon pegs in order to attach to it the new piece. Another was necessary for the *fatu raa*, or attaching the new portion; and a third for the *piu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation."

MAUSOLEUM, a name originally applied to the

magnificent sepulchre erected by Artemisia to the memory of Mausolus, king of Caria; but now used to denote generally any splendid tomb. See CEMETERIES, TOMBS.

MAVORS. See MARS.

MAYA, a term used in Hinduism to denote the personification of Brahm's fruitless longing for some being other than his own. In the Vaidic period Maya meant no more than the desire of evolution. In its full development, however, the word always implies illusion, and hence all forms assumed by matter are held to be not only transient, but illusive and essentially non-existent. Dr. Duff explains *Maya* as the actuating principle or efficient cause of illusion;—the illusory energy. "It is *Maya*," says this able and learned missionary, "that delusively exhibits all the diversified appearances which compose what is ordinarily called the visible external universe. These have no exterior material basis or substantive form, neither have they any interior spiritual basis or substratum, either in the Universal Soul, or in the human soul before which they are displayed. In both these respects, they differ essentially from the subtle types or models of all things which Plato supposed to exist in the divine mind from all eternity,—and to which he gave the name of 'ideas, or intelligible forms,' because apprehended solely by the intellect. These Platonic ideas are not mere conceptions. They are real immutable beings, subsisting in the divine mind as their proper seat. They are unchangeable patterns or exemplars, which, by the power of God, issue forth from the fountain of his own essence,—and, becoming united with matter previously without any form, they impress their own form upon it, and so render visible and perceptible the whole range of individual sensible objects presented to us in the external universe. These forms, thus impressed on contingent matter, are exact copies of those that are invariable. But sensible things are perpetually changing. Their forms, consequently, cannot be the proper objects of contemplation and science to the enlightened and purified intellect. Hence, says Plato, they are the ideas, or intelligible forms, eternally and immutably subsisting in the divine mind, which alone can be the real objects contemplated by the expanded reason of man.

"Unlike, too, the 'ideas' of Malebranche; which, though contained only in the one great Omnipresent Mind, and perceived by other spirits therein, had yet corresponding external objects;—unlike the 'sensible species,' or phantasms, or shadowy films of Aristotle, which, though transformed by the active and passive intellect into intelligible species fit to be the objects of the understanding, were yet only resemblances or pictures of outward substances;—unlike the 'ideas' of Berkeley, which, though representing no material forms, were not mere states of the individual mind, but separate spiritual entities, wholly independent of it, and imperishable,—capable of

existing in finite minds, but reposing chiefly on the bosom of the infinite;—unlike any, or all of these, the 'ideas' or images of the Hindu theology float in utter vacuity,—challenging no separate or independent existence. They are mere illusive appearances presented by Maya,—having no 'species' in the human intellect; no 'substantial exemplars' in an external world; no 'intelligent forms' in the divine mind for their antitypes. Neither do they depend, in any degree, for their origin on any power or faculty of the soul itself. They spring from no anterior act of the soul—no more than the shadow in water is produced by an active power resident in the water. If you could suppose the water percipient, it would perceive the shadow in its own bosom, though wholly passive in the manifestation thereof; so, of the percipient soul. It does not originate any of the illusive appearances that flit before it. It is only the passive recipient as well as percipient of them. In your ignorance, you conclude that an image or shadow necessarily presupposes some counterpart substantial form. But know that it is the prerogative of Maya, the divine energy, to produce images and shadows without any corresponding reality,—to produce and exhibit, for example, the image of a sun, or the shadow of a tree, in the bosom of a liquid stream, though there be no luminary in the firmament, no tree on the verdant bank. And thus it is that Maya does produce images and forms, and exhibits them to the soul as before a mirror, though there be no counterpart realities. It is from the habit generated by ignorance that you talk of sensations and perceptions in the soul, as if these necessarily implied the existence of external objects as their exciting causes.

"It is true, say the Hindu theologians, that so long as the power of Maya is exerted, the soul is deceived into the belief of its own distinct individuality, as well as of the real existence of material phenomena. In other words, the soul—in consequence of the twofold operation of Maya, first, in subjecting it to ignorance of its real nature and origin, and secondly, in exposing it to illusive sensations and perceptions—cannot help being impressed with a conviction of its own separate identity, and the independent existence of external forms. And so long as this double belief, the compound result of ignorance and delusion, continues,—so long must the soul act, not according to its essential proper nature, but according to the unavoidable influences of the ignorance and illusive appearances to which it hath been exposed,—or, in the words of the Shastra, 'so long must it be liable to virtue and vice, to anger and hate, and other passions and sensations,—to birth and death, and all the varied changes and miseries of this mortal state.'"

MAYITRI, a future Buddha, who is destined to appear at the end of five thousand years from the death of Gotama Buddha, and will continue for ages to be the teacher of the human race.

MEAT-OFFERING, a part of the appointed offerings of the ancient Hebrews. There were five kinds of meat-offerings, all of which are minutely described in Lev. ii. They were (1.) of fine flour unbaked. (2.) Of flour baked in a pan. (3.) Baked in a frying pan. (4.) Baked in an oven. (5.) Of barley-meal without any oil or frankincense. The ingredients in general consisted of flour, barley-meal, or green ears of corn, oil, frankincense, and salt. The most ancient meat-offerings were those which were composed of fine flour unbaked. The offering of Cain is supposed to have been of this description. It was prepared in this way. A quantity of oil having been put into a vessel, some flour was mixed with it, and an additional quantity of oil was poured over it. The mixture was then put into the holy vessel, in which it was to be carried to the altar, and oil was poured upon it again, and a quantity of frankincense. The offering thus prepared was carried to the altar, where it was waved and salted, and part of it laid upon the fire. The rest was eaten by the priests. When the Hebrews had entered Canaan, where this meat-offering was appointed to accompany all the voluntary burnt-offerings of beasts, as well as the daily morning and evening sacrifice, a certain quantity of wine was substituted instead of frankincense. All the priests who attended on this occasion, received an equal share of the meat-offering; but the baked meat-offerings belonged to the priest alone who ministered at the altar. The unbaked meat-offering was called an offering made by fire, although by some writers it has been supposed to have been an expiatory sacrifice, because what remained was to be eaten by the priests.

The second species of meat-offering, which we have characterized as baked in a flat pan, consisted of fine flour unleavened, kneaded with oil, thus forming a cake which was divided, part of it being offered to God, and part given to the priests. In the case of the third species, which was baked in a frying-pan, the oil was not kneaded with the flour, but simply mixed with it, thus forming a moist cake, a part of which was separated from the rest by the priest, who burned it upon the altar before the other part was eaten. The fourth species, which was baked in an oven, consisted of two kinds, being either thick unleavened cakes, or thin like wafers. In thick cakes the flour and the oil were kneaded; but if they were thin, the oil was spread upon them in the form of the Greek *kappa*, before they were baked, or, as some suppose, after they came out of the oven.

No meat-offering laid upon the altar was allowed by the law of Moses to be leavened; nor was honey to be mingled with it, but simply a small portion of salt, that it might be seasoned. The meat-offerings were generally combined with other sacrifices, such as burnt-offerings or peace-offerings, but never with sin-offerings. The fifth species of meat-offering, which was presented alone, was either used in a case of extreme poverty, when the offerer was unable to



procure any other victim, or in the case of a wife suspected of unfaithfulness to her marriage vows. This, which was a humbler kind of meat-offering, consisted of the tenth part of an ephah of barley-meal, without any oil or frankincense. It was substituted in the case of the poor for a sin-offering.

Meat-offerings were either public or private. The public meat-offerings were three in number: (1.) The twelve loaves of *show-bread*, which were set before the Lord every Sabbath, and when removed were eaten by the priests. (2.) The two wave-loaves offered at *Pentecost*. (3.) The first-fruits of the harvest. (See HARVEST, FESTIVAL OF.) The meat-offerings for private persons included the daily meat-offering of the high-priest; the meat-offering of initiation, which every priest was appointed to bring when he entered upon his office; the poor man's meat-offering, which was accepted instead of a sin-offering; and the meat-offering of the suspected wife.

MEATS (DIFFERENCE OF). See ANIMALS (CLEAN AND UNCLEAN).

MECCA, the chief city of Arabia, and from time immemorial the sacred city of the Arabs. It has been alleged to have been built in the time of the patriarchs shortly after Hagar and her son had been dismissed from the house of Abraham. The Amalekites are said to have founded the city, and to have taken Ishmael and his mother under their protection. In a short time the Amalekites were expelled by the proper inhabitants of the place, and Ishmael, having married the daughter of the ruling prince, gave origin to the ancestors of the Arabs. Mecca is specially remarkable as containing the BEITULLAH (which see), or celebrated temple in which stands the KAABA (which see). The city is also particularly famous as having been the birth-place of Mohammed, the founder of the faith of *Islam*. Among the ancient Arabians it was the resort of pilgrims from all parts of the peninsula, and such was the importance attached to this rite of pilgrimage, that four months in every year were dedicated to the observance. Business was suspended, wars ceased, and multitudes, clad in the garb of pilgrims, repaired to the sacred city, went round the *Kaaba* seven times, in imitation of the angelic host, touched and kissed the sacred stone, drank and made ablutions at the well of *Zemzem*, in memory of Ishmael, and having performed these hallowed ceremonies, the pilgrims returned home to resume their wonted occupations. Mohammed, accustomed from his childhood to revere the pilgrimages, and to attach a special sacredness to any one who had performed it, adopted the ceremony as a part of his own system, specially commanding his followers to regard Mecca as holy ground, and to observe the pilgrimage as a sacred duty, if in their power to perform it. The city is thus described by Borchardt: "Mecca is in a narrow, sandy valley, within hills of moderate elevation, barren, and wholly destitute of trees. Still it is

more cheerful than most eastern cities, because the streets have purposely been made wide for the passage of the pilgrims, but the only open space is the sacred enclosure. It is strange that a city that exists only for pilgrims has no caravanserais to accommodate them. The far-famed Kaaba, so called as being nearly a cube, towers above all the low, flat-roofed dwellings, though no more than forty feet high. From time immemorial a place of pilgrimage, its erection is traced up to Adam. The Deluge of course washed it away, and it is said to have been rebuilt by Abraham. Still the actual edifice has not the prestige of antiquity, for it has been renewed eight times, and as far as could be with the old materials, a reddish sandstone. Its unique appearance bears out the tradition that it has been scrupulously restored after the original design. The last was nearly washed away by a torrent which inundated the town, and the present was erected as late as 1624, by Amurath IV.; and indeed whatever dignity it derives from the enclosing arcade it owes to the piety of the Turkish Sultans. It was rebuilt while Mohammed was a private individual, and it is curious that he should have been the person chosen to lift the black stone into its place."

MECCA (PILGRIMAGE TO), a sacred ordinance of the *Mohammedan* religion, required to be observed at least once in a man's life, but only provided he has sufficient means to defray the expenses of the journey. It is expressly commanded in the *Koran*, and such was the importance which the Arabian prophet attached to the performance of this duty, that he declared a believer neglecting this pilgrimage, if it was in his power to undertake it, might as well die a Jew or a Christian. From all parts of the East, accordingly, thousands of Mohammedan devotees, having made all due preparation on the month *Du'laada*, set out on their journey to Mecca. When within a few stages of the sacred city, they assume the *Ihram* or sacred dress, consisting of one piece of cloth wrapped round the loins, and another thrown over the shoulders. Some are clothed in this fashion from the very commencement of their journey, but it is not imperatively required until the pilgrim approaches the city. He commences the ceremony with bathing and shaving the head. He then makes a prayer of two inclinations, asks a blessing on his undertaking, and ends with the *Lebik*, or a declaration of readiness to obey, which ought to be continually in his mouth during the performance of the pilgrimage. He must kill no animals, not even the smallest insect, otherwise he must expiate his sin by the sacrifice of a sheep. The head must be uncovered, unless in the case of old age or sickness. The pilgrims are of both sexes, the only ground of exemption from the *Hadjj* being inability to undertake the journey, and it is declared by Moslem casuists, that even where a believer is incapable he must perform the duty by deputy, and pay all his expenses. To have accomplished the pilgrimage, and thus earned

the title of *Hajji*, is accounted one of the highest honours a man can attain in this world. For nearly a quarter of a century the pilgrimage was rendered impossible by the outrageous conduct of a heretical Mohammedan sect, called the CARMATHIANS (which see), who attacked the caravans, plundered the holy city, and carried off the black stone. It was again interrupted at a more recent period by the *Wahabees*, who destroyed the tomb of the prophet, and committed other acts of violence. Mohammed Ali, however, the energetic pacha of Egypt, reduced this rebellious tribe to subjection, and restored the pilgrimage, which had for a time been discontinued.

The numbers of pilgrims who annually resort to the sacred city has been variously estimated, some rating them at 30,000, and others as high as 100,000. Burekhardt calculated their amount when he was present at 70,000, and Lieutenant Burton at 50,000, the latter adding, that, in the following year, the number was reduced one half. The first act of the pilgrim when he finds himself within the gates of Mecca, is to visit the mosque, where he commences his sacred exercises. On entering, he prays with four *rakaats* to salute the mosque, and in gratitude for having reached the holy city. He then goes forward and touches, and if the crowd permits his coming near enough, he kisses the black stone. He then commences the circuit, which is repeated seven times, the first three rounds at a quick, and the other four at a more moderate pace, repeating all the while certain prayers, and at each circuit kissing both stones. Having completed the appointed circuits, he stands with outstretched arms and prays for the pardon of his sins; he then performs two *rakaats* at Abraham's station, and drinks of the well of *Zem-zem*. "He is now conducted," borrowing the account of Burekhardt the traveller, "to a small ascent, called the hill of Safa, to take the *sai*, that is, a walk along a level street, six hundred paces long, to Merona, a stone platform. He has to walk quick, and for a short space to run, and during the course, which is also repeated seven times, he must pray aloud. He may now shave his head; but as the course is fatiguing, that ceremony is generally postponed. The course is in imitation of Hagar's running backward and forward. It is indispensable to visit, on the ninth day, Mount Arafat, or knowledge, so called because Adam and Eve are said to have met here, after their long separation, on their expulsion from Paradise. It is meritorious to perform this expedition of six hours on foot; some were engaged in reciting the Koran or prayers, while the worldly and impenitent quarrelled with their camel drivers. The hill was entirely covered, for in addition to the pilgrims, the inhabitants of Mecca and of Jidda consider it their duty to attend. At three in the afternoon the Kadhi took his stand, and read a sermon till sunset, at intervals stretching forth his hands to invoke the divine blessing on the immense multitude, who rent the air with shouting in return

the *Labik*, 'Here we are at thy disposal, O God! Some were crying and beating their breasts, and confessing themselves to be grievous sinners, in the style of an American camp-meeting, while others mocked them, or smoked with oriental gravity, and some to intoxication with forbidden hemp. The Kadhi's shutting his book was the signal for a general rush down the hill, as it is thought meritorious in pilgrims to quicken their pace. The tents had been previously packed up, and the caravan was ready to return. According to a tradition, there are 600,000 beings present, angels making up the deficiency of human attendants. The night was passed at an intermediate station, Mazdalifa, in prayer and reciting the Koran, and here a shorter sermon was read, between the dawn and sunrise. The multitude then returned to the valley of Mina, where each pilgrim throws, in three places, seven small pebbles, in imitation of Abraham, whom God is said to have instructed thus to drive away the devil, who endeavoured to interrupt his prayer, and to tempt him to disobey the command to sacrifice his son. This ceremony over, they slay their victims, and feast on them with their friends, giving what remains to the poor, but using no sacrificial rites, only saying, 'In the name of the merciful God!' and 'God is great!'" Burekhardt calculated that the pilgrims, on the occasion to which he refers, must have sacrificed 8,000 sheep and goats.

After spending two days more on the sacred spot, on each of which they repeat the throwing of the pebbles, they now prepare for closing the pilgrimage by shaving their heads, cutting their nails, and burying the hair and parings, after which they make a circuit of the *Kadhi* for the last time, and perform once more the hurried walk from the hill of Safa. The devotional spirit which the pilgrims display is often deeply touching, and amidst the thousands who are assembled every year in Mecca, there are numbers who have come in the full expectation of being cured of their diseases, and not a few who, feeling their end approaching, wish to die within sight of the *Belullah*, or house of God, or to breathe out their last sigh on holy ground.

MECCA (TEMPLE OF). See BEITULLAIL.

MEDIATOR, one who interposes between two parties who are at variance, with the view of effecting a reconciliation. In Sacred Scripture it is applied to the Lord Jesus Christ, who came in as a daysman or Mediator between sinful man and his offended Creator. Thus in 1 Tim. ii. 5. we are assured that "there is one God, and one mediator between God and men, the man Christ Jesus." No truth is more strikingly developed in all the various forms of Paganism, both ancient and modern, than this, that there is a settled conviction in the mind of man of the necessity of a Divine Mediator. In all ages, and in all nations, such an impression has invariably prevailed. The scriptural principle, that without shedding of blood there is no remission of sins, is a re-

cognized principle of the religion of nature, as well as of revelation. The early prevalence of sacrifice, not only among the Hebrews, but among the Canaanites, and other heathen nations, showed in the plainest and the most convincing manner, that the universal belief of man has ever been, that it is only by the surrender of life that man can be again restored to the favour and friendship and fellowship of his God. "Whence then," says Mr. Faber, "could originate this universal practice of devoting the first-born either of man or beast, and of offering it up as a burnt-offering? Whence but from a deep and ancient consciousness of moral depravation? Whence but from some perverted tradition respecting the true Sacrifice, to be once offered for the sins of all mankind? In the oblation of the first-born originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of Him who was the first-born of his virgin-mother, accurately, though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we view the indignation of that God who is a consuming fire, averted from our guilty race, and poured upon the immaculate head of our great Intercessor and Mediator."

We find the idea of a Mediator pervading the most ancient forms of heathenism. Thus in the ancient religion of Persia, if *Ormazd* and *Ahriman* are essentially at variance and struggling for the mastery, *Mithras* acts as Mediator between the two, defending man against *Ahriman* and his *devs*, who are ever seeking to injure and even destroy him. In the early religion of India, we find in the Rig-Veda, the myth of *Agni*, the mediator of the Aryans of the Indus. "He is the immortal among mortals, their companion, their cherished friend, their near kinsman, who seats himself beside their fires, and upon whom they found their hopes as upon a fire." Here then is a mediator God, who becomes man for the good of humanity, the friend of mankind, their king, their prophet, their life, their sacrificer, their intercessor. There was no period, indeed, in the history of the Indo-Aryan people, when altars were not reared and sacrifices offered. In the Brahmanic period, the notion of an external Mediator, who should manifest himself in human form, is conveyed in the *avatars* or incarnations of *Vishnu*. The saint of the Chinese, who forms the principal subject of one of the books of Confucius, involves the same idea, being a man who, by his humility, his clarity, his moral perfection, has become a God. He was a Divine man, the mediator between heaven and earth, who offered himself in sacrifice to conquer evil and take away sin from the world. Numberless instances might be adduced from the religions both of ancient and of modern times, which clearly point to the notion of a Mediator, as deeply embedded in the human mind.

MEDAL (MIRACULOUS), a medal which is extensively circulated among Romanists, both in Europe

and America, as accomplishing wonderful cures. The origin of this medal is thus described by the Abbé Le Guillon, in a work devoted to the subject, which was published at Rome in 1835: "Toward the end of the year 1830, a well-born young female, a novice in one of those conservatories which are dedicated in Paris to the use of the poor and the sick, whilst in the midst of her fervour during her prayers, saw a picture representing the most Holy Virgin (as she is usually represented under the title of the Immaculate Conception), standing with open and extended arms: there issued from her hands rays of light like bundles, of a brightness which dazzled her: and amidst those bundles, or clusters of rays, she distinguished that some of the most remarkable fell upon a point of the globe which was under her eye. In an instant she heard a voice, which said, 'These rays are symbolical of the graces which Mary obtains for men, and this point of the globe on which they fall most copiously is France.' Around this picture she read the following invocation, written in letters of gold:—'O Mary, conceived without sin, pray for us who have recourse to you.' Some moments after, this painting turned round, and on the reverse she (the *Estatica*) distinguished the letter M, surmounted by a little cross, and below it the most sacred hearts of Mary and Jesus. After the young girl had well considered the whole, the voice said, 'A medal must be struck, and the persons who wear it, and who shall say with devotion the inscribed short prayer, shall enjoy the very special protection of the Mother of God.'"

This supernatural intimation accordingly was obeyed, and, under direction of the archbishop of Paris, a medal was struck, and a large supply was ready against the invasion of the cholera. The Abbé gives a full account of the cures which the medal had effected, and the wonders it had wrought, winding up the whole by the statement, "Finally, from all parts we hear the most consoling facts. Priests full of the spirit of the Lord tell us, that these medals are reviving religious feeling in cities as well as country places. Vicars-General, who enjoy a well-merited consideration, as well for their piety, and even distinguished bishops, inform us that 'they have reposed every confidence in these medals, and they regard them as a means of Providence for awakening the faith which has slept so long in this our age.'"

MEDINA, a town in Arabia, held in considerable veneration among the disciples of Islám, as being the burial-place of Mohammed. It occupies a far inferior place to Mecca in the estimation of the faithful. There is no obligation upon the pilgrims to visit Medina, and accordingly, few do so except the Turks in whose route it lies. The great mosque, which includes the prophet's tomb, is described as very splendid, being surrounded by numerous pillars of marble, jasper, and porphyry, on which letters of gold are inscribed in many places. The tomb itself

is plain, and on each side of it are the tombs of the two early Caliphs, Abubekr and Omar. Near this spot also repose the ashes of Mohammed's beloved daughter, Fatimah, and of many of his companions who are revered as saints. A visit to Medina is no doubt quite voluntary, but such a visit raises the reputation of a pilgrim.

**MEDITRINA** (Lat. *mederi*, to heal), a goddess worshipped by the ancient Romans, as presiding over the healing art. An annual festival was celebrated in her honour. See next article.

**MEDITRINALIA**, a festival observed by the ancient Romans, every year on the 11th of October, when for the first time the new wine was drunk, which was supposed to have a healing power, and therefore to be connected with the goddess **MEDITRINA** (which see).

**MEDUSA**, one of the **GORGONS** (which see).

**MEGABYZI**, described by Strabo as eunuch priests in the temple of *Artemis* at Ephesus.

**MEGERA**. See **EUMENIDES**.

**MEGALESIA** (Gr. *Megalē theos*, great goddess), a festival celebrated at Rome in ancient times, in honour of *Cybele*, the mother of the gods. It was observed annually in the month of April. The statue of the goddess was first introduced at Rome in B. C. 203, but the festival did not begin to be held until B. C. 191, at the completion and dedication of the temple in honour of *Cybele*. The *Megalesia*, consisting of games, feasting, and rejoicing, commenced on the 4th of April, and continued for six days. To such an extent, however, did some Roman families carry their luxury and extravagance on this occasion, that it was found to be necessary for the government to issue a public decree limiting the expenditure to a certain amount. The *Megalesian* differed from the *Circensian* games in being chiefly theatrical. The third day of the festival, indeed, was wholly devoted to scenic representations. At the games, which were presided over by the curule ædiles, slaves were not allowed to be present, and the magistrates were dressed in purple robes.

**MEGALOCHEMI**, the highest rank of monks, or the order of the Perfect in the Greek church.

**MEGARA** (SCHOOL, OR), a school of philosophy in ancient Greece. It was founded about B. C. 400, by Euclid, who, while he had chiefly cultivated the logic of his master Socrates, had previously studied with the Eleatics, and imbibed their principal doctrines. He is said to have limited truth to identical propositions. The Megarian school held all existence to be included in the primitive unity, but considering the subject rather in a moral than in a metaphysical aspect, they maintained the absolute being to be the absolute good. But their speculations, characterized rather by acuteness and subtlety than accuracy of thinking, appear to have produced no perceptible influence on the mind of Greece.

**MEGILLOTH**, a division of the Hebrew Scriptures adopted by the Jews, and including the Song

of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, which they term the five rolls or volumes. There is a Targum on the Megilloth, which, however, probably belongs to a late period, not earlier indeed than the sixth century. See **TARGUM**.

**MEGMA**, an assembly or council of Imáms or Doctors of the Law, among the Mohammedans.

**MELDIVIS**, a Mohammedan sect in India, who take their name from believing their *Wali* or saint to have been the promised *Mehdi* or *MAIDI* (which see). This pretender, who claimed to be descended from *Hossein*, the son of *Ali*, was born at a small town near Benares, in the year of the Hegira 847, and declared himself at the black stone at Mecca about A. H. 900, to be the *Mahdi* or twelfth Imám, an expectation of whose appearance prevails among the Mohammedans all over the East. After his death, which took place in Khorasan A. H. 910, his followers dispersed without however surrendering their belief in the reappearance of their deceased leader as the long-expected *Mahdi*. This sect was subjected to a severe persecution by Aurungzebe. They are still found in small communities in various parts of India, as in Gujerat, the Deccan, and Sindh.

**MELICHIUS**, a surname of *Zeus*, as the god that can be propitiated, under which name altars were reared to him in various towns of Greece. It was also a surname of *Dionysus*, under which he was worshipped in the island of Naxos. The term was applied, besides, to several deities, who were wont to be propitiated by sacrifices offered at night.

**MELIRIN**, the term used to denote the oil of **CHRISM** (which see), in the Greek church.

**MELÆNIS**, a surname of *Aphrodité*, under which she was worshipped at Corinth.

**MELANÆGIS**, a surname of *Dionysus*, under which he was worshipped at Eleuthera and at Athens.

**MELANCTHONIANS**. See **ADIAPHORISTS**.

**MELCARTHUS**, a god anciently worshipped by the Tyrians, being, as the word signifies, Lord of the city. From Herodotus we learn, that his temple was built at the same time with the city, and was enriched with so many donations, and was so famous, that he went thither on purpose to see it.

**MELCHISEDEK** (THE ORDER OF), an order of priesthood mentioned by the Apostle Paul, in the Epistle to the Hebrews, as higher as well as more ancient than the order of the Aaronic priesthood under the Mosaic economy. Melchisedek appears to have been the only individual who held the office of high-priest by Divine appointment before the giving of the law. And in the statement of the apostle that Jesus Christ was "a priest for ever after the order of Melchisedek," may be perceived a beautiful propriety, for, unlike the Levitical priesthood, the sacred office was combined with regal authority in the case of Melchisedek, thus clearly pointing him out as a striking type of our High Priest, of whom it was pro-

phesied by Zechariah, "He shall be a priest upon his throne;" and, besides, the priesthood of Melchisedek was more honourable, being instituted previous to, and independent of, the Mosaic economy, and one to which, as we learn from the reasoning of the apostle in Heb. vii., the Levitical priesthood was distinctly subordinate; for separated, as Melchisedek is declared to have been in point of descent from all around him, he is considered as receiving tithes from those who, though not yet born, were represented by their progenitor Abraham. "And," says the apostle, "as I may so say, Levi also who received tithes, paid tithes in Abraham;" thus distinctly admitting the superiority of the priesthood of Melchisedek to their own; and the reasoning in the subsequent verses displays to us still more clearly the striking propriety of our Lord's connection with this order in preference to that of Aaron. "For if," he argues, "perfection," or, in other words, the perfection of the whole Divine economy in regard to our world, "had been by the Levitical priesthood," under whom they received the law, in which they seemed to rest as the consummation of the whole scheme; if such had been the case, "what further need was there that another priest should rise after the order of Melchisedek and not after the order of Aaron." If the Divine purposes are fully accomplished in the law, why change the order of the priesthood, since such a change, as the apostle remarks, must bring along with it a "change also of the law." By this mode of reasoning we are not only taught that the whole of the Jewish economy has been abrogated by the gospel, but we are presented with a most interesting view of the priesthood of Christ. He was not called after the order of Aaron, for this simple reason, that he would have thereby formed a part of an imperfect and symbolical system, and thus the antitype would have been confounded with the type. And by his connection with the order of Melchisedek, our High Priest was identified with an economy independent of the temporary institutions of Moses, and, accordingly, it is said, "He was made not after the law of a carnal commandment, but after the power of an endless life." And though the law having accomplished its purposes was abrogated, and, of course, the institution of the priesthood destroyed, this man, being independent, not merely of death, by which the functions of individual priests were terminated, but being independent of the whole order of the Levitical priesthood, notwithstanding of its dissolution, "this man," it may well be said, "because he continueth ever hath an unchangeable priesthood." And in the very nature of his consecration was involved the everlasting durability of his priestly office, for the decree of appointment by Jehovah was couched in these words: "Thou art a Priest for ever after the order of Melchisedek;" and being confirmed in this everlasting appointment by the oath of Him with whom there is no variableness neither shadow of change, we are

brought to the comfortable and delightful conclusion, that we have an everlasting and unchangeable High Priest, appointed of God as was Aaron, but called after the order of Melchisedek.

MELCHISEDEKIANS, a sect of Christians which arose in the second century, deriving their name from the fact that they held Melchisedek to be the power of God, and superior to Christ; and that he sustained the office of an intercessor for the angels in heaven as Christ for men on earth. This sect was afterwards revived in Egypt by the HIERACITES (which see), who maintained still further that Melchisedek was the Holy Ghost.

MELCHITE CHURCH, a name applied to the Greek-Catholic church, or to those Romanists in Asia who are attached to the rites and ceremonies of the Greek church. The American missionaries estimate the total number of the Melchites at between 30,000 and 40,000 souls, having 12 bishops and 180 priests. The term Melchites, which is derived from the Syriac word *melcha*, a king, was applied in the sixth century as a term of reproach by the *Jacobites* to the orthodox Greeks, implying that they were king-followers, or that it was imperial influence alone which led them to subscribe to the canons of the council of Chalcedon, condemning the Eutychian heresy. The name thus commenced in scorn has been appropriated to those converts to Rome who still observe the ceremonies of the Greek ritual. This community probably originated in the labours of the Jesuits at Aleppo, in the seventeenth century, who perceiving the unwillingness of their converts to conform to the Latin church, with their usual duplicity and cunning, persuaded the Pope to sanction a compromise, whereby the *Melchite church* should acknowledge the authority of Rome, but adhere to the liturgical rites and ceremonies of the Eastern church, renouncing, however, the characteristic dogma of the Greeks, that the procession of the Holy Spirit is from the Father only. In all other points they conform to the Eastern church. They keep firmly by the "old style," and regulate all their feasts and fasts by the Oriental calendar. In all their churches in Syria they conduct Divine service in the Arabic, which is the vernacular tongue. They receive the communion in both kinds, and use unleavened bread in the Lord's Supper. Their priests are permitted to marry before ordination; but their bishops must remain unmarried. No restriction is put upon the laity in the use of the Sacred Scriptures. Dr. Wilson, in his 'Lands of the Bible,' mentions them as "amongst the most liberal and intelligent native Christians in the East."

The adherents of the Melchite church are chiefly found at Aleppo and Damascus, particularly at the latter town, where the patriarch resides. Their cathedral at Damascus, which is remarkably splendid, is thus described by Mr. Graham in a letter to Dr. Wilson: "The building inside is elegant, and on festival days, when brilliantly lighted up, the scene

is grand and imposing. The floor is beautifully variegated marble. The roof is ornate and lofty, is supported by a row of stately marble columns on either hand as you go in, and between these and the exterior walls are the female galleries. Seats there are none, save a few chairs around the walls and encircling the altar. Hundreds, I might almost say a thousand, silver lamps fill the house with insufferable brightness; while priests, clothed in rich Oriental costume, are walking in solemn procession, and filling the house with incense almost insufferably pleasing, and accomplishing the service before the altar and in the neighbouring recesses. The people, meantime, are not idle. There is no order. They go and come just as they please. Some are kneeling and beating their brows before the picture of a favourite saint; others are gazing on the Virgin and her infant, and muttering inarticulate prayers; some are squatting on the marble, crossing, and bowing, and adoring before a hirsute monk of the olden time; some are standing upward making awkward genuflections, and at intervals prostrating their foreheads on the stone floor; some are talking with one another; all are intent, each at his own business whatever it is, and all is done aloud or in a mumbling muttering voice. Quiet silent prayer is not known or practised in the East. The bells are ringing, the priests are reading the service with a loud voice, and with the rapidity of lightning the censers are waving to and fro, filling the house with odours; the people are kneeling, standing, sitting, muttering prayers, talking, prostrating, weeping, sighing, beating their breasts, making the common prayer (so called.)—a scene of sound and confusion without parallel, save in the synagogues of Safed and Tiberias."

There are two orders of monks among the Greek Catholics in Syria, and connected with the monastic establishments there are no fewer than 250 monks and 90 nuns, while the number of regular priests belonging to the body, in so far as Syria is concerned, does not exceed fifty-five. The people are more generally able to read than the other Christians, though the Greek Catholics have few schools of their own. Some years ago a college was founded for the sect, but the building having been destroyed during the Druze war, it has never been rebuilt. Dr. Wilson mentions having found a section of the Melebite church in Egypt also; and at Cairo, he tells us, he was introduced to their bishop, who is said to have under his superintendence about 4,000 souls.

In other parts of the East the Greek Catholics conform to the Romish church more completely than their brethren in Syria, and in public worship they use not the Greek, but the Latin ritual. At Constantinople there are 500 families belonging to this sect, chiefly the remains of Italian conquests in the East, and most of them emigrants from foreign countries. Unwilling to acknowledge the authority of the Armenian Catholic patriarch, who, by his firman,

is head of all the Catholics, they made application to the Porte for permission to choose a head of their own. The petition was granted, and thus the Greek Catholics became an independent sect in Turkey, and chose a Mussulman as their deputy to communicate in their behalf with the Porte. Thus documents are issued in the name of the community, called Latins; they follow the Roman rite; and Roman priests baptize, confess, and bury them, though they are recognized subjects of the Turkish government. They are independent both in civil and ecclesiastical affairs, being ruled civilly by a Mussulman, and ecclesiastically by an Italian bishop and vicar-apostolic sent from Rome to be their ruler in spiritual matters under the Pope.

MELETE, the name of one of the MUSES (which see).

MELETIANS AT ANTIOCH. Amid the violent dissensions caused throughout the East by the Arian controversy in the fourth century, the Church of Antioch was subjected for a long period to the most agitating trials. About A. D. 330, Eustathius, bishop of Antioch, had been deposed from his office by the *Eusebians*, a branch of the Anti-Nicene party, but a majority of the members of the church still adhered to him. A series of Arian bishops, however, succeeded the deposed prelate, and the Christian of Antioch were split into two parties, some separating themselves meanwhile from the church, and worshipping as a distinct community, under the name of EUSTATHIANS (which see), while others, though mainly agreeing in sentiment with the seceders, preferred submitting to the Arian bishops who were thrust upon them against their will. Athanasius, when passing through Antioch on his return from his second exile, acknowledged the Eustathians as, in his view, more consistent in their actions than the Arianizing party. On the translation of Eudoxius, A. D. 360, from the bishopric of Antioch to that of Constantinople, Meletius, then bishop of Sebaste in Armenia, was chosen as his successor. This man, who had risen to considerable fame, had been brought up in the communion of the Arians, and as one of their party, he had been appointed to the see of Sebaste, and now promoted to the see of Antioch, chiefly at the instigation of Acacius. Being naturally of a mild, amiable, and benevolent disposition, taking no part in the angry controversies which were carried on around him, but calmly and faithfully labouring in his ministerial work, the Arians and Arianizers of his day mistook his silent and gentle demeanour for an acquiescence in their heretical views. But Meletius was not long in undeceiving them. The circumstances in which he unexpectedly showed his entire sympathy with the orthodox party, are thus detailed by Dr. Newman in his 'Arians of the Fourth Century': "On the new patriarch's arrival at Antioch, he was escorted by the court bishops, and his own clergy and laity, to the cathedral. Desirous of solemnising the occasion, the Emperor him-

self had condescended to give the text, on which the assembled prelates were to comment. It was the celebrated passage from the Proverbs, in which Origen has piously detected, and the Arians perversely stifled, the great article of our faith; 'the Lord hath created [possessed] Me in the beginning of His ways, before His works of old.' George of Laodicea, who, on the departure of Euxodius, had rejoined the Eusebians, opened the discussion with a dogmatic explanation of the words. Acacius followed with that ambiguity of language, which was the characteristic of his school. At length the patriarch arose, and to the surprise of the assembly, with a subdued manner, and in measured words, avoiding indeed the Nicene Homousion, but accurately fixing the meaning of his expressions, confessed the true Catholic tenet, so long exiled from the throne and altars of Antioch. A scene followed, such as might be expected from the excitable temper of the Orientals. The congregation received his discourse with shouts of joy; when the Arian archdeacon of the church running up, placed his hand before his mouth to prevent his speaking; on which Meletius thrust out his hand in sight of the people, and raising first three fingers, and then one, symbolized the great truth which he was unable to utter. The consequences of this bold confession might be expected. Meletius was banished, and a fresh prelate appointed, Euzoios, the friend of Arius. But an important advantage resulted to the orthodox cause by this occurrence; the Catholics and heretics were no longer united in one communion, and the latter were thrown more into the position of schismatics, who had rejected their own bishop. Such was the state of things, when the death of Constantius occasioned the return of Meletius, and the convocation of the council of Alexandria, in which his case was considered."

Thus scarcely a month had elapsed after his entrance on the see of Antioch, when Meletius found himself deposed and in exile. Eustathius in the meantime had died, but his party suspecting Meletius of Arianism, from the character of the persons who had procured him his bishopric, remained aloof from him, and continued as a separate body under the presbyter Paulinus, who had officiated for some time as their pastor. Lucifer of Cagliari, who was sent to Antioch to heal the disputes, widened the breach among the orthodox by ordaining Paulinus as bishop of the Eustathians. Thus was laid the foundation of a schism of the most important kind, the Western and the Alexandrian churches declaring in favour of Paulinus, and the Oriental church chiefly in favour of Meletius. It had been the earnest desire of the Alexandrian council to combine the two sections of the orthodox party by uniting the Eustathians and the Meletians, but their wishes and their exertions were frustrated by the rash conduct of Lucifer, who afterwards gave rise to another schism, founding a separate party in the church, called the LUCIFERIANS (which see), which lasted about fifty years.

The Meletian schism continued for a long period. Athanasius and the Egyptian churches fraternized with the Eustathians, and all the more as Meletius refused to communicate with Athanasius. In this opposition to the Meletians, the Egyptian were joined by the Western churches and those of Cyprus. The Eastern Christians, on the contrary, adhered firmly to the Meletian party. Meletius presided at the second general council at Constantinople A. D. 381, and from his venerable age, as well as his consistent opposition for many years to the Arian heresy, he was selected by the Emperor Theodosius to consecrate Gregory of Nazianzen bishop of Constantinople. During the sittings of the council, Meletius died, and Chrysostom deeming this a favourable time for putting an end to the unseemly schism which had for many years rent in twain the orthodox party, successfully exerted his influence with the Egyptian and Western churches in favour of Flavian, the successor of Meletius, and thus terminated the Meletian schism.

MELETIANS IN EGYPT, the name of a party which existed in the Christian church in Egypt in the third and fourth centuries, and which was headed by Meletius, bishop of Lycopolis, in the Thebaid. The dispute which led to the formation of this schism had regard to the best mode of proceeding ecclesiastically in the case of those Christians who had fallen away during the Diocletian persecution. The subject had been already discussed under the Decian persecution, and Cyprian had laid down the principle (see LAPSED CHRISTIANS), that all who had in any way departed from the faith should be excluded from the fellowship of the church until peace was completely restored, and if up till that time they had manifested a spirit of sincere contrition, they should then, but not before, be delivered from church censure. Meletius, who had been thrown into prison for the cause of Christ, maintained among his fellow-prisoners the principles which had been previously taught by Cyprian; while Peter, bishop of Alexandria, pleaded for a more lenient course, particularly towards Christian slaves, who had been compelled by their masters to offer sacrifice instead of them. This latter prelate had for some special reasons abandoned his flock for a time, and Meletius having obtained his freedom from prison, exercised his authority in Egypt as the second metropolitain, in the absence of the bishop Peter, and travelling through the whole diocese of the Alexandrian patriarch, he ordained and excommunicated at pleasure. "He did not recognize," says Neander, "the official power of those to whose charge, as *Periodontæ*, or visitors, the bishop Peter of Alexandria had committed the destitute communities. Their different views respecting the proper mode of treating those who had fallen, or who had become suspected of denying God in some way or other, was here, too, probably made a subject of discussion, or at least used as a pretext; since the

Meletians boasted of representing the pure church of the martyrs. Four Egyptian bishops, among the imprisoned confessors, declared themselves firmly against the arbitrary proceedings of Meletius, who, however, took no notice of this protestation. The bishop Peter of Alexandria issued a writing to the Alexandrian church, wherein he bade all avoid fellowship with him, until the matter could be more closely investigated in connection with other bishops; and at length he excluded him—probably after his own return—from the functions of the episcopal office, and from the fellowship of his church, as a disturber of the peace of the communities. Also, subsequently to the martyrdom of the bishop Peter, A. D. 311, and in the time of the bishop Alexander, under whom the Arian controversies broke out, this schism still continued to exist."

Epiphanius says, that when Meletius was delivered from prison, he was banished to the mines of Phaenon in Arabia Petraea; and it would appear that even while thus labouring as a slave, he diffused his principles among his fellow-bondmen. He ordained bishops, presbyters, and deacons, and kept his followers a distinct body under the title of 'the Church of the Martyrs.' At length the council of Nice, A. D. 325, found itself necessitated to take into consideration the best mode of putting an end to the Meletian schism. The subject was fully discussed, and after careful deliberation, the council decided that Meletius should still be permitted to hold the title of bishop of Lycopolis, without, however, having power to ordain either in the city or the country. It was arranged, however, that the clergy who had been already ordained by Meletius should retain their offices, but should be regarded as inferior in rank to those who had received ordination at the hands of the bishop of Alexandria. Meletius died soon after the council of Nice, and his followers having after their leader's death refused to submit to the decrees of the council, were persecuted by the bishop of Alexandria. John Arcaph was chosen to succeed as leader of the sect, and under him the schism continued. But it was not very creditable to the Meletians, nor favourable to their reputation for orthodoxy, that they co-operated with the Arians in opposing Athanasius. This schism did not terminate before the fifth century. In the account we have given of the Meletian schism, we have chiefly followed the statements of Epiphanius, in preference to those of Athanasius, who was the avowed enemy both of Meletius and his party.

MELIBCEA, a surname of PERSEPHONE (which see).

MELICERTES. See PALÆMON.

MELINÆA, a surname of APHRODITE (which see).

MELISSA, a priestess of the Delphian *Apollo*. It was also a surname of *Artemis* as the goddess of the moon.

MELISSÆ, the nymphs who nursed the infant

*Zeus*. The word came afterwards to be applied to priestesses in general, and more especially to those of *Demeter*.

MELITENIAN LEGION. See LEGION (THE THUNDERING).

MELITONIANS, a heretical Christian sect which arose in the early part of the fifth century, founded by a person named Melito, of whom all that has been ascertained is, that he taught the strange doctrine that God is corporeal, having a body like man, and this he founded on the statement of Sacred Scripture, that man was originally created in the image of God. See ANTHROPOMORPHITES.

MELLONA, a divinity among the ancient Romans, who was believed to be the protector of honey.

MELPOMENE, one of the nine MUSES (which see).

MELPOMENUS, a surname of *Dionysus* at Athens.

MEMORIA, a name given among the ancient Christians to a church built over the grave of a martyr, and intended to be a memorial of him.

MEMRA, a word often used by the Chaldee Paraphrasts on the Books of Moses. It denotes literally the Word, and is substituted instead of the sacred name of Jehovah, while they attribute to it all the attributes of the Deity. Some suppose that by the *Memra* they meant the Second Person of the Trinity, more especially as it was *Memra*, they tell us, who appeared to Abraham at Mamre, to Jacob at Bethel, and to Moses on Mount Sinai.

MEN, a god among the ancient Phrygians, who presided over the months.

MENÆON, a Service-Book in the *Greek church*, which contains the hymns and particular services for the saints, and for the festivals as they occur in the year according to the calendar. It includes also an account of the life and actions of each saint added to his particular office. The whole work consists of twelve volumes folio, being one volume for each month.

MENAGYRTÆ, a name applied to the AGYRTÆ (which see), or priests of the goddess *Cybele*, because every month (Gr. *men*;) they made their collections from the people.

MENANDRIANS, the followers in the first century of Menander, the disciple and successor, as was alleged, of Simon Magus. From the testimony of Irenæus, Justin Martyr, and Tertullian, we learn that Menander claimed to be one of the *Æons* sent from the upper world, or the Pleroma, to succour the souls which were enduring here in material bodies, and to enable them to bear up against the machinations and the violence of those demons by whom the world is governed. He promised to his followers that if baptized in his name, they would be incorruptible and immortal, and have the benefit of an immediate resurrection. Epiphanius says, that this heresy was so absurd that it never prevailed to any great extent



Its founder died A. D. 80, and nothing more was heard of his strange doctrines. See SIMONIANS.

MENDÆANS, or MENDAI LIAHI, disciples of John the Baptist, sometimes called also Christians of St. John, but better known in ecclesiastical history as *Hemero-Baptists*, or daily Baptists, from their frequent washings. In 1780, M. Norberg, a Swede, read to the Royal Society of Gottingen a memoir in reference to this sect, which was supplemented in the following year by some observations from M. Walch, tending to prove their identity with the disciples of John the Baptist. Their language approaches that of the Talmudical Jews, being evidently a dialect of the Chaldee or Syriac. There are found near Bussora, a city between Arabia and Persia, from 20,000 to 25,000 families belonging to this sect. On inquiry M. Norberg ascertained that there was a branch of the Mendæans still existing in Syria at El Merkab, about a day's journey east of Mount Libanus. They call themselves Galileans, and their number is said to amount to about 14,000. M. Norberg received an interesting account of this people from Germanns Conti, a Maronite of Mount Lebanon, who was deputy of his patriarch in Syria. We quote the words of Conti as taken from his own mouth by M. Norberg: "These Galileans formerly dwelt in sufficient wealth and plenty, in that which is called the Holy Land; but about a century and a half ago, they quitted that country to settle in a tract of Libanus called Mercab. They claim *John the Baptist* as their founder, and seem to hold a middle station between Jews and Christians. The following are their rites. He who presides in sacred things, wears a vest and tiara both of camel's skin. They also take honey and locusts, alternately, sacramentally: which are distributed as consecrated elements to the worshippers present, and are sent to the absent, equally, as a religious rite: both these kinds of food being taken with the greatest reverence. The day on which this is done is held sacred. It is proper to abstain from worldly occupations, whether of business or of pleasure. A few words are allowed, but those pious: and if more, they relate to the same subject. So also, once a-month, they have an exhortation in their place of worship: and to this they flock with eagerness. The chief topic of this discourse is the 'Light of the World,' always introduced with sentences like those of the Evangelist, 'In the beginning was the Word, and the Word was with God, and the Word was God.' This they apply to *John*, and deny to Jesus, Messiah; whom they do not allow to be Son of God, but a prophet, and a follower of *John*. Their places of worship are void of all ornament. They contain neither pictures nor statues.

"Baptism, the rite of initiation, is performed in the open air, in a large vessel, a mat serving as a screen to the place, at the earliest dawn of day: the middle part of the day is proper to honey and locusts: and, at the close, at the time of divine worship, they

light lamps and candles, and solemnly repeat these words: '*John*, whom we here worship as our father, (institutor) we beseech thee to be propitious to us; to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these luminaries.' After discharging this duty, whoever can proceeds to partake of the sacrament already described. Those also who are detained at home do the same: although the duty be done in private. Twice a-week, *i. e.* on Sunday and Thursday, this is never omitted. And the priest, whether standing at the altar, or going up into the pulpit, puts on his official clothing for the shoulders and the head. He also holds in his hand a staff; and delivers an exhortation beginning in the Galilean language, but proceeding in Arabic. Of their ancient language all, except the priests, and a few who have learned it, are extremely ignorant. But they can say prayers by memory, and can repeat certain passages from the sacred volume; during which time the doors are closed, and proper persons are placed at the entrance. During the whole time the utmost respect and silence is preserved: the head of the devout is inclined forwards, and the hands are folded together.

"Besides this, they also dedicate to *John* four festival days in a-year. On the first, which is his birth-day, they dress wheat, they cut grapes, nuts, honey, and locusts, with other things intermingled. And this, in large dishes filled to the brim, it is customary freely to offer, or to place before one another. Nor do they take any other food than this during this day. After this, the whole having been well prepared, having been sanctified by prayer, and having gone round the whole congregation (of which every person present takes part of this vegetable fare into his own dish, raising his head and singing) they all make a liberal donation to the priest.

"On that day, when *John* instituted his Baptism, they repeat this sacred ordinance. They proceed in a body to the water, and among them one who bears a standard; also, the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand (*Aglyria in manu est*) he sprinkles each person singly as he comes out of the river, saying, 'I renew your baptism in the name of our father and saviour *John*: who in this manner baptized the Jews in the Jordan, and saved them; he shall save you also. Last of all, he immerses himself in the water, for his own salvation. After this, the whole assembly resort to the place of worship, singing hymns, where they partake of honey and locusts, administered by the priest.

"And further, on the day on which *John* was decapitated, every one laments at the place of worship in these mournful terms: 'Our most excellent leader was on this day slain by command of Herod, and his cruelty!—well he deserves to be consumed (by fire). O God, hear us!'

"Finally, On that day when, as it is believed, *John* slew a dragon of wonderful size, which issued from

the Lake of Tiberias, and did much mischief, they practise a ceremony of leading their cattle and sheep in troops round the place of worship, with great joy. But the memory of this miracle is celebrated in Galilee by those who have ability and wealth sufficient; they resort to the spot bare-footed; taking their sick with them, who hope to recover health by favour of their patron: and when arrived there, they lay them in the place of worship. This they do in their old residence, which is distant a day's journey from Mount Tabor."

De la Valla supposes that these Christians may possibly be the remains of the ancient Jews who received the baptism of John the Baptist. They allege, indeed, that from him they received their faith, their religious books, and their customs. But their religion seems to bear a later date, being evidently a compound of the Jewish, Christian, and Mohammedan systems, and the Arabian prophet is actually mentioned by name in some of their books. The chief of their sacred writings is called *Divan*, which, however, contains no history of the sect, but chiefly moral and spiritual treatises. M. Norberg, after an investigation of the subject for forty years, published five volumes quarto of their writings,—1815—1818.

MENDELSONIANS. See ANTI-TALMUDISTS, JEWS (MODERN).

MENDES, a deity worshipped among the ancient Egyptians in the town of Mendes, which was situated at the Mendesian mouth of the Nile. This god was worshipped under the emblem of a goat, which, according to Jablonski, denotes the generative power of nature, especially of the sun. There is no doubt, however, that the term Mendes was used to describe both the hieroglyphical goat and the holy city of Pan. The worship of *Mendes* was afterwards transferred from Northern to Southern Egypt, and the name of the deity was changed to MONT.

MENDICANT ORDERS. In the beginning of the thirteenth century, two men, in different places about the same time, conceived the idea of founding a new religious society on an entirely novel principle, which was, that all the members should subsist wholly upon alms. To establish this kind of communism, Francis of Assisi organized an institution of Mendicant friars in Italy under the name of FRANCISCANS (which see); and a short time afterwards Dominic, a native of Castile in Spain, formed another fraternity of the same kind in the south of France, which received the name of DOMINICANS (which see). Both these communities bound themselves to possess no property, either individually or in common, but to depend for their livelihood entirely upon begging, and never to acquire even in this way more than was sufficient for the supply of a single day. The see of Rome, at first, declined to countenance the movement, but it was so generally regarded with favour by the people, that in A. D. 1203,

Innocent III., found himself obliged to sanction the society and rule of the Franciscans; and in A. D. 1216, his successor, Honorius III., confirmed the order of the Dominicans. These societies rapidly obtained extensive popularity. The Mendicant monks found ready access to all classes of society, even the humblest. They knocked at every door, entered every cottage, accommodated themselves to the manners and even the prejudices of the working classes. To extend their influence still more widely they adopted the plan of admitting the laity to a connection with their society under the name of *Tertiaries*, such persons being bound by no monastic vow, but simply pledged to promote, as far as possible, the interests of the order to which they had become attached, while they themselves were living in the world and engaged in their ordinary occupations. In the middle of the thirteenth century there was almost no place, certainly no province, in which the Dominicans and Franciscans had not their Tertiaries, and thus the Mendicants exceeded in influence all other monks.

The high estimation in which the new orders were held led to the increase of their numbers to such an enormous extent that all Europe swarmed with begging monks, and they became a burden, not only to the people, but to the church itself. It soon appeared to be absolutely necessary to check the enormous growth of these monastic establishments. Pope Gregory X., accordingly, in a council which he assembled at Lyons in 1272, decreed the suppression of all the religious orders which had sprung up since the days of Innocent III., and thus the "extravagant multitude of Mendicants," as Gregory described them, was reduced within narrow limits, including only the *Dominicans*, the *Franciscans*, the *Carmelites*, and the hermits of St. Augustine or *Augustinian Monks*. And the reason for this papal interference had become so strong as to force itself upon the attention even of the most careless observer. Their progress, both in numbers and influence, was not only rapid, but for a time wholly unimpeded. Young men, even of the higher classes of society, eagerly connected themselves with one or other of the Mendicant orders. They threatened, in fact, to overthrow the established constitution of the church and the fundamental rules of the universities. One seat of learning, however, that of Paris, at length set itself to resist the unreasonable encroachments of the Mendicants. Pope Alexander IV. issued several bulls deciding in their favour against the Parisian university, which, in its turn, was ably defended by William of St. Amour, who denounced the monks as precursors of Antichrist, as mock-saints and hypocrites, having no other aim than to bring the whole influence of the church under their control. A controversy now ensued, the cause of the Mendicants being supported by some of their most distinguished men, such as Bonaventura, Albertus Magnus, and Thomas Aquinas. The monks prevailed, and the work which

William of St. Amour wrote against them was condemned by Alexander IV. in 1255, while he himself was banished from France, but was afterwards brought back from exile under Clement IV. The contest on the subject of the Mendicant friars now passed away, but the university of Paris still maintained the same spirit of freedom which had long characterized its learned men.

Abuses of the most flagrant kind sprung up among the Mendicants, which attracted the notice even of their warmest admirers and friends. Thus Bonaventura, when appointed in 1256 general of his order, published a circular letter addressed to the presiding officers in the several provinces, calling upon them to do their utmost to remove the abuses which had crept in. Amid all the corruptions, however, which were gradually introduced into the Mendicant orders, the main idea on which they were founded, that of evangelical poverty, became so predominant in its influence, that multitudes of people refused to receive the sacrament at any other hands than those of the Mendicants. Thus the ordinary priests were completely superseded, and for three centuries the two chief orders professing the vow of poverty, the Dominicans and Franciscans, exercised absolute control both in church and state, filled the most distinguished offices ecclesiastical and civil, taught in the universities and churches with undisputed authority, and advanced the interests of the Papal government with the utmost zeal and success.

Notwithstanding the prestige which thus attached to the Mendicant monks, we find Nicholas of Cernigoi, in his book on the Corruptions of the Church, composed in 1401, representing these very monks as the genuine successors of the Pharisees described in the gospels, who, under a show of holiness, concealed all manner of wickedness. They were ravening wolves, he says, in sheep's clothing, who put on, for outside show, severity of life, chastity, humility, holy simplicity, but in secret abandoned themselves to the choicest pleasures, to a dainty variety of luxurious enjoyments. Such was the character of the beggarly friars, who were overrunning every country of Europe in the thirteenth century, and found their way even into England, where they spread with alarming rapidity. Their progress was resisted, though with little success, by the university of Oxford and the parish priests, who saw their rights encroached upon by the spiritual labours of these monks. In this contest Archbishop Richard of Armagh distinguished himself by his freedom of thought. One of the first symptoms of the reforming spirit which displayed itself in England was hostility to the begging-monks. From the first, Wycliffe was their avowed enemy, and they, on the other hand, were the most zealous and the most influential organs of the Romish hierarchy. They were, beyond all question, the fiercest enemies of the intrepid English reformer. In the year 1376 they extracted from his lectures, writings, and sermons

nineteen propositions, which they marked as heretical, and sent them to Rome that they might there be condemned. In the course of the following year, accordingly, Gregory XI. issued three bulls, declaring the nineteen propositions to be heretical, and some of them to be not only inconsistent with the Catholic faith, but subversive of public order. Thus, at the instigation of the Mendicant friars, the Pope called upon the king, the bishops, and the university of Oxford to proceed against Wycliffe, and had not the duke of Lancaster placed himself at the head of his protectors the reformer's career would have been brought to an immediate and violent termination. To the last he loudly protested against the Mendicant orders. As he lay on a sick-bed in 1379, they dispatched a deputation to admonish him in view of death to retract what he had said against them. Too weak to rise from his bed, Wycliffe caused his attendants to raise him up, and collecting his last energies, he addressed the monks in these words. "I shall not die, but live, and ever continue to expose the bad practices of the begging-monks." His valuable life was prolonged contrary to the expectations of his friends: and as time rolled onward he became more vehement every day in his opposition to the Mendicants. In a paper put forth in 1382, he declared that he could point out fifty heresies and more in their orders. He charged them with setting up ordinances of men above the commandments of the living God, following a mode of life which was wholly at variance with the example of Christ, abridging the liberty wherewith Christ had made his people free, and disturbing the regular parish priests in the exercise of their sacred calling.

Both the *Lollards* in England, and the *Hussites* in Bohemia, found the Mendicants to be their bitterest and most violent opponents. The monks themselves, however, in turn were viewed with the utmost suspicion and dislike, not only by the bishops and priests, but even by the pontiffs. This was more particularly the case with the *Dominicans* and *Franciscans*. The more rigid of the latter order, who were commonly called *Fratricelli*, revolted from the Pope and the Romish church, bringing down upon themselves the thunders of the Vatican. About the middle of the fifteenth century, Nicolaus V. violently persecuted them, and even committed many of them to the flames. Succeeding pontiffs followed the same course, but none of them more resolutely than Paul II., who punished numbers of the rebellious *Fratricelli* with imprisonment and exile. The two leading sects of the Mendicants abounded in every part of Europe, and by their arrogance and impudence, their superstition and cruelty, they alienated the minds of the people generally from them. They held the highest offices in the church, were ghostly confessors in the courts of all the kings and princes of Europe, filled the principal chairs in the universities and schools; and yet by their persecution of the learned and the good, for example, Erasmus, Reuchlin, and

others, by the promotion of their own interests at the expense of others, by their pride, insolence, and disgraceful conduct, these very Mendicant Orders, which had once occupied a high place in the estimation both of the church and the world, were mainly instrumental in driving multitudes to seek deliverance from the tyranny of Rome, and to demand the reformation of a corrupt and degraded hierarchy.

From the very first institution of their societies, the Mendicant Orders had carried on an unceasing warfare among themselves, and with other monastic institutions, particularly the Jesuits. No sooner had the Dominicans and Franciscans been deprived of their respective founders by death, than that most unseemly rivalry and contention commenced between them for precedence, which continued for centuries. This protracted warfare had been preceded by a thirty years' controversy between the Sorbonne and the Mendicants, which was only terminated by the interference of the Pope, ordering the university to concede all the demands of the monks. The Molinist controversy also between the Dominicans and the Jesuits, the keen dispute among the Franciscans about the prophecies of Joachim, and last of all the fierce opposition of the Fratricelli to the power and authority of the Papal See, all show that Rome has had no worse enemies than the Mendicant Orders, which for a time she fondly nursed, until warmed into life and vigour, they have sought the ruin of their benefactor and friend. But amid all the wrongs which they have inflicted upon the Romish church, multitudes of these lazy mendicant friars are found begging in every Roman Catholic country, and claiming a character for sanctity founded on their rags and wretchedness. St. Francis was wont to call the begging of alms "the table of the Lord." At one time many of the cities of Europe were portioned out into four parts, the first being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinian monks. Luther himself, when he belonged to the last-mentioned order, was obliged to beg alms daily in the town of Erfarth. Though professing to adhere to their vow of poverty, the rapacity of the mendicant monks in many places excited general disgust. In the famous petition, called "the Supplication of Beggars," presented to Henry VIII., complaining of the encroachments of the mendicant friars, their revenues are stated at £43,333 per annum, besides their temporal goods; and the supplicants add, that "four hundred years past these friars had not one penny of this money." The same grasping avaricious spirit has characterized the Mendicant Orders down to the present day. Travellers in Romish countries generally, but more especially in Italy, are eloquent in their denunciations of these indolent, useless monks, who devote themselves to a life of mean and sordid dependence upon the industrious portion of the community.

MENE, a goddess in ancient Greece, who presided over the months.

MENELÆIA, a festival celebrated at Therapne in Laconia, in honour of Menelaus and Helena, both of whom were ranked among the gods by the Lacedæmonians.

MENI, a word which occurs in Is. lxx. 11, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number" (Meni). It has been regarded by many commentators as referring to a heathen god. Professor Jahn thinks it may mean fate or destiny, or perhaps may be identical with the god MANAH (which see), worshipped by the ancient Arabians. The term however means "number," as in the handwriting on the wall in Belshazzar's palace, and in this view some Jewish writers interpret the passage in Isaiah as implying, "you fill your mixed liquors for *Meni*," that is, you offer many cups of this delicious wine according to your number of guests.

MENNONITES, a sect of ANABAPTISTS (which see), originated in Holland in the sixteenth century by Menno Simonis. This individual, who became famous in his day, was born in 1505 at Witmarsum in Friesland. Having been educated for the church, he was ordained in his twenty-fourth year as a Romish priest. On one occasion while performing mass, he was seized with doubt whether the bread and wine even after consecration could be the real body and blood of Christ. At first he tried to dismiss the thought as a temptation of the devil, but it often recurred with increasing strength. He applied himself to the perusal of the New Testament, and in course of time his views completely changed, and he began to preach evangelical doctrines to the great edification of his hearers. His attention having been directed to the subject of infant baptism, he came to the conclusion, after much study and earnest prayer, that there is no direct warrant for such a practice in the Word of God. In 1536 he resigned his priestly office, and renounced all connection with the Church of Rome. Though Menno thus felt himself necessitated to abandon Romanism, he was not prepared to sympathize cordially with all those who like himself had lifted their protest against corruption and error. To his peaceful and conciliatory disposition it was deeply painful to witness the extravagancies into which too many of the Anabaptists had run. The disturbances of Munster particularly distressed him. Upon inquiry, however, he learned that multitudes of the Anabaptists themselves, while agreeing with their brethren in regard to their views of the doctrine of Scripture, refused to co-operate with them in those turbulent and insurrectionary practices which had no other effect than to bring disgrace upon the cause they espoused. A considerable number of godly and peaceable persons, accordingly, holding firmly the religious principles of the Anabaptists, urged earnestly upon Menno to become their teacher

At length he consented, and for many years he continued, amid many dangers and discouragements, much poverty and privation, faithfully to discharge the duties of this office. Animated by fervent zeal he laboured with unwearied activity in Friesland, Guelderland, Holland, and Germany, as far as Livonia, either planting and strengthening Anabaptist churches, or reducing them to order, until in 1561 he died at Oldesloe, in the duchy of Holstein.

The Mennonites had now become a large and flourishing sect. The warm piety, the indomitable energy, and the unbending integrity of their founder, commanded everywhere the highest respect, and by the combination in his own person of so many estimable qualities, he succeeded in gathering round him a numerous body of devout and consistent Christians drawn chiefly from among the more moderate Anabaptists. Those who still bear the name of Mennonites claim to be descended from a party of the Waldenses, who, driven by persecution, left Piedmont in the end of the twelfth century, and fled into Flanders, Holland, and Zealand. But the Mennonites, properly so called, can be traced no further back than Menno Simonis in the sixteenth century, and while they undoubtedly spring from the Anabaptists, they dissented in several important particulars from the general body bearing that name. They disowned all expectation of a kingdom of Jesus Christ to be set up in the world by violence and the destruction of civil authority. They disclaimed the expectation of another Pentecostal effusion of the Holy Spirit, by which the church would be restored to its original purity. They condemned the licentiousness of polygamy and divorce. They renounced all belief that the Holy Spirit would impart to believers in these latter days the extraordinary gifts which belonged to apostolic times. The common doctrines held by the Anabaptists were retained by the Mennonites, such as the unscriptural and invalid character of infant baptism, the doctrine of the Millennium or thousand years' reign of Christ before the end of the world, the inadmissibility of magistrates in the Christian church, and the unlawfulness of wars and oaths.

Towards the middle of the sixteenth century a controversy arose among the Mennonites on the subject of excommunication, a party having arisen among them, who maintained that all transgressors, even though penitent, should be at once expelled from the church without previous admonition, and in addition to this they held that the excommunicated ought to be deprived of all social intercourse with even their nearest and dearest relatives. The consequence of this dispute was, that the Mennonites were split into two sections, called respectively by the names of *die Feinen*, the Fine, and *die Groben*, the Coarse. The latter section inhabited chiefly a district in North Holland, called Waterland, and hence they were often called *Waterlanders*. They were also termed *Johannites*, from John de Ries, who, in 1580,

was mainly instrumental in preparing a Confession of Faith, declaring the opinions of the body, though it was never admitted as an authoritative document. The severer sect, again, called the Fine, chiefly inhabited Flanders, and hence they received the name of *Flemings* or *Flandrians*. A dispute soon after arose among the Flandrians themselves, as to the offences which properly incurred excommunication, and in consequence two sects arose out of the Fine Mennonites, who were called respectively *Flandrians* and *Frieslanders*. A third sect, who had chiefly come from Germany and settled in Holland and the Netherlands, received the name of *Germans*. In course of time, however, the greater number of the *Frieslanders*, the *Flandrians*, and the *Germans* became merged in the *Waterlanders*, while only a very few remained as a separate body under the name of *Old Fleming Baptists*. Of these there are only three congregations still existing in Holland.

From their commencement, the sect properly called *Mennonites* were exposed to frequent persecution, and compelled to flee from one country to another. They were dispersed accordingly over different parts of Europe, particularly Russia, Prussia, and Poland, though their principal seat has always continued to be Holland. Many were obliged also, at an early period, to emigrate to America, where a considerable number of the body are still found.

The Mennonite Confessions of Faith which have appeared are far from exhibiting a unity of doctrine. Thus on the important article which regards the Person of Christ, the Confession of the United Flemish, Friesland, and other Mennonites, adopted A. D. 1632, exhibits no deviation from the sentiments of the orthodox churches; but in a 'Summary of Christian Doctrine,' published by the Rev. J. Gan, the Mennonite minister at Ryswick, we find an exhibition of undisguised Arianism in these words: "The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Father, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father." Such a statement all too plainly shows, that a party, at least, of the Mennonites had sadly fallen away from the purity of their more ancient Confession of 1632. And not only do some appear to have held Arian views, but the 'Summary' contains also low Arminian views on the doctrine of justification. Thus "God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss here-

after. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense; and that all men without exception might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings is the union we have in his sufferings, his merits, and in his glory."

One of the distinguishing tenets of the Mennonites, as indeed of all the Anabaptists, has always been the denial of the validity of infant baptism. They delay the administration of the ordinance until children reach the age of eleven or twelve, when they usually perform it by pouring water upon the head of the person baptized. In some respects this sect resembled the Society of Friends. Thus they reckoned it unlawful to take oaths in any circumstances, or to bear arms. They held the doctrine of non-resistance to injury, and maintained that it is improper to engage in lawsuits, even to obtain deliverance from wrong. They considered it to be inconsistent with the Christian character to aspire after worldly dignity, or to accept of the office of a civil magistrate. Their views on these matters have undergone considerable modification.

The churches of the Dutch Mennonites are constituted on the Congregationalist model, acknowledging no other ecclesiastical authority than that of the ministers and deacons of each church. Most of their places of worship are endowed, but they accept no support from the State. The number of deacons in each church varies from six to twenty, according to the number of the members, and they are appointed sometimes for life, and sometimes for five or six years. There are also deaconesses in each church, whose duty it is to attend to the female poor. Divine service is conducted in the same way as in the Reformed churches, and in some cases a collection is made in the middle of the sermon, two bags being carried from pew to pew by the deacons, the one bag being for the poor, and the other for the expenses of public worship.

The Mennonites in Holland form one undivided Christian body, and associations of churches are held chiefly about the time of Easter at different places. In North Holland they were formerly convened every year, but their meetings are now held less frequently, and some of the churches decline all connection with the Associations. There is a Mennonite college at Amsterdam, in which some of their ministers are educated, while others have not enjoyed the privilege of a liberal education. The

pastors are elected in some places by the members of the church, and in others by the elders and deacons. Many of the churches have no pastors, but are supplied either by their own elders, or by the neighbouring ministers. Occasionally one minister supplies several churches.

The difference which exists both in doctrines and practices among the Mennonites are thus noticed by Mosheim: "The opinions and practices which divide the principal associations of Mennonites, if we admit those of less importance, are chiefly the following:— I. Menno denied that Christ received from the Virgin Mary that human body which he assumed; on the contrary, he supposed it was produced out of nothing in the womb of the immaculate Virgin, by the power of the Holy Ghost. This opinion the Fine Anabaptists or the old Flemings still hold tenaciously, but all the other associations have long since given it up. II. The more rigid Mennonites, after the example of their ancestors, regard as disciplinable offences, not only those wicked actions, which are manifest violations of the law of God, but likewise the slightest indications either of a latent inclination to sensuality, or of a mind disposed to levity and inclined to follow the customs of the world; as, for example, ornaments for the head, elegant clothing, rich and unnecessary furniture, and the like; and they think that all transgressors should be excommunicated forthwith and without a previous admonition, and that no allowance should be made for the weakness of human nature. But the other Mennonites hold that none but contemners of the divine law deserve excommunication, and they only when they pertinaciously disregard the admonitions of the church. III. The more rigid Mennonites hold that excommunicated persons are to be shunned as if they were pests, and are to be deprived of all social intercourse. Hence the ties of kindred must be severed, and the voice of nature must be unheeded. Between parents and their children, husbands and their wives, there must be no kind looks, no conversation, no manifestation of affection, and no kind offices, when the church has once pronounced them unworthy of her communion. But the more moderate think that the sanctity and the honour of the church are sufficiently consulted, if all particular intimacy with the excommunicated is avoided. IV. The old Flemings maintain that the example of Christ, which has in this instance the force of a law, requires his disciples to wash the feet of their guests in token of their love; and for this reason, they have been called *Podoniptæ* [Feet-washers]. But others deny that this rite was enjoined by Christ."

Towards the middle of the seventeenth century, a party of Mennonites in Friesland obtained some celebrity under the name of *Aekewallists*, being so called from their leader, who taught not only that the strict discipline of Menno ought to be retained, but that there is some reason to hope for the salvation of

Judas and the others who laid violent hands on our Saviour. The errors here referred to are no longer held by any church or congregation among the Mennonites. The Waterlanders have in great measure renounced the rigid opinions of the early followers of Menno, and indeed scarcely differ either in opinion or practice from other Christians. They exist in two communities in Holland, called the *Frislanders* and the *Waterlanders*. The Fleming Church in Amsterdam was split in 1664 into two parties, called from their respective leaders, *Galenists* and *Apostolians*. Some years after, the Waterlander Church in Amsterdam united with the Galenists—a party which still exists, but refuses to take the name of Mennonites.

The whole body of Mennonites in Holland does not exceed 150 congregations. In Prussia they number about 14,000 persons, and live principally in the regions of the Lower Rhine. The Dutch Mennonites are chiefly Arminian in their theology, and some have degenerated into Socinianism, and even scepticism. A branch of the body exists in Alsace, mostly in the department of Les Vosges. A hamlet called Salm is exclusively inhabited by them. They are almost all employed in agriculture. They wear a peculiar dress, use neither buckles nor buttons, and let the beard grow. Unmarried women wear the hair loose, but married women gather up the hair and bind it round the head. They baptize youth at the age of eleven or twelve, not by pouring as the other Mennonites do, but by sprinkling. In Russia, there are a few Mennonite churches, numbering not more than 5,000 or 6,000 members in all.

**MENNONITES IN AMERICA.** Mennonite churches exist in considerable numbers in the United States. Many followers of Menno, on the invitation of William Penn, transported themselves and their families into the province of Pennsylvania as early as A. D. 1683. The emigrants of that year, and those who followed in 1698, belonging to the same body, settled in and about Germantown, where they erected a school and meeting-house in 1708. For some years after, a yearly supply of Mennonite emigrants landed on the shores of America, and before 1735 there were nearly 500 families settled in Lancaster county. The views of the sect were much misrepresented for a time by their Transatlantic brethren, but the prejudices which had been entertained against them were to a great extent allayed by the translation into English, and publication of the Mennonite Confession, which had been originally prepared in 1632 at Dort. This Confession is entirely free from the heretical views which have been generally attributed to their founder, as well as from those errors which were avowed at a later period in the Confession issued by Mr. Gan of Ryswick.

The Mennonites in America have three orders of church-officers—bishops, elders or ministers, and deacons. All of these are chosen by lot. Their

pastors receive no salaries, nor remuneration of any kind for preaching the gospel.

The Mennonites have spread over a great portion of Pennsylvania, and throughout the United States generally, as well as in Canada. The congregations in Pennsylvania are divided into three general circuits, within each of which half-yearly conferences are held for the purpose of consulting together, and devising means to advance the prosperity of the entire body. A similar conference is held in Ohio, where the Mennonites are very numerous, being chiefly composed of foreign immigrants. The members of the congregations in Indiana are chiefly from Switzerland. The whole Mennonite population in the United States may probably amount to 120,000, but as they keep no records of membership, it is difficult to state the number of persons actually in communion with the body. It has been calculated, that in all America, they have about 240 ministers, 400 churches, and from 50,000 to 60,000 members.

**MENNONITES (REFORMED) IN AMERICA,** a new Society of *Mennonites* which arose in Lancaster county, Pennsylvania, in 1811. It arose in consequence of various individuals belonging to the body having become deeply impressed with the thought, that their brethren had fallen away from their original purity, and did not carry into effect the doctrines they had formerly taught and professed. At first the number who formed a plan of reforming the body was small, but it gradually increased, and after much deliberation and prayer, they chose John Herr as their first pastor. They published a Confession of their Faith, which, though more condensed than the Mennonite Confession of 1632, does not materially differ from it in doctrine, and maintains the same views as to baptism, the Lord's Supper, foot-washing, excommunication, and other practical points. The chief difference between the Reformed and the other Mennonites, seems to be, that the former are more strict and rigid in resisting no evil whatever, in abstaining from oaths of any kind, in separating themselves from all excommunicated persons, and other practices on which Menno Simonis particularly insisted. Like the other Mennonites they do not deem themselves at liberty to keep an account of their members, both from a wish to avoid display or boasting, and also in order to avoid the sin and punishment of David in the matter of numbering the people. The Reformed Mennonites, however, are known to have congregations scattered over many parts of the United States and Canada.

**MEN OF UNDERSTANDING.** See *HOMMES D'INTELLIGENCE*.

**MENOLOGION,** the calendar of the Greek church.

**MENS** (Lat. mind), a deity worshipped by the ancient Romans as a personification of mind. She had a temple built to her honour on the capitol, and a festival which was celebrated on the 8th of June.

**MEPHITIS**, a goddess among the ancient Romans, who had a temple in the Esquilæ, on a spot which it was considered dangerous to approach. Little is known concerning this divinity, though she may possibly have had some connexion with the mephitic exhalations which abound in some parts of the Roman States.

**MERAGE**, **LEILAT AL** (Arab. the night of the ascension), a night accounted sacred by the Mohammedans as being that on which the prophet made his journey to heaven. They commemorate this ascension on the 28th of the month *Rageb*.

**MERARITES**, a family of the Levites on whom devolved the duty of carrying the boards of the Tabernacle, and the bars, and pillars, and sockets belonging to it, as well as the pillars of the court, the sockets, pins, cords, and other utensils. This family, as well as the *Gershonites*, was under the care of Ithamar; and for their convenience they were allowed to have four waggons and eight oxen.

**MERCAVA**, one of the divisions of the Jewish **CABBALA** (which see). It treats of the knowledge of the Divine perfections, and of the celestial intelligences. Masters were not permitted to explain the *Mercava* to their scholars.

**MERCURY**, a god who presided over merchandise among the ancient Romans. A temple was erected to him near the Circus Maximus, and a festival was celebrated in his honour on the 25th of May, chiefly by merchants. In later times *Mercury* was identified with the Greek **HERMES** (which see). He was also the god of eloquence; hence the people of Lysstra, as we read in Acts xiv. 12, supposed Paul to be Mercury in disguise.

**MERCY** (**FRATEKNITY OF**), a Romish Society at Lisbon in Portugal, instituted for the purpose of saying masses for the faithful generally, but chiefly for its own members.

**MERCY-SEAT**, the covering of the ark of the covenant in the ritual ceremony of the Jews. It was made of pure gold, and was of the same length and breadth as the ark itself. At its two extremities were placed two cherubim, with their faces turned towards each other, and somewhat inclined towards the mercy-seat. It appears plain from several passages in the epistles of the Apostle Paul, that the mercy-seat was designed to be a typical representation of Jesus Christ as the grand medium of expiation for the sins of men, as well as the channel through which God holds communion and fellowship with all his believing people.

**MERIA-PUJAH**, an annual festival among the *Khonds* in Orissa, in which human sacrifices were offered until lately, when the barbarous practice was forbidden by the British government. The victims, which are called *merias*, consist of Hindus procured by purchase in the plains by the Panwas, a class of Hindu servants, who were chiefly employed in supplying victims for their masters, the *Khonds*. The design of this cruel ceremony is to propitiate **BURA-PEN-**

**SOU** (which see), their earth-god, and thus to secure a favourable harvest. The festival was celebrated at Goomsoor, and is thus described in a Madras paper in 1838: "When the appointed day arrives, the *Khonds* (inhabitants of the hill country) assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the *Jani*, or presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground, and then standing erect, the living sacrifice suffers the unutterable torture of having the flesh cut off from his bones in small pieces by the knives of the savage crowd who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

"Women are sacrificed as well as men. A female found her way into the collector's camp, at Patrindia, with fetters on her limbs, who related that she had been sold by her brother!

"The *Khonds* are in the habit of sacrificing children annually at sowing time, in a most cruel manner, for the purpose of propitiating the demon of their worship, and of securing, as they suppose, a good harvest by the blood of their victims.

"In January, just before the turmeric shrub is planted, the *Khonds* make the sacrifice alluded to. They select as their victims, male children who are devoted from infancy to this purpose, and are sold to the chiefs of the different villages. When the ground is ready, the victim is led forth, bound to bamboos for the better security, and taken into the open plain. The cultivators assemble, and at the supposed auspicious moment, commence the dreadful carnage by hacking with knives the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the *Khonds* imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body great care is taken not to touch a vital part, for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

"Some of the *Khonds*, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony."

Through the combined efforts of the government agent, J. P. Frye, Esq., and the missionaries, great numbers of the *meria* victims have been rescued from



the sacrificial knife. In the Report of the General Baptist Missionary Society for 1849, it is stated that Mr. Frye had been instrumental in rescuing 106 victims from the horrid death to which they were doomed. In the same report the following interesting details are given: "The last full moon had been fixed upon for a very great sacrifice, in anticipation of the agent's arrival, (it is the time for sacrificing through the whole sacrificing country,) but he was happily in the midst of them twelve days before the appointed time, and the fearful waste of human life was mercifully prevented. The torture with which the revolting rite is performed in this part of the Khond country exceeds, if it be possible, the worst that has been heard of anywhere. The victim is surrounded by a crowd of half-intoxicated Khonds, and is dragged round some open space, when the savages, with loud shouts, rush on the victim, cutting the living flesh piece-meal from the bones, till nothing remains but the head and bowels, which are left untouched. Death has, by this time, released the unhappy victim from his torture; the head and bowels are then burnt, and the ashes mixed with grain. The efforts of the government to suppress the abhorred rites of human sacrifice and female infanticide among these barbarous people, and in these hills and jungles, are in a high degree creditable to its character. The revolting rites of sacrifice and female infanticide have prevailed from time immemorial in the impenetrable jungles and inaccessible hills of the Khond country. No one can tell where they originated, or compute the frightful waste they have occasioned, but it is estimated that, allowing these bloody rites to have prevailed from the commencement of the Christian era, as they were found to prevail when the district was discovered a few years since, on a moderate computation the awful aggregate would exceed three millions. We have thought, and talked, and prayed about the Khonds, and God has answered our supplications, though in a way we did not expect. Who can calculate the results of so many being brought under Christian influence?" The report of the same Society for 1853, mentions the baptism of fourteen of these rescued children, after giving evidence of sincere conversion to Christ; and it states also that during the year Col. Campbell, the government agent for the suppression of human sacrifices, had rescued 120 victims, and that the chiefs and headmen of the villages had signed an agreement to abandon the inhuman practice.

MERODACH, the name of a divinity worshipped by the ancient Babylonians. The prophet Jeremiah, when speaking of the destruction of Babylon, thus refers to this deity, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." Nothing is known concerning the god *Merodach*;

but we find his name mentioned in Scripture compounded with other words to form proper names, as Evil-Merodach and Merodach-Baladan.

MERU, the old or mythic name among the Hindus of the Himalaya mountains, especially the most elevated parts of them, called the Dwalgiri. This was the world-mountain of the Hindu system of cosmogony, and the most sacred habitation of the gods. The physical universe, as it sprung from the Mundane Egg, was said to consist of three worlds—heaven above, the earth below, and the interambient ether. According to a minute division, the universe consists of fourteen worlds, seven inferior or descending below the world which we inhabit, and seven superior or ascending above it, our world being the first of the ascending series, and its habitable portion consisting of seven circular islands or continents, each surrounded by a different ocean. The central island, destined to be the abode of man, is called *Jambudwip*, and from its centre shoots up the holy mountain *Meru*, rising to the height of several hundred thousand miles. This mountain, says Dr. Duff, is "in the form of an inverted pyramid,—having its summit, which is two hundred times broader than the base, surmounted by three swelling cones,—the highest of these cones transpiercing upper vacancy with three golden peaks, on which are situate the favourite residences of the sacred Triad. At its base, like so many giant sentinels, stand four lofty hills, on each of which grows a mango tree several thousand miles in height,—bearing fruit delicious as nectar, and of the enormous size of many hundred cubits. From these mangoes, as they fall, flows a mighty river of perfumed juice; so communicative of its sweetness, that those who partake of it, exhale the odour from their persons all around to the distance of many leagues. There also grow rose apple trees, whose fruit is large as elephants, and whose juice is so plentiful, as to form another mighty river, that converts the earth, over which it passes, into purest gold!"

The base of *Meru* was supposed to rest upon the abyss of the world-fountain; and regarding the mountain as the cradle of the world, the Hindus not only attached to it peculiar sanctity, but on the sides they excavated little *Merus*, and inscribed the inside with the hieroglyphical symbols of their faith and hopes. "It was their firm conviction," says Mr. Gross, "that a portion of the essential attributes of the true God-head lay concealed in the bowels of this Oriental Alp, and that its profound chasms attested his presence and proclaimed his energy. This idea, apparently so extravagant, will cease to excite our surprise, if we steadily bear in mind that this mountain is the Hindu world-mountain; ay, the infinite mundane pillar, or Siva-pillar, in which the divinity of Siva was cosmogonically embodied, and from which the god went forth in the display of his omnipresence and power: as the sun, he rose and set on *Meru*, and during his reign above the horizon, he

was the south pole; while in his subterranean orbit, he represented or expressed the north pole of the Meru-world. Within the profound recesses of this mysterious and wonderful mountain, the gods prepared the life-drink, the *prima materia* or atomic germs of organic life. Pervaded and animated by an invisible, divine power, it was here that the embryo-world originated, which, when it was fully developed, revealed God in space as the *nature of things*."

When *Shiva* first appeared in the beginning of the Kali age, he had come down in a pillar of fire to settle a dispute among the gods upon the subject of precedence. To commemorate this event, the god converted his pillar of fire into the mountain of *Meru*, that it might be a symbol of his divine presence and protection. The Buddhists, also, have transferred to their system the myth of *Meru*, which they hold, according to the doctrines of the *Puranas*, is in the centre of the earth, and under it they believe the *Asurs*, or giants of Buddhism, reside, while the *Yakás* or demons dwell upon it. The Tamul nations of Ceylon believe, that, in the earliest wars of the gods, three of the peaks of *Meru* were thrown down, and driven to different parts of the world; one of them is *Trineonale*, which became equally with *Kailasa* the abode of *Shiva*. The Hindu tradition is somewhat different. It alleges that at the marriage of *Shiva* and *Porvati*, all the gods were present, and the heavens were left empty. Seizing this opportunity, the god of the winds flew to *Meru*, broke the summit of the mountain, and hurled it into the sea, when it became the island of *Lanká* or Ceylon. The Buddhists allege, that around and above the summit of *Meru* are the *dévas* and *brahma lókas*, the abode of those beings who, in their different states of existence, have attained a superior degree of merit.

MESATEUS, a surname of *Dionysus*, derived from the town *Mesatis*, where he was said to have been educated.

MESAULION. See ATRIUM.

MESCHIA AND MESCHIANEE, ancestors of the human race, according to the system of the ancient Persians. *Ahriman* and *Ormuzd* were the primary principles of creation, and from the antagonism which the universe thus presented man was the only exception. *Ahriman*, the evil principle, had no other resource but to slay *Kaiomorts*, the primitive human being, who was at once man and woman. From the blood of *Kaiomorts*, when put to death, sprang, by means of transformations, *Meschia* and *Meschianee*, who were soon seduced by *Ahriman*, and became worshippers of the *Devs*, to whom they offered sacrifices. Thus was evil introduced into the world, and the conflict between the good and evil principles extended also to man.

MESONYCTION (Gr. *mesos*, middle, *nyx*, the night), the midnight service of the *Calogers* or Greek monks, which occupies two hours.

MESSALIANS. See EUCBITES.

MESSAPEUS, a surname of *Zeus*, under which he was worshipped between *Amyclæ* and *Mount Taygetus*.

MESSIAH (Heb. the Anointed), an appellation given to our blessed Lord in the Old Testament Scriptures, answering to the Greek word *CHRIST* (which see) in the New. The advent of the Messiah was the frequent and almost favourite subject of ancient prophecy, and at the time of his appearance, a very general expectation prevailed throughout the world, that a remarkable Personage would soon appear in the East, whose coming would be a blessing to mankind generally. In several Pagan writers, accordingly, we find reference to such an individual. Thus *Virgil*, who lived about the commencement of the Christian era, addresses a poem to his patron, *Pollio*, who at that time held the office of consul, and in that poem he describes with some minuteness a child who was expected to be born during his consulate, and whose nativity would be an important era in the history of the world. The child was to be of heavenly descent, to bestow universal peace, and to command the whole world; he was to destroy the serpent, and to confer blessings even upon the brute creation. The general expectation to which we have referred, is very strikingly noticed by *Suetonius* and *Tacitus*. "An ancient and settled persuasion," says the former writer, "prevailed throughout the East, that the Fates had decreed that *Judea* about this period was to give birth to such as should attain universal empire;" and almost to the same effect *Tacitus* says:—"Many were persuaded that it was contained in the ancient books of the priests, that at this very time the East should prevail, and that some power should proceed from *Judea* and possess the dominion of the world."

While a vague expectation of an important Personage likely to appear, was thus entertained by the heathen, the Jews also fondly cherished the idea of a coming Deliverer, to rescue them from the oppression of the *Idumean Herod* and his Roman allies. Their views of the approaching Messiah were not a little coloured by the peculiar circumstances in which they were placed. This is ably pointed out by *Neander* in these words: "By the consciousness of the declining condition of the Theocracy, it is true, that the yearning after the promised epoch of its glorious restoration, and by the feeling of distress under the yoke of foreign and domestic tyrants, the longing after the Deliverer, after the appearance of Him from whom that glorious restoration was to come, the Messiah, had been aroused to greater activity. But the same grovelling sense which led to a misapprehension of the nature of the Theocracy generally, could not fail to lead also to a misapprehension of this idea, which forms the central point and mark towards which the whole Theocracy was aiming. From that worldly sense which was attached to the idea of the Theocracy, and that worldly turn of the religious spirit generally, could only result a secularizing also

of the idea of the Messiah. As the great mass of the people were bowed down by the sense of outward much more than of inward wretchedness, disgrace, and bondage, it was chiefly a deliverer from the former whom they expected and yearned after, in the Messiah. The inclination to the supernatural took here an altogether worldly shape; the supernatural, as it pictured itself to the imagination of the worldly heart, was but a fantastic imitation of the natural magnified to the monstrous. Thus the deluded Jews, destitute of a sense for the spiritual apprehension of divine things, expected a Messiah who would employ the miraculous power, with which he was divinely armed, in the service of their earthly lusts; who would free them from civil bondage, execute a severe retribution on the enemies of the Theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth in the fantastic images suggested by their sensuous desires."

When the Messiah actually appeared in the commencement of the last year of the reign of Herod the Great, the circumstances connected with his birth corresponded in a remarkable degree with the predictions of the Jewish prophets. Thus he belonged to the tribe of Judah, and was of the house of David. The prophet Micah had fixed upon Bethlehem as the place of the birth of the Messiah, and events over which his earthly parents had no control, led to the literal fulfilment of this specific prophecy. Daniel had pointed out the precise time when the Messiah should come, and when Jesus Christ appeared, the seventy prophetic weeks were approaching to their termination. The prophet Isaiah had foretold that Messiah should be born of a virgin, that he should be "despised and rejected of men, a man of sorrows, and acquainted with grief;" and to whom did these predictions apply, but to Jesus of Nazareth? "The correspondence," says Bishop McIlvaine, "between the several particulars related of the death of Christ, and the predictions scattered through the Bible, is extremely striking. The evangelists, in this respect, are but echoes of the prophets. I can give but a rapid sketch. These predictions include the treachery and awful end of Judas: the precise sum of money for which he betrayed his Master; and the use to which it was put. They specify not only the sufferings of Christ, but of what they should consist. That his back should be given to the smiters, his face to shame and spitting; that he should be put to death by a mode which would cause his hands and his feet to be pierced; that he should be wounded, bruised, and scourged; that, in his death, he should be numbered with transgressors, and in his sufferings, have gall and vinegar given him to drink; that his persecutors should laugh him to scorn, and shake their heads, reviling him, and saying: 'He trusted in the Lord that he would deliver him; let him deliver him.' Although it was the custom to break the

bones of those who were crucified, and although the bones of the thieves crucified with him were broken, yet it was predicted that 'not a bone of him should be broken;' and moreover, that his garments should be divided, and lots cast for his vesture; that while he should 'make his grave with the wicked,' as he did in being buried like the wicked companions of his death, under the general leave for taking down their bodies from the cross—he should at the same time make his grave 'with the rich,' as was done when they buried him in the sepulchre of Joseph of Arimathea."

In Jesus Christ, and in Him alone, have all the Old Testament predictions concerning the Messiah been fulfilled to the very letter; so that all pretended Messiahs are convicted of imposture. Only one Messiah is spoken of throughout the whole Jewish Scriptures, from the first promise in Genesis to the closing predictions of Malachi. Nor have the prophets limited themselves to general statements, but they have descended to minute particulars, detailing with precision what the Messiah was to do and to suffer. In addition to the character of the incidents and events which compose the history of the life and death of the promised Messiah, they have also connected them with certain times and places, thus making it next to impossible that they could be imitated by a false Messiah. "It was requisite, for instance," as has been well remarked, "that the true Messiah should come into the world before the destruction of the second Temple, because he was to teach there. It was necessary that he should lay the foundations of the church in Jerusalem, because from Mount Zion it was to be diffused over the whole world. It was necessary that the Jews should reject him before their dispersion, because such dispersion was to be the punishment of their wilful blindness. Finally, it was necessary that the conversion of the Gentiles should be his work or that of his disciples, since it is by this visible mark that the prophets point him out. Now that the Temple is no more, Jerusalem is possessed by strangers, the Jews are dispersed, and the Gentiles are converted, it is clear that the Messiah is come; but it is not less manifest that no one else can repeat the proofs which he has given of his coming; and consequently, no one else can accomplish what the prophets foretold would be fulfilled by the Messiah."

Besides, it is plainly intimated in the Old Testament Scriptures, that when the Messiah should appear, the sacrifices and rites of the law of Moses would come to an end. Now, it is a well-known fact, that since the death of Christ, both sacrifice and oblation have ceased. That this is an actual reality no Jew can possibly deny, and he finds it impossible to give a satisfactory explanation, except on the supposition that the Messiah has already appeared. Many moderate Rabbis, accordingly, admit that the Messiah is come, but that on account of the sins of the Jews he lies concealed. Others issue an anathema

against every man who shall venture to calculate the date of his coming. Some Jewish writers allege, that a twofold Messiah is to be expected; one who shall appear in a state of poverty and suffering, and another who shall appear in grandeur and glory. The first, it is alleged, will proceed from the tribe of Ephraim, fight against Gog, and be slain by Armillus; the second will arise from the tribe of Judah and family of David, will conquer and kill Armillus, bring the first Messiah to life again, gather together all Israel, and rule over the whole world.

MESSIAHS (FALSE). The prominence which the Jews have always given to the notion of a Messiah, and the constant state of expectation in which they have professed to live, have given rise to many attempts at fraud and imposture, by individuals, who, from time to time, have assumed the title of Messiah, and have, in consequence, found numerous followers among the Jews. That such impostors would appear, our blessed Lord expressly predicted in these words, Matth. xxiv. 11, "Many false prophets shall arise, and shall deceive many." The first in time, as well as the most distinguished in power and influence, was BAR-CHOCHAB (which see), who, assisted by Rabbi *Akiba*, revolted against the Emperor Hadrian. In the fifth century, another false Messiah appeared in the island of Crete, who received the name of Moses Cretensis. This audacious impostor gave himself out as another Moses, who had come down from heaven to deliver the Jews, by leading them through the sea to the Promised Land. It is scarcely credible that such pretensions should have met with the slightest encouragement. Yet we are informed by the historian Socrates, that so great was the infatuation throughout the towns and villages of Crete, that multitudes followed in the train of this would-be deliverer. On an appointed time, Moses having collected his followers on the top of a rock, multitudes of the men, women, and children plunged headlong into the sea, expecting to be miraculously preserved. But as, of course, many perished in the waters, those who were still safe became aware that they had been the dupes of a flagrant imposture. Meanwhile, Moses found it convenient to secure his own safety by a hasty retreat, leaving his followers to wonder at their own credulity.

During the reign of the Emperor Justinian, in A. D. 530, a false Messiah arose in the person of Julianus, whom the Jews and Samaritans set up as their king. Justinian, however, having attacked the rebels, killed many of them, and taking their pretended Messiah prisoner, beheaded him. In the commencement of the seventh century, Mohammed appeared in Arabia, and finding the Jews a very powerful people in that country, he endeavoured to win them over to his side by professing to be their long-expected Messiah. As long as he had any hope of enlisting the Jews among his followers, he made the site of Jerusalem the spot to which they should turn in prayer; but when he despaired of

receiving countenance or support from the Jews, he appointed the Kaaba to be the sacred place towards which the worshippers should ever look. When the Jews rejected him, he fell from his claims to be the Messiah, and declared himself to be the prophet of God sent to restore the only pure faith, that of Abraham, the father at once of their nation and of his own.

Another false Messiah appeared in Spain in the eighth century, under the name of Sereus, who attracted numerous followers, promising to conduct them to Palestine. The career of this impostor, however, was speedily cut short, he and many of his followers having been put to death by the Saracens. After this no similar pretender appeared for a long period. At length, in the twelfth century, several false Messiahs successively arose in different countries. In A. D. 1137, one appeared in France, and at about the same time another in Persia. Both of them were successful in attracting crowds of ardent admirers, who, however, were speedily dispersed, and the impostors themselves slain. At Cordova in Spain, a Jewish enthusiast occasioned no small commotion in A. D. 1157, by claiming to be the Messiah; and in A. D. 1167, the Jews, in the kingdom of Fez, were visited with severe persecution, in consequence of the appearance of another individual who made similar pretensions, while, in the same year, an Arabian impostor attempted to support his claims to the Messiahship, by pretending to work miracles. Many were caught in the delusion and subjected to severe punishment. Soon after a false Messiah arose beyond the Euphrates, who founded his pretensions on the circumstance, that he was cured of a leprosy in a single night. In A. D. 1174, a magician and impostor, called David Almasser, arose in Persia, who alleged that he was the Messiah, and as a proof of it, he pretended that he could render himself invisible. Notwithstanding this power of escaping from the hands of his enemies, however, he was soon taken and put to death, and a heavy fine was laid upon the Persian Jews. Another of these false Christs made his appearance in Moravia in 1176, and his imposture being readily detected, he was slain. In 1199, a learned Jew came forward in Persia calling himself the Messiah. This impostor, who was called David el David, headed an army, but was taken and imprisoned, and having escaped he was afterwards arrested and beheaded. Maimonides mentions another Jew who made similar claims; but he enters into no details as to the history and doings of this pretender. It would appear that, in the course of the twelfth century, no fewer than ten false Messiahs arose and brought severe trials and persecutions upon the Jews in different parts of the world.

After this period several impostors from time to time appeared, who claimed to be the Messiah promised to the fathers, but they made little impression on the minds of their brethren the Jews. Thus a Jew, named Ismael Soplus, deceived a few persons

in Spain in 1497, but he soon perished, and his few followers were dispersed. Three years afterwards a German Jew, called Rabbi Lemlem, declared himself to be the forerunner of the Messiah, and promised his brethren that in the course of a year they should be transferred in a body to Palestine. The disappointment of his expectations in this matter effectually cured him of his delusion. In 1509, a Jew of Cologne alleged himself to be the Messiah; and the same claim was put forth by Rabbi Solomon Malcho, but his fraudulent pretensions were visited with capital punishment by Charles V., the king of Spain. In 1615, a false Messiah arose among the Portuguese Jews in Hindustan; and another appeared in the Low Countries in 1624, who made great pretensions, promising to destroy Rome, and to overthrow the kingdom of antichrist and the Turkish empire.

It is a remarkable fact in the history of the modern Jews, that there are calculated to have arisen since the dispersion no fewer than sixty-four false Messiahs. The most remarkable perhaps of the whole number was Sabbathai Sevi of Smyrna, who declared himself publicly A. D. 1648, to be Messiah of the house of David, who should soon deliver Israel from the dominion of Christians and Mussulmans. "The Messiah," he declared, "is at hand, and ere long will assume the turban and crown of the Sultan as the Cabbala has declared. Then, for some time he will disappear, to seek, in company with Moses, the ten tribes hidden beyond the river Sabbathan, and to bring them back. Then, riding on a lion, descended from heaven, whose tongue is like a seven-headed serpent, he will enter Jerusalem in triumph, after having destroyed a multitude of his enemies by the breath of his mouth. Then will take place the descent of the Jerusalem from on high, adorned with gold and precious stones, in which Messiah himself will offer sacrifices; then shall happen the resurrection of the dead, with many other events which cannot now be revealed." The fame of the false Messiah of Smyrna spread rapidly throughout both Europe and Asia, so that the Jews unwittingly fulfilled the declaration of the true Messiah, John v. 43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Sabbathai Sevi ended with embracing the faith of Islam, which he openly professed for ten years before his death. From this man arose a sect combining Cabbalistic Judaism with Mohammedanism, under the name of SABBATHAISTS (which see), who survived their founder more than a century; and from them sprung the CRASIDIM (which see) or saints.

The last false Messiah who attracted any considerable number of followers was Rabbi Mordecai, a German Jew, who first set forth his claims in 1682. For a time he succeeded in deluding many, but the fraud was soon detected, and he was under the necessity of escaping from Italy to Poland, where he

was lost sight of, and his history from that period is unknown.

MESS-JOINS, a name given formerly in England to chaplains who resided in the houses of the wealthy.

METAGEITNIA, a festival celebrated at Melite by offering sacrifices to *Apollo*, and supposed to be kept in memorial of the emigration from Melite to Dionis.

METANGISMONITES. See HIERACITES.

METATRON, an angel frequently mentioned by the Rabbinical writers, and to whom they ascribe more illustrious prerogatives than to any others of the heavenly host. One Rabbi says, "The angel *Metatron* is the king of angels." Another alleges that this angel "ascends up to the throne of glory above nine hundred firmaments to carry up the prayers of the Israelites." He is supposed to have been the angel who conducted the Israelites through the wilderness. It has been alleged by some writers that the Rabbies must have regarded the *Metatron* as a divine and eternal subsistence, in essence and quality corresponding with what Christians understand by the second personality of the Godhead. Various Rabbies consider Enoch to have been *Metatron*, and one tells us, that when this ancient prophet was in the course of ascending to heaven, the various orders of angels "smelled the scent of him 5,380 miles off, and were somewhat displeased at the introduction or intrusion of a human being into their superior world, till God pacified them by explaining the cause of his translation."

METAWILAH, a heretical sect of Mohammedans, who maintain that the allegorical and not the literal meaning of the Koran is to regulate the opinions of the faithful. These Mohammedan allegorists are principally to be found in the district lying to the south and east of Tyre. Some of them are found also in the regions contiguous to the sources of the Jordan, and in Cælo-Syria proper. Like the Persians they are *Schites*, and recognize the supreme Imámate of *Ali*. Dr. Wilson tells us that they are nearly as scrupulously observant of the rites of caste in regard to cleanness and uncleanness as the Hindus.

METEMPSYCHOSIS. See TRANSMIGRATION.

METHODISTS, a name of considerable antiquity. It was applied in the first instance to a class of physicians who arose about a century before the Christian era, and were so-called because they introduced greater precision and order into the science of medicine. The word was not introduced, however, into ecclesiastical use until the seventeenth century, when it came to be applied to a class of Romanists, who sought to be more precise in their controversies with Protestants. In the same century, we find the term used to denote also certain Protestants who were more strict and regular in their general bearing. Dr. Calamy says, "They called them who stood up for God, Methodists."

For more than a century past the word Methodists is used to denote certain specific societies or denominations of Christians in Great Britain and America.

**METHODIST (AFRICAN) EPISCOPAL CHURCH IN AMERICA.** This church is commonly known by the name of the Zion Wesley Methodist connection. The mother church of this denomination was founded in the city of New York in 1796. It arose in consequence of the coloured members connected with the Methodist Episcopal Church in New York feeling their privileges and usefulness diminished by the prejudices entertained against coloured people by the whites. After bearing for a time their degraded situation among their fellow-Christians, they resolved to have a separate meeting on an independent footing. Bishop Asbury gave his consent to the movement, and a temporary place of worship for the coloured people connected with the Methodists was speedily obtained, where the services were conducted stately by three licensed preachers in the interval between the Sabbath services in the white Methodist Church. In this way they avoided all interference with the regular hours of worship among their brethren, while they enjoyed the privilege of a separate service of their own. At length in 1799, the number of coloured members had increased to such an extent, that they resolved after mature deliberation to form themselves into a separate and distinct religious body, under the name of the African Methodist Episcopal Church, though still under the government of the Methodist Episcopal Church. A place of worship was erected by them accordingly in New York by the name of the Zion Church.

The African Methodist Episcopal Church having been now established as a separate religious body, an agreement was formally entered into, whereby they were rendered distinct from the whites in their temporalities, but under the spiritual control of the white General Conference. Matters continued in this state for a number of years, and the coloured Methodists rapidly increased both in numbers and influence. At length, in 1820, the General Conference of the Methodist Episcopal Church passed a resolution, the effect of which would be, were it carried into effect, to give the preachers more power over the temporalities of the church. This resolution was received with great dissatisfaction by a large body of the white Methodists, and it was viewed with still greater alarm by the coloured Methodists, who felt convinced that it would prove a serious hindrance to their prosperity and success, by transferring their property into the hands of Methodist preachers in Conference. To protect themselves, accordingly, against this dreaded result, the coloured Methodists lost no time in withdrawing Zion church from the control of the white bishops and Conference.

Thus rendered entirely independent of their white brethren, the African Methodist Episcopal Church proceeded to make their own ecclesiastical arrange-

ments. Not having ordained ministers among them to take pastoral charges, they elected elders to act in place of ministers. At the same time they appointed a committee to form rules of discipline drawn from those of the Methodist Episcopal Church. The body was now joined by several other churches, and on the 21st June 1821, the first Annual Conference of the African Methodist Episcopal Church was held in Zion church in New York. The number of ministers in attendance was twenty-two, and the number of members reported at the Conference was 1,426. At the next Conference elders were ordained by the laying on of hands. In 1838, the Conference elected the Rev. Christopher Rush to the office of permanent superintendent for four years; and the office has been continued ever since, the superintendent being elected every four years by the suffrage of the members of the General Conference.

The doctrines of this body of American Methodists are of a low Arminian character. Thus, in their authoritative statement of principles, they mention Christ as "having made full redemption for all men, on the condition of obedience to God." They say also, that "we produce good works as our duty to God; and then the merits of Christ are bestowed upon us." Among the sacraments they enumerate holy matrimony, placing it on the same footing with baptism and the Lord's Supper. They practise entire temperance, all use of spirituous liquors being prohibited, except in case of necessity. They bind themselves to avoid all traffic in slavery in any way.

The General Conference of the body, which meets every four years, is composed of all the travelling ministers of the connection. The Annual Conference consists of the travelling ministers of a district. There is an Annual Conference held in New York; another in Philadelphia; a third in Boston; and a fourth in Baltimore. There is also a Quarterly Conference, a Monthly Meeting of the trustees of each church, and a Leaders' Meeting, which meets monthly, and is composed of all the class leaders and class stewards.

The ecclesiastical functionaries of this church are, 1. The superintendent. 2. The elder. 3. Deacon. 4. The licensed preacher. 5. The exhorter. 6. The class leader. Besides these there are trustees and stewards, who are strictly temporal functionaries.

**METHODIST (AFRICAN) EPISCOPAL CHURCH IN AMERICA.** This church was founded in Philadelphia in 1816. Its organization was effected in a convention held for ecclesiastical purposes by a large number of coloured persons who had seceded from the Methodist Episcopal church, both in Philadelphia and Baltimore. Like the church described in the last article, this church had its origin in the oppression and ill-treatment which the coloured Methodists endured at the hands of their white brethren. For many years, indeed, they were subjected to a systematic persecution on the part of those who professed to be their fellow-Christians.

At last a General Convention was held in Philadelphia, which was largely attended by coloured people from Baltimore and other places, and taking into consideration their grievances, they passed a resolution that the people of Philadelphia, Baltimore, and all other places, who should unite with them, should become one body under the name and style of the "African Methodist Episcopal Church."

As the separation of this church from the Methodist Episcopal Church involved no difference in doctrine or practice, the Convention held in Philadelphia in 1816, adopted the same doctrines, discipline, and general government as the church they had left. They differ only in a few not very important particulars. Thus they have no presiding elders, simply because they are not able to maintain them. Their local preachers, also, are eligible to membership in the Annual Conference, and as such are entitled to all the privileges of the itinerant members. The most important point of distinction, however, between the African Methodist Episcopal Church and the church from which it seceded, is, that their local preachers have a seat, voice, and vote in the General Conference, when sent there as delegates from the Annual Conferences to represent the lay members of the church. For every four hundred lay members there is one local preacher in the General Conference.

The first Annual Conference of the body was held at Baltimore in 1818, when the whole number of preachers in the connection was twenty-three, and the whole number of members was 6,778. In 1847 there were upwards of 300 preachers, seven Annual Conferences, and upwards of 20,000 members, extending over thirteen States.

**METHODISTS (CALVINISTIC)**, a class of Methodists in England which derive their name from their profession of adherence to the Calvinistic views of Whitefield, as opposed to the Arminian views of Wesley. Both these eminent servants of Christ, animated with an earnest desire to revive the cause of true vital godliness in the land, laboured with unbroken harmony for several years in preaching the gospel, and labouring for the conversion of souls, both in Britain and America. It was not, indeed, until 1748, that the two great founders of Methodism separated from one another, thus dividing the Society of Methodists into two distinct communities. Mr. Whitefield had all along been known to entertain those opinions on the great doctrines of Christianity, which are usually termed, in their aggregate form, *Calvinian*; but Mr. John Wesley, in the course of his preaching tours, often avowed *Arminian* sentiments, and even boldly attacked the doctrine of election. For a time various attempts were made to reconcile their conflicting opinions, and bring about a complete agreement between the parties, but this was found to be impracticable, and an open rupture took place, Wesley steadily and skillfully constructing the elaborate system of Wesleyan Methodism, and

Whitefield prosecuting his great work as an itinerant missionary of the cross, without the slightest desire to be the founder of a sect. Though separated from his former coadjutor in the evangelistic work, he continued to labour with the utmost ardour and assiduity, while thousands flocked to listen to his powerful ministrations, and he was thus the means of enlarging the congregations of many dissenting ministers, as well as evangelical clergymen in the Established Church. On one occasion he preached at Moorfields in the midst of the multitudes who were assembled there at the fair on Whit-Monday, and so manifestly did the Lord bless his labours, that he says in speaking of it, "We retired to the Tabernacle with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society."

In the winter of 1755, Mr. Whitefield was asked by some friends to preach regularly at a licensed chapel in Long Acre. He consented to preach twice a-week and to read prayers. Crowds attended, and the enemies of the truth were so enraged that they made systematic efforts to annoy and insult the preacher. In consequence of the difficulties thus thrown in his way, it was resolved by some of his friends and followers to build a place of worship sufficient to accommodate a large number of people, and where he might officiate without any likelihood of being disturbed in the proclamation of his Master's message. Tottenham Court Chapel, accordingly, was erected, and formally opened for public worship in November 1756. In addition to the two great chapels thus built in the metropolis by the followers of Whitefield, additional places of worship in the same connection have since been built in different towns throughout England, in many of which the English Church Service continues to be read.

After the apostolic labours of Mr. Whitefield had been brought to a close by his death in New England in 1769, the Calvinistic Methodists not being united into a sect, continued individually, or in separate congregations, to hold the opinions of their founder. It has been alleged by Dr. Haweis, that their numbers in 1860 amounted in the aggregate to as many as the Arminian Methodists. The congregations are formed on the Independent principle, each defraying its own expenses and managing its own concerns. The Tabernacle in Moorfields, and the Tottenham-court chapel, are managed by trustees; but their affairs are arranged on the Congregationalist plan. It is difficult indeed to distinguish the body generally from the Congregationalist Dissenters.

With the exception of the few separate congregations scattered throughout different towns in Eng-

land who hold the Calvinistic principles of Whitefield, his followers are found under two distinct denominations; the one called HUNTINGDON'S (COUNTESS OF) CONNEXION (which see), and the other the WELSH CALVINISTIC METHODISTS. See METHODISTS (WELSH CALVINISTIC).

METHODISTS (CAMP), a name given to those members of the Methodist body in the Western States of North America, particularly Kentucky, who towards the beginning of the present century adopted Camp-Meetings as a means of promoting revivals of religion. Dr. Miller of Princeton College states it as his opinion that these meetings began in the Presbyterian church; that they were first adopted from a kind of necessity in a country where houses for public worship were few and of small size, and of course altogether insufficient for receiving the great crowds which collected on particular occasions, and who were in a state of mind which prompted them to remain a number of days at the place of meeting. In such circumstances encampment in the open air seemed to be unavoidable. But what was begun from necessity was afterwards continued from choice; Camp-Meetings being found to furnish admirable means for the propagation of strong excitement. The Methodists in Kentucky adopted the practice from their Presbyterian brethren, and retained it for many years, thus giving rise to the name of Camp-Methodists. The meetings which gave origin to the name were often scenes of the most painful excitement. Persons were occasionally seen to fall to the ground as suddenly as if they had been pierced through the heart with a bullet or a sword; others when falling would utter a shriek and lie during hours still and silent; others would weep and moan mournfully. Throughout the United States, Camp-Meetings are far more rarely resorted to even in seasons of revival than they were in the early part of the present century.

METHODIST EPISCOPAL CHURCH IN AMERICA. Methodism may be considered as having arisen in America at as early a period as in England. Both the founders of Methodism, John Wesley and George Whitefield, laboured for a long time as clergymen of the Episcopal Church in Georgia. The first Methodist Society in America was established in New York in 1766. The circumstances which led to its original formation are deeply interesting. They are thus described by the Rev. Dr. Bangs: "A few pious emigrants from Ireland, who, previously to their removal, had been members of the Methodist society in their own country, landed in this city. Among their number was Mr. Philip Embury, a local preacher. Coming among strangers and finding no pious associates with whom they could confer, they came very near making 'shipwreck of faith and a good conscience.' In this state of religious declension they were found the next year on the arrival of another family from Ire-

land, among whom was a pious 'mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival she ascertained that those, who had preceded her, had so far departed from their 'first love,' as to be mingling in the frivolities and amusements of the world. The knowledge of this painful fact excited her indignation; and, with a zeal which deserves commemoration, she suddenly entered the room in which they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. She then addressed herself to them in terms of expostulation, and turning to Mr. Embury, she said: 'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!' This pointed appeal had its intended effect, in awakening his attention to the peril of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied: 'I cannot preach, for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request, and accordingly he preached his first sermon 'in his own hired house,' to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.

"As they continued to assemble together for mutual edification, so their numbers were gradually increased, and they were comforted and strengthened by 'exhorting one another daily.' Notwithstanding the fewness of their number, and the secluded manner in which they held their meetings: they very soon began to attract attention, and they accordingly found that they must either procure a larger place, or preclude many from their meetings who were desirous to attend.

"This led them to rent a room of larger dimensions in the neighbourhood, the expense of which was paid by voluntary contributions. An event happened soon after they began to assemble in this place, which brought them into more public notice, and attracted a greater number of hearers. This was the arrival of Captain Webb, an officer of the British army, at that time stationed in Albany, in the State of New York. He had been brought to the knowledge of the truth, under the searching ministry of the Rev. John Wesley, in the city of Bristol, England, about the year 1765; and, though a military character, such was his thirst for the salvation of immortal souls, that he was constrained to declare unto them the loving kindness of God.

"His first appearance as a stranger among the 'little flock' in the city of New York, in his military costume, gave them some uneasiness, as they feared that he had come to 'spy out their liberties,' or to interrupt them in their solemn assemblies; but when they saw him kneel in prayer, and otherwise parti-



ciate with them in the worship of God, their fears were exchanged for joy, and on a farther acquaintance they found Captain Webb had 'partaken of like precious faith' with themselves. He was accordingly invited to preach. The novelty of his appearance in the badges of a military officer, excited no little surprise. This, together with the energy with which he spoke in the name of the Lord Jesus, drew many to the place of worship, and hence the room in which they now assembled, soon became too small to accommodate all who wished to assemble. But what greatly encouraged them was, that sinners were awakened and converted to God, and added to the little Society.

"To accommodate all who wished to hear, they next hired a rigging-loft in William Street, and fitted it up for a place of worship. Here they assembled for a considerable time, and were edified in faith and love, under the labours of Mr. Embury, who was occasionally assisted by Captain Webb.

"While the Society was thus going forward in their 'work of faith and labour of love' in New York, Captain Webb made excursions upon Long Island, and even went as far as Philadelphia, preaching wherever he could find an opening, the gospel of the Son of God; and success attended his labours, many being awakened to a sense of their sinfulness through his pointed ministry, and were brought to the 'knowledge of salvation by the remission of sins.' In consequence of the accession of numbers to the Society, and the continual increase of those who wished to hear the word, the rigging-loft became also too small, and they began to consult together on the propriety of building a house of worship.

"But in the accomplishment of this pious undertaking many difficulties were to be encountered. The members in the Society were yet but few in number, most of them of the poorer class, and, of course, had but a limited acquaintance and influence in the community. For some time they were in painful suspense. But while all were deliberating on the most suitable means to be adopted to accomplish an object so desirable, the elderly lady, whose pious zeal has been already mentioned, while earnestly engaged in prayer for direction in this important enterprise, received, with inexpressible sweetness and power, this answer, *I, the Lord, will do it.* At the same time a plan was suggested to her mind, which, on being submitted to the Society, was generally approved of, and finally adopted. They proceeded to issue a subscription paper, waited on the mayor of the city and other opulent citizens, to whom they explained their object, and received from them such liberal donations, that they succeeded in purchasing several lots in John Street, on which they erected a house of worship sixty feet in length, by forty-two in breadth, calling it, from respect to the venerable founder of Methodism, *Wesley Chapel.* This was the first meeting-house ever erected for a Methodist congregation in America; this was in the year 1768;

and the first sermon was preached in it October 30, 1768, by Mr. Embury. This, therefore, may be considered as the beginning of Methodism in this country."

While this church was in course of being built, the members of the Methodist body in New York addressed a letter to Mr. Wesley, urging upon him to send from Europe a supply of preachers. Two were accordingly despatched to America, namely, Richard Boardman and Joseph Pilmore. These were the first regular itinerant preachers who crossed the Atlantic. On their arrival, Mr. Boardman was stationed in New York, and Mr. Pilmore in Philadelphia, from which cities they made occasional excursions into the surrounding country. About the same time, Mr. Robert Strawbridge, another local preacher from Ireland, emigrated to the United States, and settled in Frederick county, Maryland. The Methodist cause now made rapid progress, and in 1771 Mr. Wesley sent over from England Mr. Francis Asbury and Mr. Richard Wright to the help of their brethren in America. The arrival of these energetic and efficient labourers lent great additional impulse to the work. Mr. Asbury in particular, by itinerating through the country, and preaching in the cities, roused his fellow-labourers to greater earnestness and activity; and hence many new Methodist Societies were established in various parts of the country.

Thus the good work went on until the arrival of Mr. Rankin, who having been appointed to supersede Mr. Asbury as general superintendent, held the first Conference in Philadelphia on the 4th of July 1773, at which time there were ten travelling preachers, and 1,160 members in the various societies. At this Conference they adopted the Wesleyan plan of stationing the preachers, and taking minutes of their proceedings. Matters now went steadily forward, and a Methodist meeting-house was built in the city of Baltimore early in the year 1774. Year after year the Conference reported an increase to the number both of preachers and of members. Towards the commencement of the American war of independence, persecution arose against the Methodists throughout the States generally. The ostensible pretext for annoying them was that most of the preachers were from England, and that some of them had openly avowed their want of sympathy with the American movement, while Mr. Wesley the founder of Methodism had himself written against the American principles and measures. So violent in fact did the persecution become, that all the English preachers, except Mr. Asbury, returned to England before the end of the year 1777, and Mr. Asbury also was obliged to retire from public notice for nearly a whole year. Nor was the persecution confined to the native Englishmen; the native Americans also who had laboured as itinerant preachers among the Methodists were exposed to the most cruel treatment, and even imprisonment. But

amid all opposition the cause flourished, and at the Conference of 1783, when the war of the revolution had come to a close, the body consisted of 43 preachers, and 13,740 members.

The year 1784 was the commencement of a new era in the history of Methodism in America. The American colonies had declared themselves independent; and the Episcopal Church in America being thus entirely dis severed from that of England, Mr. Wesley felt that the difficulties of the case could only be met by a departure from the usual church order. He, therefore, though only a Presbyter of the Anglican Church, on his own responsibility in 1784 ordained Dr. Coke bishop or superintendent of his American Methodist Societies, and by this act gave them the character of an independent religious body, which has since borne the name of the Methodist Episcopal Church. At the same time, Mr. Wesley, who had already reached the advanced age of eighty, made an abridgment of the Common Prayer Book and the Thirty-Nine Articles, as a directory for the worship and doctrine of this new ecclesiastical Society.

Thus furnished with proper credentials, Dr. Coke, in company with Messrs. Whatcoat and Vasey, sailed for America; and on their arrival a Conference was held at Baltimore, in which the measures devised by Mr. Wesley were unanimously approved of; Dr. Coke acknowledged as superintendent; Mr. Asbury consecrated as joint superintendent; twelve of the preachers were consecrated as deacons and elders, and three others as deacons. At the same Conference Mr. Wesley's Abridgment of the Book of Common Prayer was adopted, and also twenty-five articles of religion which he had sent along with various other rules for the regulation of the ministers and members of the newly-formed church. Thus the Methodist Episcopal Church of America was fully organized.

The first General Conference of the body was held in the year 1792. It was composed of all the travelling elders in full connection, who were appointed to meet in Conference every four years, with power to devise rules for the regulation of the church. At this General Conference a secession took place, headed by James O'Kelly, a presiding elder in Virginia, because he was dissatisfied with the power which the bishop claimed of stationing the preachers, and pleaded for an appeal to the Conference. O'Kelly had influence enough to cause considerable disturbance in some parts of Virginia and North Carolina; but the excitement was only for a time, and his influence having gradually diminished, his party became scattered, and finally disappeared, while the Methodist Episcopal Church rapidly increased both in numbers and influence, having on its roll, soon after, 266 travelling preachers, and 65,980 church members. Circuits were now formed, and societies established throughout nearly every State and Territory in the Union, and also in Upper Canada.

The number of travelling elders was every year on the increase, and in the course of a short time the General Conference became so large that it was judged expedient to reduce the number. This was done by adopting the representative system. The first delegated Conference assembled in the city of New York in 1812, in which year an increase of members was reported to the amount of 10,700. This Conference was composed of one member for every five members of each annual conference. In 1819 the Missionary Society of the Methodist Episcopal Church was formed, its declared object being "to assist the several annual conferences to extend their missionary labours throughout the United States and elsewhere." This department of their work has been prosecuted with remarkable energy and success. It comprises missions to those who speak the English language in the destitute or new portions of the country; and also missions to foreigners who have settled together in various portions of the country, and in particular quarters of cities. In addition to these, there is an interesting mission to New Mexico. Of the various Domestic Missions of the Methodist Episcopal Church, those to the Germans are the most numerous and successful; but they have also missions to the Swedes, Danes, Norwegians, Welsh, and French, who have settled in the United States. Missions have also been established in Oregon and California, and with such success, that they have each of them been organized into a regular independent annual Conference.

The prosperity of this energetic Christian domination in America has not however been unclouded. From time to time within her pale, individuals have arisen who have offered strong objections to the government, and some of the usages of the church, and finding that their views met with no general response, they have seceded and attempted to form separate communities. Besides the secession already referred to under O'Kelly, the most considerable of these secessions has been that which took place in 1830, and which led to the formation of the Methodist Protestant Church.

Since 1847 the Methodist Episcopal Church in the United States has been divided into two almost equal parts, a Northern and a Southern. These have broken off all communion with one another, and have recently had a vexatious lawsuit about the division of the common property. The sole cause of the separation was slavery. The Methodists of the Northern and Western States are mostly abolitionists, and they refused to permit their brethren in the South to hold, buy, and sell slaves. A separation accordingly took place, and an independent Society was set up called the Methodist Episcopal Church, South.

The government of this Methodist body, as may be learned from its name, is strictly Episcopal; and in its general arrangements it almost entirely conforms to the rules laid down by Mr. Wesley for the Metho-

dist Societies in England. "All the members are received into the church on a probation of six months; during which time they have ample opportunity to make themselves acquainted with all the doctrines and usages of the church; and the church has also an opportunity of becoming acquainted with the Christian experience and the general character of the probationers: at the end of the probation, if there is a mutual agreement between the probationers and the church, they are received into full connexion; but in case there is a disagreement, probationers can withdraw, or the church can drop them without the formality of a church trial.

"Whenever there is a sufficient number of persons in a place, who wish to unite with the Methodist Episcopal Church, it is customary for the preacher to form them into a class, and to appoint one of their number a leader, whose duty it is to take a special oversight of them, and to meet them once a-week for the purpose of religious instruction and improvement. Classes thus formed are united into a church, and the church is placed under the charge of a travelling preacher. The churches are situated on circuits or stations, and they are annually supplied by a preacher from the conference.

"On each circuit or station there is a quarterly conference, consisting of the presiding elder of the district, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit or station, and none else. This conference possesses an appellate jurisdiction over the members of the church on the circuit or station, who may have appealed from the decisions of the church, and its decisions in all cases are final. It also attends to the general business of the church, both temporal and spiritual, which cannot so well be attended to by the members of the church in their more private capacity. It is properly a connecting link between the church and the annual conference, and all the business of the church with the annual conference is prepared and forwarded by this body.

"A number of circuits and stations form districts, over which an elder is appointed to preside. And a number of the districts form a conference, which meets annually for the transaction of its appropriate business. And then, again, delegates from these several annual conferences form a general conference, which meets once in four years.

"There are three orders of ministers recognised in the Methodist Episcopal church; bishops, elders, and deacons; and the duties pertaining to each are plainly defined in the Discipline." (See **METHODISTS, WESLEYAN.**)

According to the last census, the Methodist Episcopal denomination in the United States has 12,464 church edifices, with accommodation for 4,209,333 persons. Up to 1831 this church had no foreign missions except that to the North American Indians. That year, however, they commenced a mission to Liberia in Africa, and since that time they have

established missions in Africa, China, and South America, besides recently making arrangements for new mission stations in Turkey and Hindustan. In the year 1843—the year before the division of the church—the number of foreign missionaries in connection with the body was about 60. After the division the Missionary Society of the Methodist Episcopal Church, South, was formed, its operations being conducted independently upon the same general principles as the original Society. In 1854 the Methodist Episcopal Church, in both its northern and southern divisions, had seventy-eight missionaries labouring in foreign parts.

It is remarkable to what an extent Methodism flourishes in the United States. In seventy years the whole body of Methodists in that country has grown from 13,000 to 1,200,000 members, besides the many hundreds that have died during that time. "The Methodist," says Dr. Schafl, "is one of the most numerous denominations in America, perhaps the most numerous, and in the state of Indiana it even controls the political elections. It has uncommon energy and activity, and enjoys an organization eminently fitted for great general enterprises, and systematic, successful co-operation. Its preachers have, in general, little or no scientific culture, but, on an average, a decided aptness for popular discourse and exhortation, and they often compensate by fidelity and self-denial for their want of deeper knowledge. They are particularly fitted for breaking the way in new regions, for aggressive missionary pioneer service, and for labouring among the lower classes of the people. Their zeal, however, is very frequently vitiated by impure motives of proselytism, and indulges in the boldest aggressions on other churches, thinking that it alone can really convert. Amongst the negroes, too, both free and slave, Methodism has most influence, and seems, with its emotional excitements, well adapted to their sanguine, excitable temperament. Formerly, appealing to the apostles and evangelists of the primitive church, it used to condemn learning and theology from principle, as dangerous to practical piety; and to boast, that its preachers had 'never rubbed their backs against the walls of a college,' and yet knew the better how to catch fish in the net of the kingdom of God. But in this respect a considerable change has been, for some years, going on. The Methodists are now beginning to establish colleges and seminaries, to publish scientific periodicals, and to follow the steps of the culture of the age. But it is a question whether they will not thus lose more in their peculiar character and influence with the masses than they will gain in the more cultivated circles." In 1853 there were enrolled in the Methodist Episcopal Church, South, 1,659 travelling preachers, 4,036 local preachers, and 529,394 members; while the same church, North, enrols 5,100 travelling preachers, 6,061 local preachers, and 732,637 members under seven bishops.

METHODIST (PRIMITIVE) CONNEXION, a

Society of Methodists which arose in England out of the revivals of religion which took place about the commencement of the present century among the workmen at the potteries in Staffordshire. One of the pious and worthy men with whom this denomination of Christians originated was William Clowes, who was himself engaged in the pottery business. Throughout his apprenticeship he seems to have pursued an unbroken career of sin and folly, not, however, without occasional misgivings, and inward strivings of the Spirit. In his twenty-fifth year he was brought under the saving influence of the truth as it is in Jesus; and this joyful event in his history was speedily followed by the conversion of his wife. The house of this humble pair now became the resort of the godly and devout among their neighbours. William became emphatically a man of prayer, and the peace of God flowed through his soul like a mighty river. "My soul feasted," he says, when speaking in his Journals of this period of his spiritual history, "on the hidden manna, and drank the wine of the kingdom. My soul rose in spiritual greatness, and I felt withal such a burning sympathy for souls, and saw their lost and perishing condition with such vividness, that I went into the streets among the licentious and profane, and addressed them in the name of the Lord. The rebels against God were struck with surprise and astonishment whilst I bore witness against them, and cleared my soul of their blood. Indeed, the fire of God's love became so hot in my soul, as frequently to constrain me to shout and praise aloud, as I went along the road. On one occasion I was praising my God aloud, as a happy inhabitant of the rock, (it was near midnight,) and a woman, who had formed the dreadful resolution to drown herself, was actually approaching the water-side for the purpose, when hearing me shouting glory to God, she was instantly arrested in her purpose. She reflected upon the rash and awful deed she was about to perpetrate; and said to herself, 'Oh what a wicked wretch am I, and what a happy man is he that shouts and praises God yonder!' This poor creature was, therefore, mercifully diverted from her intention, and returned home. My soul enjoyed such ecstasy, both night and day, that the time I spent in sleep was comparatively trifling, notwithstanding my daily labours and religious exercises were very great; for, after the toil of the day, I attended a meeting every evening, and usually laboured till my strength failed. My Sabbath labours were also unremitting. In the first place, there was the prayer-meeting at six o'clock in the morning; another followed at nine; preaching at eleven; band-meeting at one; preaching at two; visiting the sick at four; preaching again at six; afterwards a prayer-meeting at my own house,—besides reading the Scriptures, family and private prayer, and other occasional duties. In the midst of all this ponderous labour, I felt strong, active, and unspeakably happy in God."

The prayer-meetings which were held about this time at William Clowes' house were attended by great numbers of people, many of them under deep spiritual concern. The work of God now made rapid progress among the workpeople at Tunstall, HARRISEHEAD, and the neighbourhood. At this period two other kindred spirits, Daniel Shubotham and Hugh Bourne, became frequent visitors at the house of William Clowes, for the purpose of conversing upon spiritual and divine things. Finding that the prayer-meetings were blessed to not a few, William and some of his praying friends resolved to make still further efforts to accomplish the conversion of sinners. With this view they "agreed that the person who should first address the throne of grace should believe for the particular blessing prayed for, and all the other praying labourers should respond Amen, and believe also; and if the blessing prayed for was not granted, still to persevere pleading for it, until it was bestowed. We conceived we were authorized and justified by the Scriptures in praying and believing for certain blessings, and receiving them in the act of believing; but that it could not answer any useful purpose in the exercise of praying to God, to ask perhaps for hundreds of blessings, and finally to go away without receiving any." As the result of this plan, "we began," says Clowes, "to see immediate good done in the name of the Lord, acting in accordance with those views of the word of God which it is calculated to inspire; for seldom a meeting took place but souls were saved and believers sanctified to God."

In addition to the prayer-meetings, a local preachers' meeting was also established for mutual improvement, and the discussion of theological subjects. This meeting was very profitable, serving as a school in which many preachers were trained for more enlarged spheres of usefulness than they occupied before. Clowes now became a class-leader at a place called Kidsgrove, where, through his instrumentality, many of the roughest colliers were brought to God. Hugh Bourne was also much prospered in his labours at HARRISEHEAD, and one of his earliest converts, Daniel Shubotham, was eminently useful as a class-leader in the district. One of the most important moral results which followed, on the earnest exertions of these humble but devoted men, was the suppression, to a considerable extent, of Sabbath-breaking, which was a very prevalent vice in the Staffordshire potteries. An association was formed for this important object, and speedily a powerful check was put upon Sunday trading, and other violations of the Christian Sabbath. A tract-distributing Society was organized in the town of Burslem, which sent pious men, two and two, round both town and country, to deliver Bibles, Testaments, and Tracts, to all who would receive them, and afterwards to call again and exchange the tracts for fresh ones. On these occasions the tract distributors embraced the opportunity of conversing with the peo-

ple on the necessity of directing their thoughts to their spiritual concerns, generally concluding their visit with earnest prayer for the conversion of every inmate of the house. By such means a spirit of inquiry was excited, first prayer-meetings were established, then class-meetings, and subsequently preaching stations set up. Much opposition was offered, but the work of conversion went forward, promoted not a little by the arrival in the district of a remarkable individual named Lorenzo Dow, who preached with power and great success.

At this point in the history of the work of revival, it was resolved to hold a camp-meeting after the example of the American Methodists in Kentucky. Such a meeting, accordingly, was announced to take place on Sabbath, May 31, 1807, on Mow-hill, near the boundary-line which divides Cheshire from Staffordshire. This was the first camp-meeting ever held in England, and from its close bearing on the rise of Primitive Methodism, we quote an account of it as given by William Clowes, who was himself present: "The morning, a rainy one, was unfavourable. On my arrival about six o'clock, I found a small group of people assembled under a wall, singing. I immediately joined them, and several of us engaged in prayer. When we had concluded the singing and praying services, a Peter Bradburn preached, and an individual from Macclesfield followed. The people now began to be strongly affected, and we began another praying-service. During the progress of these labours the people continued increasing in large numbers, but as they came from various places to the hill, many did not know to what point they should make. At last a person named Taylor, from Tunstall, suggested that a flag, or something of the kind, should be hoisted as a guide and rallying point. Accordingly, E. Anderson, from Killham, in Yorkshire, unfurled something like a flag, on a long pole, in a conspicuous and elevated position, which became the centre of attraction. It was about this time that I stood upon the stand to address the people. I began my address by giving the people a statement of my Christian experience, and an explanation of the motives which had influenced me to attend the meeting; then I followed with an exhortation for all immediately to look to the Lord by faith for a present salvation; and whilst I was warning sinners to flee from the wrath to come, Jones, from Burslem, a man in the crowd, cried out, 'That's right, Clowes, clear thy blood of them!' During this period of the meeting, the unction of the Holy Spirit rose with great power. Several appeared in distress; and the praying labourers engaged most zealously in pleading with the mourners. But this movement in the meeting did not stay the word of exhortation; it rather gave greater energy and effect. Accordingly, a second stand was fixed, and a person from Ireland gave an exhortation. When this individual had concluded, Edward Anderson, already referred to, followed; reading a part of his life and

experience in verse, interspersed with sentences of exhortation. As the people still increased, a third stand was fixed, and in the afternoon, a fourth was erected; and all were occupied with preachers, preaching at the same time; at this period the weather was very fine, and the crowds of people immensely large. The first day's praying on Mow-hill then presented a most magnificent and sublime spectacle. Four preachers, simultaneously crying to sinners to flee from the wrath to come; thousands listening, affected with 'thoughts that breathed, and words that burn'd;' many in deep distress, and others pleading with Heaven in their behalf; some praising God aloud for the great things which were brought to pass, whilst others were rejoicing in the testimony they had received, that their sins, which were many, had been all forgiven. The camp-meeting continued full of glory and converting power. About four o'clock in the afternoon, the numbers of people were prodigiously large! but after this time many began to move off, and homewards; yet the power of the Highest continued with undiminished force and effect to the very last. Towards the conclusion, the services were principally carried on by praying companies, and at the close, which took place about half-past eight o'clock in the evening, several (six) souls were set at liberty. The glory that filled my soul on that day far exceeds my power to explain. Much of the good wrought at this great meeting remains; but the full amount of that good, eternity alone will develop to the myriads of the angelic and sainted inhabitants, who will everlastingly laud the eternal Majesty on account of the day's praying on Mow-hill!"

A second camp-meeting was held at the same place on the 19th of July; and a third at Norton on the 23d of August. The design of these two latter is described as having been to "counteract the effects resulting from the 'wakes' or annual parish feasts, at which much riot and sensuality usually took place; and at such seasons, not unfrequently, professors of religion were drawn from their steadfastness. To stay the torrent of evil, to preserve God's people, and to effect the conversion of sinners to God, were the ruling motives which influenced us in arranging these meetings."

All the persons who were mainly concerned in planning and conducting these camp-meetings were thus far connected with the Wesleyan Methodist Society, but their proceedings met with decided disapprobation from the Wesleyan preachers in the Burslem circuit, who after a time expelled them from their body, simply on the ground that they attended camp-meetings, which were alleged to be contrary to the Methodist discipline. This act was regarded as being in accordance with a minute passed by the Wesleyan Conference in 1807, which declared, "It is our judgment, that even supposing such meetings to be allowed in America, they are highly improper in England, and likely to be productive of

considerable mischief; we disclaim all connexion with them." William Clowes, thus driven out from the Wesleyan body, still continued along with his friends, to labour with unwearied energy in preaching, holding prayer-meetings, and other operations of a nature fitted to advance the spiritual good of men. The burden, however, of the camp-meetings which were held from time to time, chiefly rested upon H. and J. Bourne, and exposed them to much obloquy, besides involving them in various difficulties, and almost ruining them in their worldly circumstances.

The brethren carried on their classes and missionary labours with great zeal and success, but in separate and detached parties, without any particular bond of union or organization. On the 30th of May 1811, however, the work assumed, for the first time, a regular connexional aspect, for at that date quarterly society tickets were ordered to be printed, and given to the members of all the classes, and regular visitations of all the societies to take place. The introduction of tickets was followed by a regulation tending still more to unite the various Societies which had now become both numerous and wide-spread. Hitherto the whole expenses of the missionary and other operations had been borne by four individuals, but as these men were wholly dependent for their support upon the labour of their hands, it had now become necessary to devise some other means of raising money to meet the increasing expenses of the movement. The people generally were quite willing to assist, but had never been called upon to subscribe. A general meeting, accordingly, was held at Tunstall on the 26th of July 1811, when it was resolved that money should in future be regularly raised in the Societies to meet the expenditure of the Connexion. A preachers' plan about this time was formed, and preaching appointments regularly arranged. There were now on the list 2 travelling preachers; 15 local preachers; 200 members, and 17 preaching places.

Early in the following year a meeting was held at Tunstall, which is thus noticed in Hugh Bourne's Journal, "Thursday, February 13, 1812, we called a meeting, made plans for the next quarter, and made some other regulations: in particular, we took the name of the PRIMITIVE METHODIST CONNEXION." The reason assigned for taking this name is stated to have been, "because we wish to walk as closely as we can in the steps of John Wesley." An attempt was now made by the Wesleyan body in the Burslem circuit, to persuade the newly-formed Society to return to the Old Connexion, assigning as an inducement that it would be for the glory of God, and would spread more the kingdom of Christ in the world. The letter containing this invitation was taken into serious consideration, and the proposal was respectfully but firmly declined.

The *Primitive Methodist Connexion* was now organized as a separate and independent body of Christians. Arrangements were made for holding

regular quarterly meetings for the management of their affairs. A code of rules was drawn up for the use of the Connexion at large, and having been submitted for approval to the Societies by the preachers, they were carefully revised according to the suggestions made and printed in their authorized form early in 1814. In this same year an important step in advance was made by the establishment of the office of Superintendent Preacher. The Connexion was now extending its labours over a wide extent of country, but particularly in Derbyshire, where it was joined by large numbers of the labouring population. At Belper, in that county, several prayer meetings were conducted with great success. Hugh Bourne tells us, that "when these very powerful meetings were closed, the praying people in returning home were accustomed to sing through the streets of Belper. "This circumstance," he says, "procured them the name of *Routers*; and the name of *Ranter*, which first arose on this occasion, afterwards spread very extensively." It is very improper and utterly unchristian to apply opprobrious terms to any class of men who are seeking according to the light given them to advance the cause of Christ. The *Primitive Methodists* as a body, have ever shown themselves to be an earnest, laborious, self-denying class of men, whose efforts have doubtless been blessed in many cases to the conversion of souls.

The missionary labours of William Clowes now extended into Nottinghamshire, and thence into Leicestershire. The camp meetings, however, which in their commencement had been so successful, began about this time to decline in their influence and usefulness. Hugh Bourne, who had hitherto taken a special interest in this department of the work, carefully examined the matter to discover if possible the causes of this decline, and coming to the conclusion that too much importance was attached to preaching, and too little to praying, he resolved to take a hint on this point from the American Camp Meetings, and, accordingly, he arranged that each hour devoted to preaching, should be followed by an hour devoted to prayer, and that this practice should be continued throughout the whole day. This change restored in a great measure the former efficiency of the meetings, which were attended by thousands of people.

In 1819, the work extended into Yorkshire, and to carry forward operations in this quarter, William Clowes was stationed at Hull. At this time was introduced the system of dividing circuits into branches, which could easily, when judged proper, be formed into new circuits. And as the entire connexion was increasing rapidly, another important step was taken in advance by the institution of regular Annual Meetings, the first of which was held at Hull on the 2d of May 1820. These were appointed to consist of three delegates from each circuit, one of whom was to be a travelling preacher. The report of the

connexion now stood as follows:—8 circuits; 48 travelling preachers, 277 local preachers, and 7,842 members. At the Conference in 1821 several important resolutions were adopted. It was decided that a printing-press should be established for the connexion, and also a Book-room. The cause was now making such encouraging progress, that at the Conference in 1822 the number of members was reported to have risen to 25,218.

Mr. Clowes, by his ardent missionary zeal, had rendered the Hull circuit one of the most prosperous in the whole body, and having been so successful in Yorkshire, he extended his operations into Northumberland, and afterwards into Cumberland. In 1824, he proceeded to London, but the work went heavily and slowly on in the metropolis. He next proceeded by invitation into Cornwall, and after labouring there for a time, returned to the northern counties of England, where he so prospered in his missionary efforts, that great numbers were enrolled as members of the Society, and not a few seemed to give evidence of having been savingly converted.

The doctrines of the Primitive Methodists are declared in their Deed Poll to be "those contained in the first four volumes of Wesley's Sermons, and certain Notes by him on the New Testament." In the leading articles of Christianity, therefore, they agree with the Wesleyan Methodists as set forth in their published standards. The characteristic doctrine, however, of Primitive Methodism, is, as one of the body alleges, "that of a full, free, and present salvation," and they believe in the doctrine of instantaneous conversions. In defending this doctrine, they argue that "sudden conversions are in accordance with Scripture. In the Acts of the Apostles, we find that ordinarily conversions were sudden under their ministry. The 3,000 conversions on the day of Pentecost all appear to have taken place during the sittings of one assembly; and all the subsequent outpourings of the Spirit with which the first age of Christianity was blessed seemed to have been characterized by conversions of this sort. Though Saul was three days seeking the Lord, yet the jailer of Philippi and all his house were converted in one hour! And we have reason to believe that such conversions were every day taking place under the ministry of the apostles. Not only the *example* of Scripture, but the general spirit and genius of the Bible are favourable to sudden conversion. The Bible calls upon men to repent *now!* It does not instruct them to adopt a course of action preparatory to their doing so, but allows of no delay. Its language is, 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.' Sudden conversions are neither unphilosophical, unscriptural, nor unusual."

This body of Christians, at least the great majority of its preachers and members, is unfavourable to all national establishments of religion. They maintain the doctrine and follow the practice of infant

baptism, but they reject the dogma of baptismal regeneration. One of the connexional rules is, "that the preachers and members use every prudential means to encourage Temperance Societies;" and another that "none of the preachers shall be allowed to make speeches at parliamentary elections, or at political meetings."

The condition on which members are admitted to the Society of the Primitive Methodists, is simply that the applicant is animated by "a desire to flee from the wrath to come." Three months' probation is required before full admission is granted into fellowship. Members can only be excluded from communion by a proved wilful immorality; or absence from class four weeks successively without assigning sufficient reason for such absence. The Connexion is composed of *classes*, one member of which is called the *Leader*, and usually another called the *assistant*. The members of each class have their names entered in a class-book; and further, each member holds a Society ticket which is renewed quarterly. A member removing from one place to another is furnished with credentials. The lay-officers of the body are, the "Leader," corresponding to the "Elder" of the New Testament; and the "Society Steward," corresponding to the "Deacon." It is regarded as an indispensable qualification of a preacher among the Primitive Methodists, that he give satisfactory evidence of a scriptural conversion to God, and of a Divine call. In the induction of preachers to the ministerial office, there is no ceremony or laying on of hands as in the case of ordination in other churches. From the period of a preacher being "called out," he enters on a probation of four years; after which, if successful, he is admitted into full connexion. The salary allowed to a preacher of the gospel is proverbially small, so that there is no temptation to any one to undertake the ministerial office from mere worldly motives.

The object of the Primitive Methodist Connexion is "to aid in extending the kingdom of Christ throughout the world by preaching the gospel in the open air, private houses, and public edifices, and by holding various religious services throughout its societies, congregations, circuits, branches, and missions." The constitution of the body is thus described by Mr. Church in his *Sketches of Primitive Methodism*: "A number of societies or classes in different places form what is called a mission; or when self-supporting, a *circuit*. This generally includes a market town, and the circumjacent villages, to the extent of ten or twenty miles. Two, three, or more preachers, are annually appointed to a circuit; one of these is called the superintendent. This circuit is their sphere of labour for at least one year, and not exceeding three years; while the superintendent may probably remain five or six years in the same circuit. This constant change of preachers is an excellent rule. Some indeed, have imagined that this is a hindrance to the work of God; but

long experience in every part of the kingdom proves to the contrary.

"A number of circuits, from five to ten, more or fewer, according to circumstances, compose a district. The Primitive Methodist Connexion is divided into 14 districts. Each district has an annual meeting, preparatory to the Conference. It is attended by a travelling preacher, or a lay delegate from each of the circuits belonging to the district, and also by a delegate from the general or 'Connexional Committee.' 'The district meeting,' according to the Various Regulations of 1836, 'inquires respecting the conduct and success of each travelling preacher; and whether any trespass on the rules respecting preaching, or are negligent in ministerial family visiting, or in other duties, and notes the same on the minutes.'

"Six delegates from each district attend the Conference. 'They shall consist,' says the Deed Poll, 'of the travelling preachers, one-third; and the other two-thirds shall consist of those members who shall sustain each the office of local preacher, class-leader, or circuit-steward.' The majority, therefore, is as two to one in favour of the people. Laws made at the Conference govern the Connexion. The Conference is the supreme church court. It also examines the number of members, finances, &c., and stations the preachers for the ensuing year."

Open-air worship is frequently practised by the Primitive Methodists. At the risk of imprisonment and persecution they "go out into the highways and hedges to compel souls to come in," and be saved. Love-feasts are observed from time to time, at which bread and water are distributed in token of Christian fellowship. Watch-nights also, after the manner of the vigils of the ancients, are held on the last night of the year; and on these occasions the services consist of prayer, praise, and exhortation by preachers. Silence is usually observed a few minutes before midnight, and until the new year has commenced, when the services are ended. Protracted meetings, which originated in America, were introduced into England by a Primitive Methodist preacher in 1838, and they have ever since been resorted to by the body generally, as a favourite means of bringing about a revival of religion. The ordinary worship of the Society is characterized by great liveliness and excitement, the people being accustomed to utter hearty responses with loud voices in the course of the devotional exercises. In not a few of their congregations instrumental music has been introduced, though others are much opposed to what they regard as an unwarranted innovation on the primitive simplicity of Christian worship.

The Primitive Methodists have from their first rise admitted of a practice which is unknown in other denominations, with the exception of the Friends, that of female preaching. It has been sometimes argued in defence of this practice, that it is not specifically condemned in Scripture, and has in

many cases been blessed for the good of souls. But while in several circuits females are still employed occasionally as local or lay preachers, female preaching is greatly on the decline throughout the Connexion generally. In this and a few other particulars the Primitive Methodists differ from other churches, but with all their peculiarities, they are a body of simple-hearted and devoted Christians, whose predominant desire is to win souls to Christ.

The Primitive Methodist Magazine commenced in 1818. Subsequently it was edited by Hugh Bourne until 1843, when a new series was begun under the editorship of John Flesher, and under the present arrangement a new editor is appointed every five years. "Hitherto," says Mr. Church, referring to 1844, "the Connexion has been isolated in its missionary operations. Each circuit, which has been able, has employed a missionary, and, with few exceptions, has had to support him with its own resources. In the youth of the Connexion this plan appears to have been best adapted for the diffusion of its energies through the land; but growing events seem to demand a different state of things, and hence arrangements were made at the Conference to concentrate our missionary energies in part, that we may try, on a partial scale, whether the plan is not better suited to the altered condition of the Connexion. In April, two missionaries set out for America. During the same month an association of Sunday-schoolers was formed to support a missionary to and at Adelaide, South Australia." The following year an association of Sunday-school teachers was formed to sustain a missionary in New Zealand. The Connexion now organized a foreign missionary Society, adopting Canada, New Zealand, and Australia, as their fields of labour. The total number of their foreign missionaries throughout the world is at present 40; of whom 22 are in Canada, 14 in Australia, and 4 in New Zealand. The whole number of members in their foreign stations is 3,363. From the General Minutes of the Annual Conference held in June 1857, we learn that the travelling preachers of the whole Connexion amount to 598, the local preachers to 10,205, and the members, including the Home and Foreign Missions, in connection with the British Conference, to 110,683. The Primitive Methodists have uniformly taken a very lively interest in the religious education of the young. Their Sabbath schools were reported at the last Annual Conference to be 1,692, with 25,403 teachers, and 139,486 scholars.

METHODIST PROTESTANT CHURCH IN AMERICA, a respectable body of seceders from the *Methodist Episcopal Church*, who formed themselves into a regularly organized church in 1830, the first General Convention of the body having been held in that year in the city of Baltimore, State of Maryland. It would appear that at an early period in the history of Methodism in America, exception was taken by not a few members of the body to a pecu-



liar feature in the government adopted by the Conference in 1784, which consisted exclusively of preachers. The obnoxious feature was that which secured to the itinerant ministers the entire exercise of the legislative, executive, and judicial powers of the church to the exclusion of all other classes of ministers, as well as the whole membership of the body. The spirit of dissatisfaction which so soon manifested itself, continued every year to gain ground, until at length, in 1820, the feelings of the Reforming party found vent in a periodical which was instituted, called the 'Wesleyan Repository.' Numerous petitions were now presented to the Conference from all quarters of the country, praying for a representation of both ministers and laymen in the rule-making department; but no change either in the principles or practical operations of the body could be obtained. At length, at the close of the Conference in 1824, a meeting of the reforming party was held in Baltimore, at which it was determined to publish a periodical pamphlet, entitled 'The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church,' for the purpose, as was alleged, of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute. The meeting also determined to resolve itself into a Union Society, and recommended similar societies to be formed in all parts of the United States, in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government. These steps exposed the reformers to much persecution and annoyance, but their views were adopted by a large body of zealous Methodists. The further history of the controversy, until the secession actually took place, is thus stated by the Rev. Thomas F. Norris: "Sometime during the spring of the year 1826, the Baltimore Union Society recommended state conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of making *one united* petition to the approaching General Conference of 1828, praying for representation; and to elect delegates to meet in a General Convention for the purpose. Conventions were accordingly held, and delegates elected; in consequence of which, reformers, in different parts of the country, were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist Episcopal Church in this church in Baltimore, and twenty-two laymen, for being members of the Union Society, and supporters of mutual rights. The members expelled, and others who saw fit to secede, organized under Mr. Wesley's general rules, taking the title of Associated Methodists.

"In November 1827, the General Convention assembled in Baltimore, composed of ministers and

lay delegates, elected by the State Conventions and Union Societies. This Convention prepared a memorial to the General Conference of May 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial the General Conference replied, in a circular, claiming for the itinerant ministers of their church an exclusive divine right to the same unlimited and unamenable power, which they had exercised over the whole church from the establishment of their government in 1784. Soon after the rise of the General Conference, several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of Union Societies and supporters of the mutual rights.

"The reformers, now perceiving that all hope of obtaining a change in the government of the church had vanished, withdrew, in considerable numbers, in different parts of the United States, and called another General Convention to assemble in Baltimore, November 12, 1828. This Convention drew up seventeen 'Articles of Association,' to serve as a provisional government for the Associated Methodist churches, until a constitution and book of discipline could be prepared by a subsequent Convention to be held in November 1830."

The first General Convention, accordingly, at which the Methodist Protestant Church was regularly organized, was held at Baltimore in 1830. The meeting commenced on the 2d of November, and continued in session till the 23d inclusive. It was attended by eighty-three ministerial, and a large number of lay representatives of about 5,000 members of the respective associated Methodists, a large majority of whom had already withdrawn from the Methodist Episcopal Church on account of her government and hostility to lay representation. In this important Convention, a form of constitution and discipline for the newly organized church was considered and approved. The principles on which the Secession proceeded are thus stated in the preamble and articles which precede the constitution: "We the representatives of the Associated Methodist churches in General Convention assembled, acknowledging the Lord Jesus Christ as the only head of the church, and the Word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty: We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by

the following elementary principles and constitution :

" 1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.

" 2. Christ is the only Head of the church; and the Word of God the only rule of faith and conduct.

" 3. No person who loves the Lord Jesus Christ, and obeys the gospel of God, our Saviour, ought to be deprived of church membership.

" 4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow-men.

" 5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the Word of God.

" 6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

" 7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

" 8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

" 9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

" 10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labours.

" 11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties."

Lay representation being adopted as an essential element in the constitution of the Methodist Protestant Church, its General Conference, which meets every seventh year, is composed of an equal number of ministers and laymen, being one minister and one layman for every thousand persons of its membership. The Annual Conferences consist of all the ordained itinerant ministers, and of one delegate from each circuit and station within the bounds of the district, for each of its itinerant ministers. The Quarterly Conferences are the immediate official meetings of the circuits and stations. The leaders' meeting, and, indeed, all the other arrangements, are

similar to those of the church from which they seceded. The only difference between the two churches lies in government, the Methodist Episcopal Church rejecting lay representation, and adopting an unlimited episcopacy, while the Methodist Protestant Church admits lay representation, and a parity in the ministry.

**METHODIST (REFORMED) CHURCH IN AMERICA.** This body sprung out of a feeble secession which took place from the Methodist Episcopal Church in 1814. The original seceders amounted to no more than fourteen persons belonging to the towns of Whitingham and Readsborough, Vermont, who felt straitened in their religious rights and privileges under the Episcopal mode of church government. Having represented their grievances to the General Conference, and meeting with no favourable answer, they formally separated from the church, and on the 16th of January 1814 met in convention at Readsborough. At this Convention they formed themselves into a church under the name of the "Reformed Methodist Church," and appointed a Conference to be held on the following 5th of February, at which they adopted articles of religion and rules of church government.

The Reformed Methodists agree with the Methodist Episcopal Church in regard to the fundamental doctrines of the gospel. Their system of church government is essentially Congregational in its character, all power being considered as vested in the primary bodies, the churches. The leading men among the Reformed Methodists have generally maintained, that the same faith would produce the same effects it did in primitive times. They believe that the church has apostatized; that as all blessings given in answer to prayer are suspended upon the condition of faith, therefore, faith is the restoring principle. They dare not limit faith except by a "thus saith the Lord," and hence they believe that the sick are often restored to health in answer to their prayers. Another peculiar tenet which they maintain is, that it is possible for a believer to attain perfection in this world or complete sanctification of heart and life through faith in the atoning blood of the Lord Jesus Christ. They hold that the church of Christ is a spiritual body, and that members ought to be admitted into the church, not by subscribing certain doctrines, but by exhibiting clear evidence of the forgiveness of their sins, and the renewal of their heart. They are conscientiously opposed to war, both offensive and defensive, and also to slavery and slaveholding. An article has been added to their Discipline excluding all apologists for slavery from church membership.

Reformed Methodism was planted in Upper Canada in 1817 or 1818, and its introduction was signalized by a remarkable revival of religion. Both in Canada and the United States it has made steady progress; but it had no periodical organ until 1837, when the 'South Cortland Luminary' was started by

the New York Conference, in the first instance, and after a short time became the organ of the whole church. In 1839 this periodical changed its name to that of the 'Fayetteville Luminary.' In 1841 an association was formed between the Reformed Methodists, Society Methodists, and local bodies of Wesleyan Methodists, the object of which was harmoniously to co-operate, without, however, merging the various bodies into one church. By the terms of the association the name of the 'Luminary' was again changed to that of the 'Methodist Reformer,' which became the organ of the association, while the property of the periodical still belonged to the Reformed Methodists. After the organization of the Wesleyan Methodist Church in America in 1843, the subscription list of the 'Methodist Reformer,' by an arrangement on the association principle between the Reformed Methodists and the Wesleyans, was transferred to the periodical called the 'True Wesleyan,' published at Boston, Massachusetts, as a preliminary step to the union of the two bodies. Latterly the Reformed Methodists have become completely merged in the Wesleyan Methodist Church.

**METHODIST SOCIETY IN AMERICA (TITH).** This body of Christians was first composed of a small body of seceders from the Methodist Episcopal Church in the city of New York in 1820. The point on which the Secession arose, was the circumstance of the ruling preacher, so called, insisting on receiving the money collected in the different churches under his charge, through stewards of his own appointment, instead of by the trustees appointed according to law, and in accordance with the practice of the church in all time previous. In addition to this objectionable practice, the Seceders dissented from certain resolutions passed by the New York Annual Conference of ministers, to petition the legislature for a law recognizing the peculiarities of the church discipline, by which the whole property of the church would have been placed under the supervision and control of the body of ministers, who, according to their discipline from the bishop downwards, are to take charge of the temporal and spiritual business of the church. Having left the Methodist Episcopal Church, the Seceders erected a new place of worship, and a congregation of about 300 members was organized under the Rev. William M. Stilwell, who withdrew from the travelling connexion, and became the pastor of this new church. The brief history of the Methodist Society is thus stated by Mr. Stilwell: "In the course of the three years following their first formation as a separate body, they had erected two other places of worship, and formed a discipline, in which the general principles, as taught by the Methodists, were recognized; but in the government of the church there was a difference: 1. No bishop was allowed, but a president of each Annual Conference was chosen yearly, by ballot of the members thereof. 2. All ordained ministers, whether travelling or not, were allowed a

seat in the Annual Conferences. 3. Two lay delegates from each Quarterly Conference could sit in the Annual Conference, with the ministers. 4. No rules or regulations for the church could be made unless a majority present were lay members. 5. A preacher could remain with a congregation as long as they agreed. 6. Class meetings, love feasts, &c., were to be attended; the leader of each class being chosen by the members. 7. The property of the Societies to be vested in trustees of their own choice, and the minister to have no oversight of the temporal affairs of the church. They prospered greatly for a few years, when some of the preachers and people, being desirous to have a more itinerant connexion, thought it best to unite with a body of Seceders from the Methodist Episcopal Church, who held a Convention in Baltimore, and took the name of Protestant Methodist Church; since which the Methodist Society have not sought to enlarge their body so much, as to supply such congregations as may feel a disposition to enjoy a liberty, which the other bodies of dissenting Methodists, as well as the Methodist Episcopal Church, do not see fit to grant to the laity."

**METHODISTS (ROMISH).** This name was applied to certain Romish Controversialists in the seventeenth century, who arose in France, and attempted by ingenious sophistry to silence the Huguenots in argument. These Methodists are arranged by Mosheim under two classes. The first class attempted to foreclose the argument by demanding from the Protestants a direct proof of their doctrines, and calling upon them to adduce explicit declarations of the Holy Scripture. By this mode of conducting the argument, it was assumed at the very outset of the controversy, that the Church of Rome was an ancient church, and in possession of a system of doctrines which she had held unmolested for ages; and, therefore, the Protestants, being on this theory innovators in religion, the burden of proof lies upon them, and it behoves them to adduce not indirect and inferential, but direct and positive statements of the Bible in favour of their novel doctrines. To this class of Romish Methodists belonged Veron, Nilusius, and Peter and Adrian von Waldenburg. The second class of Controversialists of this kind refused to encounter the Protestants, by arguing with them on the various points in detail, but they sought to overwhelm them by urging certain great principles or general arguments involving the whole subject. One of the most dexterous reasoners of this class was the celebrated Peter Nicole, the Jansenist, and the illustrious Cardinal Richelieu. The most distinguished, however, of all these Romish Methodists was Father Bossuet, the author of the 'Histoire des Variations des Eglises Protestantes,' who lays it down as a fundamental principle, that whatever church frequently modifies and changes its doctrines, has not the Holy Spirit. The ingenious author seems to have been

blinded to the important fact, that the weapon which he had so carefully forged against Protestantism bore with equal, if not more, effect against Romanism. This is very ably and conclusively shown in a work entitled 'Variations of Popery,' compiled as an answer to Bossuet by the late Rev. S. Edgar, one of the ministers of the Presbyterian Church in Ireland.

METHODISTS (WELSH CALVINISTIC). This large and efficient body of Methodists dates its origin from 1735. A gentleman of Trevecca in Brecknockshire, by name Howel Harris, had entered one of the colleges of Oxford with the view of taking holy orders in the Church of England. Disgusted with the immorality and unprincipled conduct which then prevailed at that seat of learning, he left it and returned home. His own mind being deeply impressed with a sense of divine things, he began to visit from house to house in his native parish, pressing home upon the people the necessity of attending without delay to the things which belonged to their eternal peace. Not confining his labours to household visitation, he commenced public preaching. Crowds flocked to hear him, and many individuals, as well as whole families, were spiritually awakened. He now established a school at Trevecca, which was largely attended, and where the young were carefully instructed in the great truths of the gospel. Feeling that his labours for the good of both old and young met with the most encouraging success, he proceeded to establish meetings for religious conversation in various places; and thus commenced those Private Societies which have ever formed a prominent feature in the arrangements of the *Welsh Calvinistic Methodists*. Mr. Harris now devoted much of his time to preaching, being engaged in this important work three, four, and even five times a day. And his labours were eminently successful, multitudes being awakened, and not a few savingly converted. A spirit of opposition now arose against this devoted man. "The magistrates threatened to punish him; the clergy preached against him; and the common rabble were generally prepared to disturb and to pelt him." In the midst of persecu- tion, however, the cause continued to prosper, and in 1739, though he had laboured only four years, and that too single-handed and alone, he had established about 300 Societies in South Wales. The revival which had thus commenced among the Methodists attracted the attention of good men in all Christian denominations, and Mr. Harris's hands were eminently strengthened by the efficient assistance which he received from the Rev. Daniel Rowland of Llan- goitho, Cardiganshire, whose popularity and eloquence attracted crowds from great distances to wait upon his ministrations. In a short time several pious ministers of the Establishment seceded and joined the Methodists. A considerable band of itinerant missionaries was now formed, who, with apostolic zeal, wandered from place to place throughout the principality, proclaiming the glad tidings of salva-

tion through a Redeemer. A revival of a most refreshing kind now took place among the different religious denominations; and the new sect daily rose in popularity and influence, being joined in seven years from its commencement by no fewer than ten ministers of the Church of England.

The first chapel built by the Welsh Calvinistic Methodists was erected in 1747 at Builth in Brecknockshire. In the following year two others were built in Carmarthenshire. The cause made steady progress in South Wales; but it was much hindered in North Wales by the keen opposition to which its ministers and adherents were exposed. Shortly after this time Providence raised up one who was made an eminent instrument in advancing the spiritual interests of large masses of the Welsh population. We refer to that devoted servant of Christ, the Rev. Thomas Charles of Bala, Merionethshire, to whose exertions and influence the Societies of Calvinistic Methodists in North Wales are chiefly indebted for their organization and present flourishing condition. Though in his early days he had experienced occasional serious impressions, it was not until his eighteenth year that he was brought to a saving knowledge of the truth, through the powerful preaching of Mr. Rowland. His thoughts were now turned towards the ministry, and having passed through the usual preparatory studies, he entered upon a curacy, the salary of which was only forty-five, and was afterwards reduced to thirty pounds. The fervent piety and devotedness with which he discharged the duties of the ministerial office gave great offence to many of the careless and ungodly among the people. On this account he was under the necessity of removing from place to place, and at length, in 1784, he resolved to leave a church which was fettered with so many forms, and to enjoy the free air and the open fields of Methodism. The Welsh principality was at this time one vast moral wilderness, and although, by the labours of Harris, Rowland, and the other Methodist preachers, much good had been effected, the most lamentable ignorance and ungodliness still pervaded the great mass of the people. A Bible could scarcely be found in any of the cottages of the peasantry, and in some parishes very few persons were able to read it. Such was the state of the principality when Mr. Charles commenced his labours in connexion with the Calvinistic Methodists.

The manner in which this faithful and earnest minister of Christ entered upon the wide field of Christian effort which was thus opened up for him, showed the comprehensiveness of his mind, and his anxiety to overtake the spiritual destitution of the country in a systematic way. He inquired into the moral statistics of the entire principality, and set himself to devise a system of spiritual machinery suited to the peculiar condition and habits of the people. On a strict examination into the whole matter he resolved to establish "circulating schools," which might be transplanted from one place to another at the end of

a definite period, say nine or twelve months. Two serious difficulties, however, presented themselves, the want of money and the want of teachers. But Mr. Charles could not easily be deterred by any obstacles from carrying out his benevolent plans. He trained the first teachers himself, and went to England, where he succeeded in raising a considerable sum towards defraying the expenses of his project. The mode in which he managed to establish his circulating schools, and the benefits which accrued from them, he afterwards described thus: "In my travels through different parts of North Wales about twenty-three years ago, I perceived that the state of the poor of the country in general was so low as to religious knowledge, that in many parts not one person in twenty was capable of reading the Scriptures, and in some districts hardly an individual could be found who had received any instruction in reading. I found then and still do find daily proofs of the ignorance of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another; to instruct the poor in reading, and in the first principles of Christianity by catechising them. This work began in the year 1785. At first only one teacher was employed. As the funds increased, so in proportion the number of teachers was enlarged, till they amounted to twenty. Some of the first teachers I was obliged to instruct myself; and these afterwards instructed others sent to them to learn to be schoolmasters.

"The fruits of these circulating schools are our numerous Sunday Schools all over the country: for without the former, we could not have found teachers to carry on the latter. Although, through the present general prevalency of Sunday Schools, conducted by gratuitous teachers, the circulating schools are not so much wanted as formerly, yet I still find we cannot go on without some of them. There are yet many dark places in different parts of the country, where none are found able or willing to set up Sunday Schools. My only remedy therefore is, to send there the circulating schools, with a view of raising up by degrees Sunday Schools to succeed them, and to keep on the instruction after they are removed. Besides, I find it absolutely necessary that the circulating schools should occasionally revisit those places where the Sunday Schools are kept, to revive them and reanimate the teachers and people in the work of carrying them on; else, in time, they gradually decline in country places, where the children are scattered far from one another. So that now I constantly employ from six to ten teachers; and several more might be usefully employed did

our finances enable us to engage an additional number."

The schools were soon highly appreciated by the people. Both parents and children in many cases eagerly availed themselves of the opportunity thus afforded of obtaining instruction. The Sunday Schools in particular proved a singular blessing to multitudes of children, and through them to their parents. At Bala in 1791, the Sunday Schools were made instrumental in giving rise to an awakening. Seasons of revival indeed were experienced in different parts of the country; and it is remarkable that there was something of a periodical character in many of these awakenings, for several of them occurred at the interval of seven years.

In 1799, a religious periodical entitled 'The Spiritual Treasury,' was started by Mr. Charles, which, as the people had now acquired a taste for reading, was intended to supply them with interesting and useful information, wholly of a religious nature. Hitherto there had been a lamentable scarcity of Bibles in North Wales in the vernacular language, and the desire of supplying this want led to the formation in 1804 of the British and Foreign Bible Society. No sooner was this invaluable institution organized, than it issued an edition of Welsh Bibles and Testaments, which were eagerly received throughout the Principality as a boon of the most precious kind. For several years longer, Mr. Charles continued to prosecute the work of a laborious minister and evangelist, but in 1814 his labours were brought to an end, and the country was called to mourn the loss of one of its greatest benefactors, one who had done more than almost any other man to advance the cause of the Redeemer in North Wales.

In the organization of the Welsh Calvinistic Methodist Society, Mr. Charles took an active and prominent part. At an Association held at Bala in 1790, he drew up certain Rules for conducting the Quarterly Meetings of the North Wales Association, consisting of the preachers and leaders; which Rules form the basis of the present system of church government of the whole Society. In 1801, 'Rules of Discipline' were first published, laying down the order and form of the church government and discipline. To these were added several regulations in 1811, which were framed chiefly with the view of rendering the denomination permanently independent, in its organization and ministry, of the Established Church.

In 1823 the Welsh Calvinistic Methodists adopted and published a Confession of Faith, which was unanimously agreed upon at the Associations of Aberystwith and Bala. The doctrines of this Confession are decidedly Calvinistic, and accord with the Thirty-Nine Articles and the Westminster Confession in all the essential points of Christian doctrine and practice. Their church government is neither Episcopalian on the one hand, nor Congregationalist on the other, but approaches somewhat to

the Presbyterian form. The private Societies are subordinate to the Monthly Meetings, and these again to the Quarterly Associations, at which the general business of the body is transacted. Their preachers itinerate from one place to another, and being rarely men of education, they are generally dependent on some secular employment for their subsistence.

In the course of the revivals which occurred so frequently in Wales during the last half of the eighteenth century, the practice seems to have been occasionally followed of "jumping, accompanied by loud expressions of praise, during the solemnization of public worship." (See JUMPERS.) This practice, however, has never been encouraged by the preachers of the Connexion, but is affirmed to be "a mere accident or non-essential of Welsh Calvinistic Methodism;" and it is now of rare occurrence, though the members of the Connexion have not given it a direct opposition. Of late years the Welsh Methodists have turned their attention towards the importance of an educated ministry. Accordingly in 1737 a college for the purpose of training theological students was established at Bala, and in 1842 another was established at Trevecca.

The ministers of the Connexion are selected by the private Societies, and reported to the Monthly Meetings, which examine them as to their qualifications, and permit them to commence on trial. A certain number only who must previously have been preachers for at least five years, are ordained to administer the sacraments, and this ordination takes place at the Quarterly Associations. The preachers are expected each to itinerate in a particular county; but generally once in the course of a year they undertake a missionary tour to different parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. Some have a stated stipend.

The number of chapels returned at the Census of 1851 as pertaining to the Welsh Calvinistic Methodist body, amounted to 828, containing accommodation for 211,951 persons. In 1853 the number in ministers was reported to be 207, and that of preachers 234, while the number of communicants was stated to be 58,577.

In 1840, this active and energetic body of Christians formed an association for sending missionaries to the heathen, and towards the end of that same year a mission was commenced among one of the hill-tribes in the north-east part of Bengal. They have also a mission station in Brittany, south of France, the language of that country being a sister dialect of the Welsh; and they have besides a mission to the Jews. The operations of the Home Mission of this denomination are carried on among the English population inhabiting the borders between

England and Wales. There are several Societies in England belonging to the Connexion, for instance, in London, Liverpool, Manchester, Bristol, Chester, Shrewsbury, whose worship, public and private, is performed in the Welsh language. There is also a small congregation among the Welsh miners in Lanarkshire in Scotland, who have the gospel preached to them in their own language. In some parts of Wales, and on the borders of England where the English language is most prevalent, worship is conducted in that tongue.

**METHODIST (THE TRUE WESLEYAN) CHURCH IN AMERICA.** This Methodist body was constituted at a convention held at Utica, New York, on the 31st May 1843. The convention was composed of ministers and laymen who were summoned to meet for the purpose of forming a Wesleyan Methodist Church free from bishops, intemperance, and slavery. After a lengthened and harmonious deliberation, a Discipline was drawn up, called "the Discipline of the Wesleyan Methodist Church in America," granting to all men their rights, and making them free and equal according to the Word of God, and the preamble of the Declaration of Independence of the United States. They also organized six annual Conferences, including the chief portions of the Northern and Eastern States. This church thus differed in several points from both the Episcopal and Protestant Methodist Churches. From the former, it differed in holding that all elders in the church of God are equal, and from the latter, in disowning all connection with slavery as it exists in America. The Articles of Faith maintained by this Christian denomination are in accordance with those held by orthodox churches generally. The six Conferences of which it consists, include about 300 ministers and preachers who itinerate, and upwards of 300 other ministers and preachers to whom stations have not been allotted, and about 20,000 communicants.

**METHODISTS (WESLEYAN),** a very large, energetic and influential body of Christians, originated by a great religious movement which commenced at the beginning of the second quarter of last century. John Wesley, the founder of Methodism in England, was born at Epworth in Lincolnshire in 1703, his father being rector of that parish. While yet a child he experienced a remarkable providential deliverance, having narrowly escaped from destruction in the flames of his father's house, which was on fire. This Divine interposition in his behalf made a deep impression on his mind, which seems never to have been effaced during life. The first rudiments of his education were received from his mother, who was the daughter of the Rev. Dr. Amesley, an eminent nonconforming minister; and it is highly probable that from this devoted Christian woman he imbibed those religious principles and feelings which throughout his whole life so eminently characterized him. At the age of eleven he was sent to Charter House





*John Wesley*



school in London, where he signalized himself above his fellows by diligence and progress in his studies. Being destined for the church, he proceeded, along with his brother Charles, to the University of Oxford. After prosecuting his studies with the most exemplary diligence and success, John Wesley was ordained a deacon in 1725, and in the following year, he was chosen Fellow of Lincoln College, and obtained priest's orders. After assisting his father at Epworth for a short time, he returned to Oxford in 1729. Here the two brothers first began to exhibit that earnestness in religion which was ever after so marked a feature in their character. Associating themselves with a few of their fellow-students who were like-minded, they held meetings for prayer and religious conversation. The marked propriety and strictness of their behaviour made them objects of ridicule and reproach among the irreligious and ungodly, who were accustomed to taunt them with being *Methodists*, a name which was meant to indicate that they were precise and scrupulously attentive to religious duties and exercises. Among those who shared with the Wesleys in this obloquy were James Hervey and George Whitfield, to whose after-labours in their Master's cause, evangelical religion in England owes a deep debt of obligation.

John Wesley continued to reside at Oxford till the death of his father, which took place in 1735; and although his friends wished him to apply for the living at Epworth, which was in the gift of the chancellor, he declined to yield to their entreaties, however urgent. About this time an event occurred which opened up for him a wide sphere of usefulness in a distant land. A colony had just been founded by Governor Oglethorpe in Georgia, who, having concluded a treaty with the Creek Indians, was anxious to establish a mission among them. John and Charles Wesley were prevailed upon to undertake the management of the mission, and in October of the same year in which their father died, they left England for America. On reaching the colony they entered upon their missionary labours with much zeal, but unexpected obstacles were thrown in their way, and after spending two years in fruitless endeavours to carry the gospel to the Indians, they abandoned the mission and returned home in 1738. While resident in Georgia, however, John Wesley had become intimately acquainted with several settlers who belonged to the Moravian church, and in particular with David Nitschman, a bishop of that persuasion. The principles and practices of this interesting community attracted his special favour, and suggested doubtless to his mind many of those arrangements which he afterwards laid down for the regulation of the Methodist Societies.

The intercourse which John Wesley enjoyed with the Moravians in Georgia led to more serious impressions of divine things than he had ever before experienced. He tells us that one thing he had learned by his mission to the Indians, that he who

had gone to America to convert others had never been converted himself. The anxiety which he now began to feel about his own personal state continued to agitate his mind throughout his voyage homeward; but through the instructions of Peter Böhler, a Moravian minister in London, he was enabled to exercise a simple faith in the merits and mediation of Jesus. He dated his conversion from the 24th of May 1738, and having obtained peace and joy in believing, he burned with ardent desire that others should become partakers of like precious faith. The momentary relief which he himself had obtained under the teaching of Böhler, led him to entertain the opinion which he afterwards delighted to proclaim of the possible instantaneousness of conversion—a doctrine which, as held by the followers of Wesley, only implies that they maintain the act of conversion to be sometimes, though not always, instantaneous.

John Wesley now sought access to the pulpits of some of the most evangelical ministers of the Establishment, and wherever he was permitted, he preached justification by faith in the Lord Jesus, which had now become his favourite doctrine. One after another, however, excluded him from their pulpits. Private meetings, accordingly, were forced upon him. About fifty persons agreed to meet once a-week in small companies or bands of from five to ten persons each for mutual conversation, with occasional love feasts. "The first rise of Methodism," says Wesley, "was in November 1729, when four of us met together at Oxford; the second was at Savannah in April 1736; the third at London on this day, May 1st, 1738."

A small society of earnest religious persons met in Fetter Lane, London, and of this little band Whitfield and the two Wesleys were members. To become still better acquainted with the rules and habits of the Moravian Brethren, John Wesley paid a visit to their settlement at Herrnhut in Germany. On his return to London, he and his followers were associated at Fetter Lane with the Moravians; but several Societies wholly composed of Methodists met in London, Bristol, and other places. Whitfield and Wesley now commenced outdoor preaching, and with the most wonderful success. Wherever they went crowds flocked to hear from their mouths the glad tidings of salvation through a Redeemer. In his diary, Wesley frequently mentions that thousands waited upon his ministry in the open fields, and although the service might commence amid annoyance and persecution, he generally succeeded ere long in subduing his audience to quietness and attention. Thus was Methodism at its first outset beset with difficulties and much opposition. But the great founder of the system was unwearied in his exertions to advance the good cause. For a time he took particular pleasure in co-operating with the Moravians, whose simplicity of faith and purity of life he had learned to admire. But

the more closely he examined the doctrines and precepts of the Brethren, his admiration diminished, and at length he became disgusted with their mysticism, their exclusiveness, and their tendency to Antinomianism. He therefore published a protest against their tenets and practices, and retired with his followers to the Foundry in Moorfields.

About the same time Wesley separated from Whitfield in consequence of a difference of opinion which arose between them on the subject of election. The Wesleys had for some time evinced a decided leaning towards Arminian views, while Whitfield entertained a strong partiality for Calvinistic sentiments. The contest was carried on with the utmost ardour, and even unseemly bitterness, on both sides, though not by the leaders in the controversy, at least by their subordinates. John Wesley was most unwilling that a rupture should take place, and to prevent such an unhappy result, he drew up certain statements in regard to the three disputed points, unconditional election, irresistible grace, and the final perseverance of the saints, hoping that both he and his opponents might still have it in their power to continue their united labours in the cause of Christ. The difference of opinion, however, was found to be such as to call for their friendly separation, which accordingly took place in 1740, without however diminishing the respect and esteem which Wesley and Whitfield entertained for each other.

Up to this period, the great founder of Wesleyan Methodism seems never to have contemplated the formation of a church or separate denomination of Christians. Strongly attached to the Church of England, he continued to minister within her pale as long as he was allowed to do so, and even when prevented from officiating in her pulpits, he recommended his followers to adhere to her doctrines and worship. In forming Societies, his primary wish seems to have been to gather together little bands of earnest Christian men, whose simple design was mutual edification. The Societies were at first accordingly separate and detached, with no other uniting bond than a common object or end. As they increased in number, however, certain regulations were framed for their guidance. These are regarded by the Wesleyan Methodists as binding upon the body to this day. In the preamble to the Rules, Mr. Wesley thus describes the origin of the Societies: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I should spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, viz., on Thursday in the evening. To these, and as many more as desired

to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them, and we always concluded our meetings with prayer suitable to their several necessities."

Methodism under Mr. Wesley now began to assume a regularly organized system. Money was collected; meeting-houses were built or rented in different places for the accommodation of the members of the United Society; and that each individual might be an object of careful instruction, the Societies were divided into classes of twelve persons, each class having its distinct superintendent or class-leader, whose duty is thus laid down. 1. To see each person in his class once a-week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort or exhort, as occasion may require; to receive what they are willing to give towards the poor, or towards the gospel. 2. To meet the minister and the stewards of the Society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

The only condition required of any person who wishes to be admitted into a Methodist Society, is, in the words of Wesley, "a desire to flee from the wrath to come; to be saved from their sins." Such a desire, wherever it truly exists, will of course manifest itself by its fruits, and accordingly those who in joining the Methodist Societies declare that they are animated by a desire for salvation, are expected to give evidence of it by the following traits of character and conduct:

"First, *by doing no harm*; by avoiding evil in every kind; especially that which is most generally practised, such as taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; i. e. unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God; as the putting on gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon the earth; borrowing without a pro-

bability of paying, or taking up goods without a probability of paying for them.

"It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—

"Secondly, *by doing good*; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible, to all men; to their bodies, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that, 'We are not to do good, unless our hearts be free to it.'

"By doing good, especially to them that are of the household of faith, or growing so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible diligence and frugality, that the gospel be not blamed; by running with patience the race set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world, and looking that men should say all manner of evil of them falsely for the Lord's sake.

"It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,—

"Thirdly, *by attending on all the ordinances of God*; such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting and abstinence."

Such were the general rules drawn up for the Methodist Societies by John and Charles Wesley. No formal creed was adopted, and persons of all denominations were welcome to join the body provided simply they were willing to conform to the regulations now stated. As yet it is quite plain that Wesley had no intention to form a separate sect. His whole feelings were in favour of the Church of England, and it would have afforded him peculiar satisfaction if the clergy of that church would have taken the members of the Methodist societies throughout the country under their spiritual oversight. The greatest coolness, however, was manifested on the part of the Established clergy towards Wesley and his followers. Hence the necessity arose for lay agency in order to secure the instruction and supervision of the converts. Pious and experienced men were accordingly selected to discharge this important duty. At first they were permitted only to expound the Scriptures in a plain familiar style; but in course of time lay preaching was reluctantly sanctioned. Thus there was sent

forth a large staff of zealous men, who proclaimed the glad tidings of salvation with such energy and success, that many new converts were added to the ranks of Methodism. Several clergymen also connected themselves with the movement, who, along with Wesley and a large body of lay assistants, carried on a regular system of open-air preaching, which was attended everywhere by immense crowds of eager and attentive hearers.

The rapid growth of the Methodist Society called for some further steps towards union and system. By the invitation of the Wesleys, therefore, the leaders were invited to meet in London, and in June 1744 the first Conference was held. See CONFERENCE (WESLEYAN). Hitherto the preachers had carried on their operations simply under the direction of Mr. Wesley, but without any intercourse with one another. But by uniting them in Conference they were enabled to adopt a regular and systematic arrangement. At the first Conference only six persons were present, of whom five were clergymen of the Established Church. With this small Convention originated a thoroughly organized ecclesiastical structure, which has proved itself one of the most potent influences in the religious history of England. The Methodist movement was now reduced to order. The country was divided into circuits, each with its assistant or superintendent. All chapels were conveyed to lay trustees; travelling preachers were allowed a stated sum for support, and regulations were laid down for the guidance of the different officers of the Society; all, however, being under the undisputed control of John Wesley, Charles, his younger brother, having withdrawn from the active management of affairs in consequence of his disapproval of lay-preaching.

The Conference met regularly every year, and one improvement after another was introduced into the system of Methodism according as peculiar circumstances seemed to demand. One point Wesley kept in view in all his arrangements, to prevent if possible the separation of the Societies from the Church of England. It was with the utmost reluctance that he deviated even in the slightest degree from church order. Even when the numbers of his adherents were very large, and their preachers had obtained great influence over the people, the sacraments were received only in the parish churches. Many years elapsed before the sacraments were administered, or pastoral authority exercised by the Wesleyan preachers. This of itself is a sufficient indication how unwilling Mr. Wesley was to dis sever his adherents from the Church of England, or to establish a separate and independent sect.

How rapidly the Methodists increased in number after the organization of the body, may be seen from the fact, that, in 1749, there were twenty circuits in England, two in Wales, two in Scotland, and seven in Ireland. In 1765 the circuits in England had increased to twenty-five, those in Scotland to four, and

those in Ireland to eight. Methodism had now become an important agency in reviving Christianity in England, and both in doctrine and discipline it had assumed a regular and consistent form, not by any preconceived plan on the part of Mr. Wesley, but simply by the leadings of Providence. "Our venerable Founder," says the Conference of 1824, "kept one end only in view,—the diffusion of scriptural Christianity throughout the land, and the preservation of all who had believed, through grace, in the simplicity of the Gospel. This guiding principle he steadily followed; and to that he surrendered, cautiously, but faithfully, whatever, in his preconceived opinions, he discovered to be contrary to the indications of Him whose the work was, and to whom he had yielded himself up, implicitly, as his servant and instrument. In the further growth of the Societies, the same guidance of providential circumstances,—the same 'signs of the times,'—led to that full provision for the direction of the Societies, and for their being supplied with all the ordinances of the Christian Church, and to that more perfect pastoral care which the number of the members, and the vastness of the congregations, (collected not out of the spoils of other churches, but out of 'the world' which 'lieth in wickedness,') imperatively required. Less than this, the demands of piety and conscience would not allow; more than those interests required, has not been aimed at. The object has, at no time, been to make a sect, but to extend the Christianity of the Scriptures throughout the land; not to give currency to a mere system of opinions, but to bring men everywhere under the effectual influence of the 'truth which is according to godliness;' and, in the degree to which God should give his blessing to these efforts, to fold the gathered flock from danger, and to supply to it wholesome and sufficient pasture. These, beloved brethren, are the principles which lead us to God alone, who has made us 'a people who were not a people,'—and which constantly remind us of the purposes for which we were thus gathered in His name, and that our only business on earth is to show forth the praises of Him, 'who hath called us out of darkness into marvellous light.'"

The year 1784 constituted one of the most important eras in the history of Wesleyan Methodism. It was at this period that, in order to secure the stability and government of the connexion after his removal, Mr. Wesley got a "Deed of Declaration" drawn up and regularly enrolled in the High Court of Chancery, which established a legal description or definition of the term "Conference of the people called Methodists." Without this legal instrument the Conference would have become, at Wesley's death, a complete nonentity in the eye of law. But another event which, by its importance and manifold bearings, signalized the year 1784, was, that, in the course of it, Mr. Wesley, for the first time, assumed and exercised the power of ordination in the case of Dr. Coke, whom he appointed superintendent of the Me-

thodist Societies in North America. In this act he was assisted by other ordained ministers; and in taking upon himself this power, though only a presbyter of the Church of England, he justified himself by an appeal to the exigencies of the case, many of his adherents in the southern provinces of North America being greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's Supper according to the usages of the Church of England. On the same principle, in 1787, three of the English preachers were ordained for Scotland.

Happily for the interests of Wesleyan Methodism, its founder lived till he had reached the advanced age of eighty-seven, and thus enjoyed the high privilege of seeing the cause which he had originated fully consolidated, and in vigorous operation, exercising an influence over the religion of the English people second only to that of the National Establishment itself. Wesley's death, in 1791, necessarily produced a great alteration in the relations of the people and the Conference. Throughout his life he had acted as the arbiter between these two parties, and such was the respect, and even veneration in which he was held, that his decisions invariably commanded instant and cordial submission. The Conference naturally imagined that after his death the power and authority which he possessed might safely be exercised by them; but there being no one now to moderate or restrain its exercise, considerable dissension existed from 1792 to 1797, when at length certain rules, a portion of which were called "The Rules of Pacification," were agreed to by the Conference, placing some limitation upon the power of the preachers, and increasing that of the people.

The death of the founder of Methodism was deeply deplored by the whole connexion. It was felt by multitudes to be the loss of their spiritual father. He was the final arbiter in all disputes which arose throughout the body, and even the Conference itself had been wont to bow with implicit submission to his will. No wonder, therefore, that the removal of such a man,—a man so universally honoured, respected, and beloved,—should have been mourned as an almost irreparable loss. And all the more deeply was his departure regretted, that no sooner was he withdrawn from them than the most painful dissensions broke out among his followers. Difficulties began to arise as to the rights of trustees over the chapels, and over the appointment of ministers; and a question was now agitated for the first time as to the right of the laity to participate in the spiritual and secular government of the body. It had been the anxious desire of Wesley throughout his life, to obviate any chance of a collision between the Methodists and the Established Church. No such delicacy, however, was felt by his followers after his decease. The people urged upon the Conference their "right to hold public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service in the Established Church."

And not only so, but the popular demands rose still higher. The members of the Methodist body were no longer contented with occupying the comparatively humble position of a Society, beyond which the ambition of their founder had never risen; they demanded that Methodism should be recognized as a church, ordaining ministers, dispensing sacraments, and administering discipline.

For several years the Methodist Societies were in a state of the utmost confusion and insubordination; and this was aggravated by an attempt, on the part of the travelling preachers, to exercise over the people the same power which Wesley had exercised during his life. Year after year the Conference had under their serious consideration the alarming state of matters in the body generally, and the necessity of discovering some efficient remedy. At length, in 1795, a Plan of Pacification was devised by the Conference, which, for a time at least, allayed the widespread discontent, by yielding to a certain extent to the demands of the people. Thus it was decided, that the ministerial office should no longer be limited in its duties to the preaching of the gospel, but should include also the dispensation of the sacraments, by those only, however, who were authorized by the Conference, and at such times and in such manner only as the Conference should appoint. In regard to the claims of the chapel trustees and the laity generally, the Plan of Pacification declared the absolute right of the Conference to appoint preachers, and the inability of the trustees to refuse their admission into the chapels. While thus resisting, to a certain extent, the demands of the trustees, the Conference formed a new court, for purposes of Discipline, consisting of all the preachers of the district and all the trustees, stewards, and leaders of the circuit; and before this court any accusation against a preacher could be laid, while it had power to suspend him from his office until next Conference, to whom the case must be referred.

The Plan of Pacification thus framed in 1795 continues in force among the Wesleyans down to the present day. The framework of Methodism was now set up, and the body thoroughly organized, though great numbers of its people still remained in communion with the Church of England. The following concise and comprehensive view of the entire system of Wesleyan Methodism is given by the Rev. R. Spence Hardy, in his 'Memorials of Jonas Sugden': "No one is regarded as a member of this church who does not meet in class. Each class consists of from twelve to twenty persons, who are under the care of a leader. They meet together every week to relate their spiritual exercises, and receive advices from the leader, commencing and concluding with singing and prayer, and, at the same time, a small sum is given towards the sustentation of the ministry. The class-meeting is regarded as the most precious and efficient of the arrangements peculiar to Methodism; its safeguard, its power, and

its hope. The leaders of each Society meet together weekly, and then pay in the contributions they have received to their own steward. Another meeting is held quarterly, of local preachers, leaders, stewards, and trustees of chapels, from all the Societies in the circuit, when the Society-stewards hand over the contributions from the classes to the circuit-stewards, through whom the ministers receive their stipend. A circuit comprises the portion of country under the care of the same ministers, who officiate alternately in all the chapels within its limits. They are assisted by local preachers, a useful and honourable class of men, who, without fee or earthly reward, preach the gospel on the Sabbath, but on the week-days follow a secular calling. They are more numerous than the ministers; there being at present in the Keighley circuit, three ministers and thirty-five local preachers. No minister can remain in the same circuit more than three years. Several circuits form a district, all the ministers and circuit-stewards of which meet together annually, for the transaction of business preparatory to the Conference; and the ministers, in a committee of their own, examine character, receive candidates for the ministry, and inquire into the spiritual state of each circuit, taking account of the number of members in Society. In England there are 439 circuits and 29 districts. The minister having charge of a circuit is called the superintendent; and of a district, the chairman. The highest ecclesiastical court is the Conference. It meets annually in one or other of the principal towns in England, and is attended by from three to five hundred ministers. At this time ministers are admitted and ordained; every minister's name in the whole connexion, in whatever part of the world resident, is read aloud, and relative to each the question is asked, if there be any objection to his character, and the representative of the district in which he lives must return an answer, founded on previous investigation, in each separate case; cases of discipline are examined; the ministers are appointed to the circuits in which they are to labour during the following year; each of the connexional Institutions and Societies passes under review; officers and committees are appointed; and all business is transacted that relates to the general interests of this branch of the Church of Christ. Previous to the sitting of the Conference, all matters connected with finance are arranged, in preparatory committees, composed of ministers and of the principal laymen in the Connexion. To the uninitiated stranger, Methodism may appear like a tissue of meaningless anomalies; but on a nearer acquaintance he would find that it is a wonderful system of nice adjustment and adaptation; in no other church is lay agency employed to the same extent, and yet in no other church are the ministers more independent of any influence that might deter them from the declaration of unwelcome truth, or the exercise of a godly discipline; and its efficiency is made manifest

in nearly every place in which its course is not obstructed by those who have previously rendered themselves amenable to the censure of its courts, or by the members of other churches who would seek to assimilate it to their own institutions."

Besides the Classes, to which the Wesleyan Methodists attach much importance as the very life of their system, there are also still smaller collections of four or five persons called "Bands," which were first established by Mr. Wesley in 1742. These little companies were instituted to afford an opportunity to the members of the Society of a more private and unrestrained confession to each other, in accordance with the Apostolic exhortation, "Confess your faults one to another." The persons forming each "band" are all of the same condition; either married women or single women, married men or single men. The rules of the "Bands" are (1.) That nothing spoken in the Society be spoken again; (2.) That every member submit to his minister in all indifferent things; (3.) That every member bring once a-week, all he can spare to a common stock. The four following questions are to be proposed to the members separately at every weekly meeting: 1. What known sins have you committed since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be a sin or not?

The classes attached to each Wesleyan chapel are termed as a whole, a "Society," which corresponds to a church or congregation in other denominations; and a number of Societies within a certain range are termed a "circuit." In each circuit there are two descriptions of preachers, regular and local. The regular are separated entirely to the work of the ministry, and are supported by the weekly and quarterly contributions of members in their classes, and the proceeds of what are called Quarterly Collections, made in every congregation once in three months. From one to four "itinerant preachers," as the regular ministers are called, are appointed for a term not exceeding three years in immediate succession to the same circuit. They are expected not to confine their ministry to one place, but to itinerate throughout the circuit. There are probably about 1,000 Wesleyan itinerant preachers in Great Britain. The local preachers follow a secular calling, and preach on the Sabbaths according to a plan which is laid down every quarter. The number of these local preachers is about 15,000.

The public worship of the Wesleyan body varies considerably in different places. In some, more especially of the larger chapels in London, and other large towns in England, the Liturgy of the Church of England is in regular use; while in many chapels the service is conducted wholly in an extemporary form. When the Liturgy is used, it is according to a revised form, which was prepared by Wesley for his adherents. The thirty-nine articles also of the

Church of England are reduced in the hands of the Wesleyans to twenty-five. The rite of confirmation is not practised by the body, but many parents belonging to the Connexion send their children to be confirmed by an English bishop. The Lord's Supper is usually administered according to the rubric of the Church of England. Love Feasts are occasionally celebrated; and a solemn Watch-night or midnight meeting at the close of each year is regularly observed. There is also a practice observed in the beginning of the year, called the "renewing of the covenant," when the members of the Society dedicate themselves anew to the Lord. The hymn-book forms an important element in the worship of the Wesleyan Methodists, and where instrumental music is used in any of their chapels, the utmost care is taken that the congregation be encouraged to join with heart and voice in singing the praises of God. A quarterly fast is enjoined to be kept by each member of the Society.

No feature of Wesleyan Methodism has given rise to more frequent and more violent disputes than the exclusively clerical composition of the Conference. Towards the end of the last century, when a love of change and an impatience of restraint was so strongly engendered by the French Revolution, a class of people arose among the followers of Wesley, who, enthusiastic for liberty, demanded that the laity should be represented in the Conference as well as the clergy. And this cry for popular rights was not only raised without, but also within the Conference, and under the leadership of Mr. Killam a secession on this account took place in 1796. The question as to the admission of lay-delegates was carefully discussed at the next meeting of Conference, and after mature deliberation it was decided "that they cannot admit any but regular travelling preachers into their body, either in the Conference or in district meetings, and preserve the system of Methodism entire; particularly the itinerant plan which they are determined to support." This decided refusal on the part of the Conference to allow the introduction of the lay element into their body, gave rise to the formation of a new society of Methodists, commonly known by the name of *Killamites*, or as they styled themselves, the **METHODIST (WESLEYAN) NEW CONNEXION** (which see).

The agitation of the subject of lay delegation, and the secession which followed, led the Conference to grant several concessions, handing over a portion of the authority which they themselves had hitherto exercised in financial and other secular matters, to the quarterly and district meetings. The laity were also admitted to a share in the exercise of discipline both in the matter of the admission and the expulsion of members. In consequence of these concessions, harmony was restored, and for thirty years peace reigned throughout the whole of the original Connexion. Every year the Wesleyans increased in numbers, and grew in influence and political importance. In

several public questions they took an active interest, more especially in the suppression of the slave trade, and in the emancipation of the slaves.

In 1827 a controversy arose, which gave rise to much unseemly contention. The trustees of a chapel in Leeds being desirous of introducing an organ, made application to the District Meeting for permission to do so, which, however, was refused. Accordingly, the Trustees appealed to the Conference, who reversed the decision of the District Meeting, and granted the request. A discussion now commenced throughout the Society on the question, whether the Conference possessed the right of overruling the decision of a District Meeting. About the same time the question was revived and keenly discussed as to the power of preachers to expel members from the Society; and as this power was both claimed and exercised by the preachers, several thousand members left the Connexion.

A still more serious secession took place from the Wesleyan Methodists in 1835, giving rise to the *Wesleyan Methodist Association*. This additional rupture arose out of the case of Dr. Warren, who, in consequence of his active opposition to some measures adopted by Conference, was suspended by the Manchester District Meeting. Against this sentence he appealed to the Court of Chancery, which decided against him, and affirmed the power of the District Meeting to suspend, and declared that in the circumstances they had acted legally. The Conference, in a formal resolution, recorded their fervent gratitude to the Great Head of the Church for the gracious interpositions of his providence in this decree of the Court of Chancery, "securing to the preachers appointed by the Conference the inalienable occupation of our pulpits; recognising the pastoral supervision and authority of the Conference as the supreme tribunal of Methodism, through the medium of its district committees, and affording the ample security of British law to the general economy of Wesleyan Methodism."

Not even by this third secession was the inherent strength or vitality of Methodism to any considerable extent diminished. The year 1839 was celebrated as the centenary of the Society, and during the hundred years which had passed since its foundation, the number of regular chapels had risen to the large number of 3,000, in addition to the numerous preaching stations where no chapels had been built. The ministers of the Wesleyan body were reported in that year to amount to 1,019, the local preachers to about 4,000, and the members to 296,801. Such is the vigour and efficiency of this compact body of Christians, that on the occasion of celebrating their centenary, they contributed a sum amounting to £216,000, which was expended in the erection of the Theological Institutions, the Centenary Hall and Mission House in London, and the Centenary Chapel in Dublin; the purchase of a Missionary

ship; the reduction of Chapel-debts to a large extent; the formation of the Education Fund for the extension of Day-schools, and of the Worn-out Ministers and Ministers' Widows Fund, with other important objects.

Amid all the rejoicings and congratulations of the jubilee year, however, new trials were preparing for Wesleyan Methodism. The idea very generally prevailed throughout the Societies that the legitimate influence which had once belonged to the Leaders' Meetings and the Quarterly Meetings was seriously abridged, and that the Conference, or rather a small party in the Conference, ruled with uncontrolled and despotic authority. The feelings of discontent and dissatisfaction which were entertained in many quarters, found vent in several tracts, which appeared at intervals between 1844 and 1848, under the name of the 'Fly Sheets.' These tracts, which were published anonymously, were evidently the production either of a member of Conference, or at all events of one who was acquainted with all its proceedings; and their chief object seemed to be not a change in the constitution of the Wesleyan body, but a change in the mode of its administration. Such severe and even scurrilous attacks as were contained in the 'Fly Sheets,' were fitted only to produce irritation in the minds of those whose proceedings were so freely canvassed, and the Conference therefore proceeded to take steps for the discovery of the persons who had been implicated in the preparation and publication of the 'Fly Sheets.' To facilitate the discovery of the guilty parties, the question was put to each of the suspected parties, whether he was the author of the obnoxious tracts. Three of the brethren declined to reply to the question, and were in consequence expelled, while two other ministers were censured and degraded from the office of superintendent, but not expelled. These prompt and decisive measures appeared for a short time to restore order and quiet throughout the Societies; but in the course of two years more the Conference found it necessary to expel another minister for countenancing the "unrighteous agitation." The general prosperity of the body, however, was unimpaired by all that had happened, the members actually admitted having increased by 9,000 in the year 1850, while 20,000 more had been taken on trial.

A serious crisis now seemed to be rapidly approaching. The agitation which had so long been spreading secretly among the people, found vent in numerous memorials to the Conference, which were only answered by an avowal of the determination of that court to adhere to the true principles of Methodism. Four hundred delegates from the discontented parties throughout the Kingdom held a meeting in London previous to the meeting of Conference, and when the supreme court assembled, petitions, with more than 50,000 signatures, were laid upon the table, praying for the redress of certain grievances, and the concession of certain rights. Finding that matters had

assumed an aspect so alarming, the Conference resolved to act with firmness, and, accordingly, with an unsparing hand, they cut off from all connexion with the Society every individual who had been in any way concerned in the meeting of delegates, and all even to the extent of whole classes and societies who had been accessory to those disturbances which were threatening the very existence of Methodism in England.

The Conference of 1851 conducted its proceedings in a spirit of undiminished firmness. The delegates again assembled and sought an interview with the supreme court, but were refused. Still a step in advance was gained, for several memorials having been presented from the disaffected, the Conference appointed a large committee of their number to "examine the suggestions contained in them, and to report on the same." The president was also authorized, if he saw fit, to invite a number of suitable laymen "to confer with them on the results to which they had attained." It was all the more necessary to adopt such conciliatory measures, the Connexion having lost in the course of the year the enormous number of 56,000 members by expulsion and secession.

With so large a body of members alienated from her communion in the course of a single year, the Wesleyan Methodist Church had now evidently reached a crisis in her history. But the Conference refused to be driven from the position they had taken up, and in their annual address they declared their determination "to hold the pastoral crook with steady and unflinching hand." Firmness, however, did not avail to check the growing dissatisfaction. A large assembly of members and office-bearers of the Society was held at Birmingham in December 1851, to deliberate upon "the present disastrous state of Methodism;" and on this occasion a document was signed by more than 700 trustees, leaders, and local preachers, containing a detailed enumeration of the grievances which it was expected the Conference would take steps to redress. Yet the agitation, far from being repressed, was as violent as ever when the Conference met at Sheffield in 1852, determined, although in the course of two years the Societies had lost 77,000, still to preserve the spirit of resistance by which it had hitherto been animated. The Declarationists, who had now reached the large number of 2,000, presented a respectful petition to the Conference praying to be heard by deputation. This request was refused, and the irritation thereby excited was aggravated by the circumstance that the President, while he had invited 745 laymen to meet with the Committee of Conference, had carefully excluded from the number every individual whose name was attached to the Birmingham declaration. By the conjoint labours of the Committee, and the laymen thus selected to deliberate along with them, several alterations were made with the view of conciliating the agitators.

But all was of no avail; the breach only became wider and wider as time rolled on. Another protest was issued in December 1852, denying "the right of itinerant ministers to excommunicate members without the sanction of the church or of its local officers; nor to depose officers without the sanction of their peers." "We cannot admit," it is added, "the right of either ministers, pastors, or others to select whom they please for special conference on matters upon which all are equally concerned. We cannot admit the right of any class of men to fetter all other classes in the church for the prevention of a free and honest expression of opinion on matters of church polity and discipline, put forth in a peaceable and godly manner." This protest, which was laid upon the table of the Conference at its meeting in 1853, was rejected, though the secession had been enlarged in the course of the previous year by the addition to its numbers of 10,000 Methodists.

The shock which the Wesleyan body has received of late years by the large secessions which have from time to time been thinning its ranks, shows the masculine strength and vigour of the Society, which after all continues to be one of the most powerful and influential religious denominations in England. The seceding bodies of Methodists are evidently disposed to maintain their position with firmness and perseverance; but none seem to push their distinctive principles to so great a length as the Wesleyan Reformers, a class of people which, though they have not assumed the form of a regular sect, hold opinions which are completely at variance with the fundamental principles of Wesleyan Methodism, as these are understood by the Conference. Thus they assert that the right of admitting members into the church, and excluding them from it, is vested only in the church-members, who are entitled to be present at all meetings in which the business of the church is transacted. They hold also that it belongs to the church to nominate and elect all office-bearers, and that the local courts should be independent of the Conference, and their decisions reckoned final. The Reformers still account themselves as Wesleyan Methodists, and instead of seceding from the Society and forming a new sect, they direct their whole efforts towards a complete change in the constitution of the original Connexion; and insist, as essential to the restoration of peace and harmony, that all preachers, officers, and members, who have been expelled in consequence of recent proceedings, should be restored. But although by the discussions of late years Wesleyan Methodism is calculated to have lost 100,000 members, or one-third of the whole, the Conference and the remnant body maintain that the proceedings of Conference have been thoroughly in accordance with the constitution of the Society as laid down in the poll-book, and besides, carry with them the warrant of Scripture. Such assumptions, of course, are strongly denied by the various seceding bodies, and the Conference is condemned as ex-



ercising a clerical despotism from which the mind of Wesley would have revolted, and which is thought at variance not only with special passages, but with the whole spirit and tenor of the Word of God.

The Wesleyan Methodist Society is rapidly repairing the losses it has sustained by the retirement and expulsion of so many of its members, the number at present in communion with the Society being, according to the latest accounts in Great Britain, 270,095, being an increase during the last year of 6,260. The number of ministers in Great Britain is reported on the same authority to be 1,295, and preachers on trial, 83. In Ireland the members are 19,287, the ministers, 107, and the preachers on trial, 18. "The Wesleyan missions were commenced in 1786, and were until 1813 confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coke, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coke had mainly raised the funds needed to carry on the Methodist Missionary operations. The additional evangelistic enterprise now entered upon made new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the Rev. Dr. Bunting, then stationed in Leeds, and sanctioned by several of the ministers in that town and neighbourhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Missionary fund was below £7,000; there were 70 Missionaries, and the number of members under their care was 18,747. Now, there are, according to the last returns, 114,528 accredited church-members, besides 6,922 on trial for membership, under the care of 632 Missionaries; and the income is £119,205 8s. 2d."

**METHODIST (WESLEYAN) ASSOCIATION.** The most frequent source of the dissensions which have agitated the Societies of the Wesleyan Methodists has involved the question, Where lies the power of expelling members from the body? Is it with the preachers solely? as the Conference affirms; or with preachers and class leaders jointly? as the movement party maintain. The controversies which have been raised upon this point have almost uniformly terminated in a secession. One of the most recent of these disputes led to the formation of the *Wesleyan Methodist Association*. In 1834 a discussion commenced as to the propriety of establishing a Theological Institution, and a minister, named Dr. Warren, having publicly expressed his disapproval of the measure, and published a pamphlet against it, was expelled from the Connexion by the District meeting at Leeds. Several parties who held and avowed similar sentiments were also cut off. Such summary proceedings, on the part of the local courts, led to a keen controversy throughout the Wesleyan Societies generally, affecting the government of the church. Matters had now assumed so threatening an aspect

that the Conference in 1835 took action on the subject. They refused to yield the point which they had always maintained, that the ministers have the exclusive power of passing sentence on convicted members; but at the same time they deemed it expedient to introduce certain limitations which tended to modify the disciplinary authority which they held as essentially belonging to the pastoral office. The limiting clauses enacted at this time professed to guard accused members against unfair treatment. Thus it was enacted (1.) That the sentence should not be pronounced till a week after the trial. (2.) That in difficult cases the superintendent should consult the leaders and others. (3.) That cases of proposed expulsion should be brought before the weekly meeting of preachers; and (4.) That an appeal should be allowed by either party to a "minor district meeting," composed of five preachers, two selected by the superintendent, two by the accused, the fifth being universally the chairman of the district. Other conciliatory measures were also passed by the Conference, which, however, left the entire government of the Connexion, at least in all essential matters, exclusively in the hands of the ministers. The movement party, therefore, having failed to obtain the reforms they sought, seceded, and in 1835 became a separate and independent Methodist Society.

The Wesleyan Methodist Association differs from the original Connexion neither in doctrine nor worship, but solely in constitutional arrangements. The principal peculiarities are thus stated in their own published 'Regulations': "The Annual Assembly (answering to the Old Wesleyan Conference) is distinguished by the introduction of the laity as representatives. It consists of such of the itinerant and local preachers, and other official or private members, as the circuits, societies, or churches in union with the Association (and contributing £50 to the support of the ministry) elect. The number of representatives is regulated by the number of constituents. Circuits with less than 500 members send one; those with more than 500 and less than 1,000 send two; and such as have more than 1,000 send three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for 'each circuit has the right and power to govern itself by its local courts, without any interference as to the management of its internal affairs.'"

It is a distinctive feature in the ecclesiastical government of the "Association," that in matters of discipline the laity are permitted to exercise more influence than in the original Wesleyan Connexion.

Accordingly, it is provided that "no member shall be expelled from the Association except by the direction of a majority of a leaders' society, or Circuit Quarterly Meeting." The Methodist Association has made rapid progress, and is now a large and increasing body. In 1857 there were in England ninety-three preachers. The members in England and Scotland were 20,873; in Wales, 250; in Ireland, 34; and on foreign stations, 1,185.

**METHODIST (WESLEYAN) NEW CONNEXION.** This large body of seceders from the Wesleyan Methodist Society owes its origin to the Rev. Alexander Killham. This Methodist minister, who was a native of Epworth in Lincolnshire, the birth-place of the Wesleys, first rendered himself conspicuous by claiming the right of the people to meet for worship in church hours, and to receive the sacraments from their own ministers. In a pamphlet which he published under the name of the 'Progress of Liberty,' he advocated warmly the necessity of the laity being admitted to a share in the government of the church. The expression of such opinions rendered him obnoxious to the Conference, who, in 1796, expelled him from the Connexion. A large number of Wesleyan Methodists, amounting to 5,000, sympathized with the sentiments of Killham, and his expulsion accordingly led, in 1797, to the formation of a separate body, called the New Connexion. The New agrees with the Old Connexion in doctrine, and in all its distinctive features. It has the same ecclesiastical machinery, including classes, circuits, districts, and the Conference. The chief difference between the two lies in the degree of power allowed in each communion to the laity. In the Original Connexion all authority is virtually vested in the preachers, who not only exclusively compose the Conference, but exercise the chief influence in the inferior courts. The New Connexion, on the contrary, admits in all its courts the influence of the laity, giving them a share along with the preachers in all matters of church government; candidates for membership must be admitted, not by the minister alone, but with the consent of the whole of the existing members; members cannot be expelled even on a charge of immorality, without the concurrence of a leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and both in District Meetings and the Annual Conference lay delegates to the same number as ministers are present, freely chosen by the members of Societies.

In 1847 the Jubilee of the New Connexion was celebrated, and in honour of the occasion a large sum of money was raised, which has to a great extent reduced the debt on their chapels, and thus removed a heavy incumbrance from their congregations. They have a Magazine published monthly, which has a circulation of several thousands; a 'Juvenile Instructor' for the use of the young, and a weekly newspaper called the 'Methodist Pilot,' which is the

organ of the denomination. At the Conference of 1857 there were reported as being in England 10 districts, 52 circuits, and 4 missions, 112 preachers, and 19,247 members; and in Canada 57 circuit preachers, and 4,405 members. Both in England and Canada this denomination is steadily on the increase.

**METHODIST (WESLEYAN) REFORMERS,** a considerable party of Methodists, who, though they have not formally seceded from the Original Wesleyan Connexion, nor formed themselves into a separate sect, occupy the position of a party who have been expelled by Conference from the Society, yet protest against their expulsion as illegal, and demand the restoration of all preachers, officers, and members, who have thus been, in their view, contrary to law and justice excluded. The proceedings of Conference which led to the formation of this party, took place in 1849, several ministers having been in that year expelled in consequence of their real or supposed connexion with the publication of a series of pamphlets called 'Fly Sheets,' in which some points of Methodist procedure were discussed in strong and, as it was deemed, scurrilous language. See **METHODISTS, (WESLEYAN.)** The chief point on which the complaints of the Reformers who sympathize with the expelled ministers turns, refers to ministerial authority in matters of church discipline. On this point their opinions are at complete variance with those of the Conference. In 1852 they published a 'Declaration of Principles,' which is as follows:

"(1.) That 'the Church of Christ is the *whole body* of true believers.'

"(2.) That Christ is head over all things to His church, and His Word the only and sufficient rule both of its faith and practice.

"(3.) That no rules or regulations should be adopted but such as are in accordance with the Holy Scriptures, and have received the full concurrence of the church.

"(4.) That the admission of members into the church, the exercise of discipline upon them, and their exclusion from the church, are rights vested solely in the hands of church members, to be exercised by them, either directly or representatively; and that it is the right of members to be present at all meetings for the transaction of the general business of the church.

"(5.) That the nomination and election of all office-bearers is the inalienable right of the church.

"(6.) That, while desirous of maintaining the connexional principle, we hold that all local courts should be independent, and their decisions affecting internal economy final.

"(7.) That any restriction upon discussion and free interchange of opinions on matters affecting the interests of the church is an unwarranted interference with its liberties and with the rights of private judgment.

“(8.) That preachers of the Gospel are not ‘lords over God’s heritage,’ for ‘one is your master, even Christ, and all ye are brethren.’

“(9.) That the restoration of all preachers, officers, and members who had been expelled in consequence of the recent proceedings of the Conference is essential to the future peace and prosperity of the Connexion.”

In accordance with these principles, they have set in operation a distinct machinery of Methodism, though still claiming to be considered not as a seceding body, but as Wesleyan Methodists who have been illegally excluded from the Society. The Census in 1851 reports 339 chapels as then in connection with the movement, but this gives a very imperfect idea of the real state of the Reforming party, which in its present state is calculated to include at least one-half of the 100,000 members which the Wesleyan Methodist Connexion has lost in consequence of the controversies which have successively agitated the denomination for many years past.

METHYMNÆUS, a surname of *Dionysus*, supposed to be derived from Methymna, which was rich in vines.

METONIC CYCLE. At the beginning of the Common Prayer Book of the English Church are several astronomical tables, most of them simply calculations of the day on which *Easter* will fall on any given year, as well as the moveable feasts which depend upon it. In the early Christian church, as we have already shown under the article *EASTER* (which see), disputes arose on this point between the Eastern and the Western Churches. The subject was brought under the consideration of the council of Nice in the fourth century, when they came to a decision on which the following rule was founded;—“Easter-day is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March; and if the full moon happens on a Sunday, Easter-day is the Sunday after.” Proceeding on this rule, it is necessary in the first instance to discover the precise time of the full moon, and to calculate accordingly. This would be an easy matter if the solar and the lunar years were exactly of equal length, since in such a case Easter would always fall on the same day. But the lunar year being shorter than the solar by eleven days, Easter must for a course of years always fall at a different time in each successive year. Accordingly, the council of Nice adopted the *Metonic Cycle*, which enabled them to calculate these changes with tolerable accuracy. From the high value attached to this cycle, its numbers were usually written in letters of gold in the calendar, and hence it was called the Golden Number.

METROPOLITAN, the bishop who presides over the other bishops of a province. In the Latin Church it is used as synonymous with an *archbishop*. In England, the archbishops of Canterbury and York are both Metropolitans. In the Greek Church it is

applied only to a bishop whose see is a civil metropolis. This, it is probable, was the earliest use of the word, those bishops being exclusively so termed who presided over the principal town of a district or province. The title was not in use before the council of Nice in the fourth century. What has been termed by ecclesiastical historians the Metropolitan Constitution, in all probability arose gradually in the Christian church. Proclaimed first by the Apostles in cities, Christianity was thence spread to the other provincial towns. Thus naturally the churches of a province came to constitute a whole, at the head of which stood the church of the metropolis, whose bishop would of course occupy an honourable place among the bishops of the province. The progress of the Metropolitan Constitution in the fourth century is thus detailed by Neander: “On the one hand, to the metropolitans was conceded the superintendence over all ecclesiastical affairs of the province to which their metropolis belonged; it was decided that they should convoke the assemblies of provincial bishops, and preside over their deliberations; but, on the other hand, their relation to the entire *collegium* of the provincial bishops, and to the individuals composing it, were also more strictly defined, so as to prevent any arbitrary extension of their power, and to establish on a secure footing the independence of all the other bishops in the exercise of their functions. For this reason, the provincial synods, which were bound to assemble twice in each year, as the highest ecclesiastical tribunal for the whole province, were to assist the metropolitans in determining all questions relating to the general affairs of the church; and without their participation, the former were to be held incompetent to undertake any business relating to these matters of general concern. Each bishop was to be independent in the administration of his own particular diocese, although he could be arraigned before the tribunal of the provincial synods for ecclesiastical or moral delinquencies. No choice of a bishop could possess validity without the concurrence of the metropolitan; he was to conduct the ordination; yet not alone, but with the assistance of at least *two* other bishops; and all the bishops of the province were to be present at the ordination of the metropolitan.”

The rise of the authority of Metropolitans seems to have taken place without any distinct interference on the part of the church. The council of Nice was the first to give an express deliverance on the subject, particularly with reference to the Alexandrian church. The sixth canon of that council ran in these terms: “Let the ancient custom which has prevailed in Egypt, Libya, and Pentapolis, that the bishop of Alexandria should have authority over all these places, be still maintained, since this is the custom also with the Roman bishop. In like manner, at Antioch, and in the other provinces, the churches shall retain their ancient prerogatives.” This canon refers evidently not to the ordinary per-

son of a Metropolitan, but to a peculiar dignity or rank which seems to have been awarded to Alexandria, along with Rome and Antioch, the three great capital cities of the Roman Empire—a rank which was afterwards recognized under the name of PATRIARCHS (which see). It is not improbable that the power of the Metropolitans would have become excessive had it not been checked by the rise of the patriarchal system, which, though its foundation was laid before the fourth century, was not fully developed until the middle of the fifth. The appointment of patriarchs gave to the Metropolitans a subordinate place. But what tended above all to weaken the Metropolitan constitution was the disorganization of the Roman Empire by the descent of the barbarous tribes upon Italy. This, of course, introduced confusion into the limits of Metropolitan provinces. Difficulties also arose to prevent the redistribution of ecclesiastical provinces, which had thus become necessary for the maintenance of the Metropolitan system. A revival, indeed, of the Metropolitan authority was attempted by Pepin and Charlemagne; and it took effect in France and Germany with certain limitations and restrictions. But this institution, though on a reformed footing, never took firm root in the new states; partly in consequence of the dominant power of the sovereign, and partly in course of time, because it was overshadowed by the rising power of the Pope. Thus the Metropolitans gradually lost their power over the diocesan bishops of their provinces, and became little more than their titular superiors. Many of the bishops, accordingly, were quite prepared to throw off their authority, more especially as they were frequently chargeable with an unjust interference in diocesan affairs. In such a state of matters, the principles of the false decretals were the more readily adopted, as these laid down the doctrine that it belonged to the Pope alone to take cognizance of affairs in which bishops were concerned.

The Metropolitan power now underwent a rapid decline: and ere long the Metropolitans were placed merely in the position of papal delegates, and only retained so far as they promoted the interests of the Roman see. "The popes often, at pleasure," says the Rev. J. E. Riddle, in his *History of the Papacy*, "interfered with their ancient right of consecrating provincial bishops. As late as the eleventh century, this was regarded as the indefeasible right of Metropolitans, which could not be questioned or disturbed. Even Gregory VII., although he consecrated some provincial bishops under peculiar circumstances and as exceptional cases, made no attempt to invade the right of Metropolitans in this respect; so that, for example, when Robert entreated him to consecrate a new bishop of Malta, he wrote back word to him, that he must first show him that Malta did not belong to the Metropolitan province of Reggio, since in that case he would be unable to comply with his request, inasmuch as by so doing he would be infringing the right of the archbishop, and give

inexcusable offence to all his brethren the bishops. Under the successors of Paschal II., however, it became a common practice for bishops elect to run to Rome for consecration from different provinces; and the Popes now began to perform the ceremony without even offering an apology to the Metropolitan for so doing. The right of Metropolitans to consecrate provincial bishops was not denied; but as soon as it was maintained that the right belonged also to the Pope, 'from the fulness of his power,' it was, to a great extent, taken practically out of their hands. Some Metropolitans sought to indemnify themselves for their loss by exercising an immediate jurisdiction within the dioceses of their provincial bishops; but the bishops found themselves protected from this invasion by Rome; and such attempts at immediate jurisdiction were expressly prohibited by Innocent III."

MEVLEEVES, the most remarkable of the rigid orders of Mohammedan monks. A thousand and one days is the mystic number prescribed by the noviciate, and the candidate receives his preliminary training in the kitchen of the convent. During his noviciate he is called "the scullion," and he is presented by the head-cook to the abbot or superior for admission into the order. The cook assists at the ceremony of initiation, holding the head of the novice while the superior pronounces some verses over him: a prayer is then chanted, after which the chief or abbot places upon the head of the novice the cylindrical cap worn by the Mevlevics; the candidate then sits down beside the cook, while the superior pronounces a form of admission, enumerates the duties incumbent upon him in connection with the order, and recommends the new member to the prayers and wishes of his brethren.

The doctrines of this order of Moslem monks are chiefly those of the Persian SUFIS (which see). In accordance with their extravagant opinions they have adopted not only new, but even forbidden practices. Thus music and dancing were strictly prohibited by the Prophet; but the Mevlevics insisted that the exercise of these in a mystic sense was an acceptable form of devotion. The mystic dances of the Mevlevics differ from those of other orders of Mohammedan monks. They are thus described by Dr. Taylor in his *History of Mohammedanism*: "Nine, eleven, or thirteen of the fraternity squat down on sheep-skins in a circle; the floor of the dancing-room is circular, its design being manifestly borrowed from a tent. They remain for nearly an hour perfectly silent, with their eyes closed, as if absorbed in meditation. The president then invites his brethren to join in reciting the first chapter of the Koran, 'to the honour of God, his prophets, especially Mohammed, the saints, Mohammed's wives, disciples, and descendants, the martyrs, the Khaliphs, the founder of the order, &c.' Prayers are then recited in chorus, and afterwards the dance begins. All quitting their places at the same time, rage themselves on the left of

their superior, and slowly advance towards him, with folded arms and downcast eyes. When the first of the Dervishes comes nearly opposite the president, he salutes, with a low bow, the tablet in the wall over his head, on which is engraved the name of the founder of the order; he then with two springs gets to the right side of the president, and having humbly saluted him, begins his dance. This consists in turning on the heel of the left foot, with closed eyes and extended arms, advancing slowly, and making as it were insensibly the round of the apartment. He is followed by the second and third Dervishes; after which all begin spinning on the foot, and moving round, taking care to keep at such a distance that they may not interfere with each other's motions. This fatiguing process continues two hours, interrupted only by two brief pauses, during which the Superior chants some short prayer. When the performance draws toward a close, the Superior joins in the dance, and the whole concludes with a prayer for the royal family, the clergy, the members of the order, and the faithful throughout the world."

The Mevlevies are the best endowed of all the orders of Moslem monks; yet they use only the coarsest fare and the plainest raiment, while they distribute their superabundant revenues to the poor. These Mevlevies or Maulavies are the *Dancing Dervishes* of Turkey, who date their origin from the early part of the thirteenth century. They chiefly consist of the higher class of Turks, and have a large monastery at Galata, and another at Teonium.

**MEXICO (RELIGION OF ANCIENT).** Before the arrival of Columbus and the Spaniards in South America, Mexico formed the most powerful and populous, and with one doubtful exception, the most civilized empire of the western world. The traditions of the Toltecs, handed down by the Aztecs or Mexicans proper, inform us that they migrated from an unknown country called the primitive Tlapallan, about A. D. 544, and advancing southwards settled in Mexico about A. D. 642. The Mexicans proper, issuing from the far north, did not reach the borders of Anahuac till the beginning of the thirteenth century, and only fixed their habitation near the principal lake in 1325. At the beginning of the sixteenth century, just before the arrival of the Spaniards, the Aztec dominion reached across the continent from the Atlantic to the Pacific. In regard to the religion of the ancient Mexicans, the question has been raised, whether they were worshippers of many gods or of only one God. One thing is certain, that they had a general name for the Divine Being whom they termed *Teo-tl*. The kindred word *Teotl* was used by the aboriginal population of Nicaragua to denote both the superior gods and also the Spaniards. That the *Teo-tl* of the Mexicans was the invisible, incorporeal Being, the Supreme Spirit, the Cause of causes, and the Father of all things, is plain from the fact that he was identified with the *Teo-tl* or

sun-god. This one God of highest perfection and purity was only recognized by superior minds, but never worshipped by the great mass of the people. Hence Mr. Prescott remarks, "The idea of unity, of a being with whom volition is action, who has no need of inferior ministers to execute his purposes—was too simple or too vast for their understandings; and they sought relief as usual in the plurality of deities, who presided over the elements, the changes of the seasons, and the various occupations of man."

The chief divinities of the ancient Mexicans were thirteen in number, at the head of whom stands *Tezcatlipoca*, almost equal in rank with *Teo-tl*, the Supreme Being, and his name being interpreted "shining mirror," he is represented on the monuments, and in the paintings, as encircled by the disc of the sun. It is not improbable, indeed, that this deity was an impersonation of the generative powers of nature, and hence the Mexican legend represents him as united to the primitive goddess, and first woman *Chilucacahuatl*, who is always accompanied by a great serpent. The highest emblem of *Tezcatlipoca* was the sun, and annually, in the month of May, a human being, in the vigour of youth and of unblemished beauty, was offered up in sacrifice, and the heart of the victim still palpitating was plucked from his bosom, held up towards the sun, as if to propitiate him, and then thrown down before the image of the great divinity, while the people were engaged in solemn worship. The national divinity, however, of the Aztecs or Mexicans proper, was the terrible *Huitzilopochtli*, whose name Müller derives from *huitzilin*, a humming-bird, and *opochtli*, on the left; and in accordance with this name his gigantic image had always some feathers of the humming-bird on the left foot. This was the mighty warlike god who was recognized as the guardian of the country, which seems to have received the appellation *Mexico*, from one of his titles, *Mexicilli*. His wife was called *Teoyaniqui*, from *miqui*, to die, and *teoyao*, divine war, because she conducted the souls of warriors, who died in defence of the gods, to the house of the sun, the Elysium of the Mexicans, where she transformed them into humming-birds. "The numerous altars of *Huitzilopochtli*," says Mr. Hardwick, in his 'Christ and other Masters,' "reeked continually with the blood of human hecatombs, and that in cities where, amid some cheering gleams of moral sensibility, the conquerors found no lack of goodly structures and of graceful ornaments, to indicate the progress made by the ferocious Aztec in the arts of social life. These desperate efforts to secure the favour of the gods by offering human victims were indeed by no means limited to ancient Mexico; for all the wild tribes of America had been wont from ages immemorial to sacrifice both children of their own and prisoners taken in their savage conflicts with some neighbouring people. Acting also on the rude belief, that such oblations would conduce to gratify the animal wants of their divinity, as well as to ap-

please his wrath, they had contracted the vile habit of feasting on the remnant of these human sacrifices, and at other times proceeded to indulge in the most brutish forms of cannibalism. But when the Aztec rule eventually prevailed in every part of Anahuac, the sacrificing of all foreign enemies became a still more solemn duty. We are told that 'the amount of victims immolated on its accursed altars would stagger the faith of the least scrupulous believer;' while cannibalism, that dark accompaniment of human sacrifice in almost every country, was in Mexico peculiarly rife, and from the partial efforts to disguise it, had become peculiarly revolting."

The enormous extent to which human sacrifices were offered to the national god, appears from the startling fact, that 136,000 human skulls were found by the companions of Cortés within the temple of *Huitzilopochtli*. Such was the importance attached to the favour and protection of this deity, that, in the migrations of the Aztec tribes, a wooden image of the god was carried on the shoulders of four priests.

The water-god of the ancient Mexicans was *Tlaloc*, on whose altars children were usually offered. To his wife, Chalchinea, all infants were presented immediately after birth for purification. One of the most important divinities, however, of the Aztec pantheon, was *Quetzalcoatl*, who appears, indeed, to have been worshipped at an earlier period by the *Toltes*. His birth is said to have been miraculous, and he was destined to become the high-priest of Tula, the metropolis founded by the Toltees when they passed into Mexico. Great were the benefits which he conferred upon the nation, constructing an equitable code of laws, reforming the calendar, instructing the people in the arts of peace, and setting his face against all war and bloodshed. This was the golden age of Anahuac, when all was prosperity, and comfort, and peace. But such a state of things was of short duration. The god *Tezcatlipaca* directed all his efforts towards undoing all that *Quetzalcoatl* had accomplished, and compelled him to quit the scene of his benevolent labours. On his departure he wandered towards Cholula, where, for some years, he carried out his plans for the civilization and improvement of the people. It was at this place that he was first worshipped as a god, a temple being dedicated to his honour. He appears to have been a personification of natural energies, and his symbols were the sparrow, the fire-stone, and the serpent. He was worshipped by all persons concerned in traffic. Forty days before the festival of the god, the merchants purchased a beautiful slave, who, during that time, represented the deity, and was obliged to assume an appearance of mirth, and to dance and rejoice while devotees worshipped him. On the feast day they sacrificed him to *Quetzalcoatl*. At Cholula this deity was worshipped in a manner somewhat different, five boys and five girls being sacrificed to him before any martial expedition was

entered upon. It appears from the monuments that the Mexicans exhibited their deities in temples under the symbols of serpents, tigers, and other fierce and destructive animals, which inspired the mind with gloomy and terrible ideas. They sprinkled their altars with human blood; sacrificed in the temples every captive taken in war, and employed various other means to appease the vengeance of their angry deities.

MEXITLI, one of the principal gods of the ancient Mexicans. See preceding article.

MEZUZZOTH, schedules for door-posts among the modern Jews. A *Mezuzza* is a piece of parchment on which are written, Deut. vi. 4—9, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates;" and xi. 13—20, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit: and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." The parchment is rolled up with the ends of the lines inward, the Hebrew word *Shaddai* is inscribed on the outside, and the roll is put into a cane or a cylindrical tube of lead, in which a hole is cut, that the word *Shaddai* may appear. This tube is fastened to the door-post by a nail at each end. The fixing of it is preceded by the repetition of the following benediction: "Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to fix the *Mezuzza*." The most minute injunc-

tions are given by the Rabbies as to the skins from which the parchments are to be made, the ink to be used, and the form observed in writing, the mode in which the parchment is to be inserted in the case, and the houses and rooms to the doors of which Mezuzzoth are to be affixed. It is believed that Mezuzzoth ought to be fixed on all the doors of dwelling-houses, whether parlours, bed-rooms, kitchens, or cellars, on the doors of barns, or store-houses, and on the gates of cities and towns. The Mezuzza is generally placed on the right hand of the entrance, and those who are deemed the most devout Israelites often touch and kiss it as they pass. The synagogue being a house of prayer, and not of residence, requires no *Mezuzza*.

MEZZACHULIANS, a Mohammedan sect who are represented as having believed that those who have any knowledge of God's glory and essence in this world, may be saved, and are to be reckoned among the faithful.

MIAS, temples for the worship of the CAMIS (which see) in Japan. They are usually built upon eminences, in retired spots, surrounded by groves, and approached by a grand avenue, having a gate of stone or wood, and bearing a tablet of a foot and a-half square, which announces in gilded letters the name of the *Cami*, to whom the temple is consecrated. So imposing an entrance might lead to the expectation of the inner temple being a correspondingly splendid structure, but within, we are told, "there is usually found only a wretched little building of wood, half hid among trees and shrubbery, about eighteen feet in length, breadth, and height, all its dimensions being equal, and with only a single grated window, through which the interior may be seen empty, or containing merely a mirror of polished metal, set in a frame of braided straw, or hung about with fringes of white paper. Just within the entrance of the enclosure stands a basin of water, by washing in which the worshippers may purify themselves. Beside the temple is a great chest for the reception of alms, partly by which, and partly by an allowance from the Dairi, the guardians of the temples are supported, while at the gate hangs a gong, on which the visitant announces his arrival. Most of these temples have also an antechamber, in which sit those who have the charge, clothed in rich garments. There are commonly also in the enclosure a number of little chapels, or miniature temples, portable so as to be carried in religious processions. All of these temples are built after one model, the famous one of *Isje*, near the centre of the island of Nipon, and which within the enclosure is equally humble with all the rest."

MICAH'S IMAGES. See TERAPHIM.

MICHAEL, one of the chief angels mentioned both in the Old and New Testaments. The Jewish Rabbies taught that he presided over the rest of the angelic host, and in proof of it they quoted Dan. x. 13, where he is termed "one of the chief princes." They

represented him as the leader of that class of angels which is stationed on the right hand of the heavenly throne, and they ascribe to him in their writings many wonderful actions. The Mohammedans regard Michael as the patron of the Jews, who fights against God's enemies.

MICHAEL (ST.) FESTIVAL OF. See GABRIEL (ST.) and MICHAEL (ST.) FESTIVAL OF.

MICHAPOUS, a name given by some tribes of the North American Indians to the Supreme Being. They had some conception of a Deluge, and believed that Michapous created heaven, and afterwards all the animals, whom he placed upon a bridge laid over the waters. Foreseeing that his creatures could not live long upon the bridge, and that his work would be imperfect, he applied to *Michinsi*, the god of waters, and wished to borrow from him a portion of land on which his creatures might settle. The water god denied his request, whereupon he sent the beaver, the otter, and the musk-rat to search for earth at the bottom of the sea; but he was only able to obtain, by means of the musk-rat, a few particles of sand, with which he constructed first a high mountain, and then the whole terrestrial globe. A spirit of discord arose among the animals, and Michapous in anger destroyed them, forming men out of the corrupted carcasses of the animals. One of the human beings having separated from the rest, discovered a hut in which he found Michapous, who gave him a wife, and pointed out the duties of both. Hunting and fishing were to be the employments of men; the kitchen and the cares of the household were allotted to the woman. He gave mankind power over the animals, and warned them that they must die, but that after death they would pass into a state of happiness. The men lived happy and contented for some centuries, but the men having greatly multiplied, it was necessary to seek for a new hunting country. Discord and jealousy broke out at length among the huntsmen, and hence the origin of war. In this myth the Diluvian predominates over the Cosmogonic element.

MICHE, the name of a priest of the god *Promo* of the ancient Slavonians.

MICHINSI, the god of the waters among some tribes of the North American Indians.

MICROCHEMI, the Proficients, one of the three ranks or degrees of the monks of the Greek church. See CALOYERS.

MICTLANTEUCTLI, the ruler of the infernal regions, in the mythology of the ancient Mexicans, who with his wife *Mictlanhuatl* were objects of great veneration.

MIDGARD, the mid-sphere or habitable globe of the ancient Scandinavian cosmogony. "According to Eddaic lore," says Mr. Gross, "it is necessary in order to form a correct idea of the typography of Midgard, to conceive the earth to be as round as a ring, or as a disk in the midst of the ocean, encircled by Jörmungand, the great Midgard-serpent, holding

its tail in its mouth, the outer shores of the ocean forming the mountainous regions of Jötunheim—giant-home, assigned in *fi-simple* to the perverse Ymir race by the generous sons of Bór. In the centre of this terrestrial ring or disk, these indefatigable divinities erected a citadel from the eyebrows of Ymir, against the inroads of their belligerent frontier neighbours; and this is Midgard, the work of gods and the home of man. It is, therefore, the duty of the latter to defend and cherish it against all the boreal powers of evil,—the storms and hail, the ice and snow, as well as the gigantic mountains, which raise their threatening peaks in stern defiance above the clouds: in short, to keep watch and ward over it despite of every adverse physical influence. These latter are giants of the lofty alpine species, and hence we arrive at the origin of the *elves*, and the *alp*, or nightmare. In the German, the phrase *Alpen-Druck* still commemorates the myth of the *elves of darkness*. The clouds which float in the circumambient air above Midgard, are, as has been stated, the spongy productions of Ymir's brain flung into space. They loom up from the borderland of Ymir's race, and are variable and deceitful, like the source from which they are derived. Their dark hue and tempestuous character are emblematical of the gloomy thoughts and violent passions of Ymir. They borrow their brilliant tints from the luminaries of heaven, but their beauty is delusive; and there is continual strife between them and these bodies,—the resplendent and benign emanations of empyrean Muspellheim."

MIGONITIS, a surname of *Aphrodité*, from a place called Migonium, where she had a temple, and was worshipped.

MIKADO. See DAIRI.

MILCOM. See MOLOCH.

MILK. In the early Christian church it was customary to give to the newly baptized a small portion of milk along with honey, as indicative that they were new-born babes in Christ. Jerome informs us that in some of the Western churches the mixture was made up of milk and wine. The use of milk on such occasions had reference to the saying of Paul, "I have fed you with milk, and not with strong meat," or to that of Peter, "As new-born babes desire the sincere milk of the word that ye may grow thereby." Clemens Alexandrinus takes notice of this custom, saying, "As soon as we are born we are nourished with milk, which is the nutriment of the Lord. And when we are born again, we are honoured with the hope of rest, by the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that saved food." We learn further from the third council of Carthage, that the milk and honey administered to the newly baptized had a peculiar consecration distinct from that of the eucharist.

MILLENARIANS, or CHILIASTS, those who

hold that Christ, at his second coming, will reign with his glorified saints in visible majesty, yet without carnal accompaniments, over a renewed earth for a thousand years. It is held on all hands to be a doctrine of Sacred Scripture, that a time will come in the history of this world, when, for a thousand years, righteousness, truth and peace will prevail upon the earth. It is also held on all hands that there will be a second personal coming of the Lord Jesus Christ from heaven to earth. Both these doctrines are believed on the testimony of Scripture by all orthodox Christians. But the important point on which a great diversity of opinion has existed in the Christian church in all ages, respects the place which these two events are destined to occupy in the order of time. Some maintain that the second coming of Christ will precede the millennium, and these are called *Pre-millennialists*; while others, who are called *Post-millennialists*, allege that the second coming of Christ, and the resurrection of the saints, will not take place until the expiry of the thousand years which compose the millennium. Such is the precise state of the question as between the two great parties into which the Christian church is divided. No separate sect or denomination exists of *Millenarians*, as the *Pre-millennialists* are loosely termed, but individuals, and even considerable numbers of Christians, are found in connection with all denominations who hold and openly avow *Pre-millennial* sentiments.

The following six points are brought forward by the Rev. J. Cox in his '*Pre-millennial Manual*,' as embodying the opinions of most of those who hold *pre-millennial* views: "1. That the present dispensation will never universally triumph in the conversion of men: its basis being sovereign election, and its object 'to gather out a people for God's name.' That like all other dispensations, it will end in apostacy and judgment. 2. That the people of Israel will be brought back to Canaan, inherit the land according to God's covenant with Abraham, and become a truly holy and highly honoured people. 3. That a resurrection of the saints will take place one thousand years before that of the rest of the dead. 4. That the nations which survive the fiery judgments that will precede and accompany the establishment of God's kingdom, will be converted by an abundant effusion of the Holy Spirit, and that then the earth shall be filled with the knowledge and glory of the Lord. 5. That the creation which is made subject to vanity, and which now groaneth and travaileth in pain, shall at the advent of the second Adam be brought into the glorious liberty of the children of God, and thus become happy, fruitful, and blessed. 6. That the Lord Jesus will come *personally* before the establishment of his kingdom, and in order to establish it; and that the overthrow of his enemies, the full restoration of the Jews, the conversion of the nations, and the jubilee of crea-



tion, will not take place before his personal appearing."

The *Millenarians* or *Chiliasm* allege that their distinctive doctrines run "like a golden thread from Genesis to Revelation," and have had believers in all ages of the Christian church. They maintain in particular, that for the first two centuries and a half, pre-millennialism was the universal doctrine of the church. Neander, on the other hand, denies that it can be proved with any certainty that Chiliasm had ever formed a part of the general creed of the church, but he endeavours to account for the existence of pre-millennial views, by asserting that "the crass images under which the earthly Jewish mind had depicted to itself the blessings of the millennial reign, had in part passed over to the Christians." Yet from whatever quarter the Millenarian opinions may have come, whether, as the early fathers alleged, they had been handed down by tradition from the Apostles, or as Neander imagines, they were the remnants of a carnal Judaism which had found its way into the Christian church, one thing at all events is clear, that, down to the end of the third or the beginning of the fourth century, the belief in millenarian views was universal and undisputed. Papias, Irenæus, Justin Martyr, a whole succession of fathers, indeed, onward to Lactantius, speak the same language as to their belief in the personal reign of Christ during, not after, the millennium. It has been attempted, by some writers, to throw discredit upon these opinions, by classing them among the heretical notions of Cerinthus; but the mere fact that they were held by a heretic, is more than counterbalanced by the far more undoubted fact that they were held by a large portion of the most orthodox fathers of these early times, even those of them who were most bitterly opposed to Cerinthus. One circumstance, however, which tended to destroy the reputation of millenarianism, was the extravagant representation of it which was given by the *Montanists*, and the violent opposition which was accordingly raised against this as well as the other doctrines of that grossly sensualistic school. The Gnostics generally had no more violent opponents than the Millenarians, who signalized themselves by their earnest contendings for the faith once delivered to the saints.

Now, however, a formidable opponent of the views of the Chiliasm arose in the fanciful Origen, whose allegorizing interpretation of Scripture was completely opposed to that literal system of interpretation on which their peculiar opinions mainly depended. From this time the credit of millenarianism gradually declined, and, with the exception of a general statement which occurs in the canons of the Council of Nice, A. D. 325, we hear little more of the doctrine until the lapse of centuries brought it again into discussion. Throughout the dark ages, when popery ruled with despotic sway over the minds and consciences of men, Chiliasm was utterly

disowned, and it is a remarkable fact, that popery has not only omitted this doctrine from her creed, but testified against it as a heresy. During the first century after the Reformation, it rose again into notice, and was held by several men remarkable alike for their learning and their piety. One of its most violent opponents at this period was Socinus, who attacked it in a letter "against the Chiliasm." In the seventeenth century it was held by many eminent Nonconformist divines, and a large number of those who sat in the Westminster Assembly, including several Episcopalians, Presbyterians, and Independents, while Richard Baxter candidly acknowledges, "Though I have not skill enough in the exposition of hard prophecies to make a particular determination about the thousand years' reign of Christ upon the earth before the final judgment; yet I may say, that I cannot confute what such learned men as Mr. Mede, Dr. Twisse, and others after the old fathers have asserted." No doubt, the Pre-millenarian doctrine sunk in public estimation from the imprudent and fanatical conduct of the Fifth-Monarchy men, who had adopted it as an article of their creed. But far from being limited to men of extravagant and enthusiastic minds, it was held also by some of the most sober-thoughted men of the age.

The eighteenth century, and the early part of the nineteenth, were characterized by the prevalence of a remarkable decay of vital religion, not in one country only, but throughout all Christendom; and Chiliasm was almost entirely forgotten. For thirty years past, however, the interest which, at various periods in the history of the church, had been wont to be felt in the subject, has, to a great extent, revived, and works both for and against Pre-millennialism have issued in rapid succession from the press. The most able production in opposition to the Pre-millennial theory has been that of Dr. David Brown on 'Christ's Second Coming.' This treatise is characterized by remarkable acuteness and exegetical power; but, among others, the Rev. Walter Wood of Elie published a reply at great length, entitled 'the Last Things.' The points of difference between the Pre-millennialists and this recognized champion of Post-millennialism are thus stated by Dr. Bonar of Kelso, with his wonted clearness and precision:—

"1. *It differs as to the position of the advent.* He places it after the millennium; we before it. This is the great diverging point. It is the root of almost all our differences. We both believe in a millennium and an advent; but we arrange them reversely. It seems plain to us that the Lord Jesus is to come in person to introduce the millennium; and that just as there can be no kingdom without a king—no marriage-festival without the presence of the bridegroom, so there can be no millennium without Him who is its 'all in all.' We find the prophets and apostles frequently predicting both the advent

and the kingdom; and they uniformly place the advent first, as that without which the latter could not be.

"2. *We differ as to the nature of the millennium.* Mr. Brown thinks that it will only be a sort of improvement upon the present state of things. There 'will be far less mixture than now,' he affirms; but that is all the length he goes. Satan, he thinks, is *not* bound, but merely the 'tables are turned' upon him. The good and bad fishes are still mingled together. The tares grow still plentifully, though not quite so plentifully as before; and the enemy is still as *were-trained* and as busy in sowing them. The parable of the sower is still as lamentably true. There are still the foolish virgins, no less than the wise. The church is still 'miserable' without Christ. There is no change upon the earth. Creation still groans; the curse still blights the soil; and the animals are still ferocious and destructive.

"Here we differ from Mr. Brown. I think that Scripture warrants us in believing that the millennial state, though not absolutely perfect, will be one of unspeakably greater and larger blessedness, holiness, and glory, than he conceives. Any remnant of sin or death will only be as the spots upon the face of the sun; utterly hidden in the excellent splendour.

"3. *We differ as to the binding of Satan.* Mr. Brown maintains that Satan is not to be bound or restrained at all. Nothing in the way of positive restraint, or limitation of power, is to be understood as meant by the apostle, in the twentieth of Revelation. This means merely, says Mr. B., that 'he will not be able to form a party in the earth, as heretofore;' and that 'his trade will be at an end.' He also maintains that it is *the church that is to bind Satan*. Nowhere in Scripture is the church ever said to 'bind Satan,' or to 'take the beast;' yet, without one proof-text, Mr. B. says, 'the church will do both; not only defeating Antichrist, but thereafter, for a thousand years, *never permitting the devil to gain an inch of ground to plant his foot on over the whole world.*' I do not know how Mr. Brown reconciles this statement with those formerly made, regarding the millennium being merely a state of 'less mixture' than the present, but still occupied with tares as well as wheat. Do the tares not require one inch of ground to grow upon? Mr. B. maintains that there cannot be sin where Satan is not,—that 'sin and he are inseparable;' still he says that there is to be a great deal of sin on the earth, and yet, that 'Satan is not to gain an inch of ground to plant his foot on.' We do not know what Mr. B. makes of the doctrine of man's total depravity; but we most seriously ask him, how he can reconcile it with the above dogma, that sin and Satan are inseparable? Had a Millenarian made such a statement, he would have been condemned as unsound in the faith.

"In opposition to this, I believe that Satan *is bound*; that just as truly as he now roams the earth, so truly and really shall he then be bound. I be-

lieve that very truth which Mr. Brown so strongly denounces,—'the total cessation of Satanic influence during the millennium.' I believe not only that he 'will not be able to form a party,' but that he will not be there even to attempt it. I believe that not only will 'his trade be at an end,' but that he will not be there to make an effort for its revival. Here certainly there is a wide and serious difference between us;—so wide and serious, that Mr. B. declares our doctrine to be 'subversive of the fundamental principles, and opposed to the plainest statements of God's word.' This is certainly strong language to use respecting brethren, merely because they believe that Satanic influences are to cease during the millennium. I shall have occasion to revert to this point again, and therefore shall make no other remark than that I deem it unfair in Mr. Brown to make his readers imagine that it is Pre-millennialists alone who hold this doctrine. Mr. B. knows fully as well as I do, that many Post-millennialists hold the same doctrine, and yet he holds us up to suspicion, as men, who, by maintaining that opinion, are 'making not only a new dispensation, but a new Christianity.' Surely this is hastily as well as unfairly spoken.

"4. *We differ as to the first resurrection.* Mr. Brown holds it to be entirely figurative. He makes it to signify that 'the cause which was slain has risen to life.' I believe it to be a literal resurrection of the saints at the commencement of the millennium. Mr. Brown dwells at some length on the passage in the 20th of Revelation, and concludes by saying, that 'this is the *seat* of the doctrine, even by their own admission.' It is by no means so. Millenarians do not admit it to be such, nor do they use it as such. In the first century, indeed, it was so; and in after years their opponents could only get rid of the testimony of this passage by denying the whole Apocalypse. It was held to be the stronghold of the doctrine then, both by friends and enemies; and as Origen had not yet taught the latter the art of spiritualizing, they had no alternative but either to receive the doctrine or reject the Apocalypse. They did the latter.

"5. *We differ as to the state of Israel during the millennium.* Mr. Brown does not allow that they are to have superior privileges and honours to the rest of the nations. He casts this idea aside as unscriptural and carnal. We hold, on the other hand, that there is a special pre-eminence in reserve for Israel in the latter day; a national, an ecclesiastical, and a temporal pre-eminence;—just such a pre-eminence as their fathers had, though on a much higher scale. Many who are not Pre-millennialists hold with us in this view; but Mr. Brown lays his accusation against us alone. Yet let us bear the censure; for there is no dishonour in it. We are but contending for what we believe to be the very truth of God, in reference to his promises to his still-beloved people. We believe that their chief splendour will be their holiness, no less than Mr. Brown,

but why should this be thought inconsistent with the idea of national supremacy, and outward privileges of surpassing dignity and honour? One who has now altered his opinion, thus wrote ten years ago, 'In describing the peculiar or distinctive greatness and felicity of the descendants of Jacob after they have been finally established in their own land, the prophets employ language which cannot be understood otherwise than as indicating a state of things transcendently grand and blessed. *There is no certainty or definiteness in language*, if these scriptures do not delineate a state of things to be enjoyed upon the visible surface of this earth, much changed and renovated no doubt, by men still dwelling in tabernacles of clay. It shall be a state of things of inexpressible splendour and bliss; for Jerusalem shall be created a rejoicing. *There shall be a city whose walls are salvation, and whose gates praise. There a temple shall be reared*, to which the glory of Lebanon and the most precious things of the earth shall be again brought; and which, as the place of Jehovah's throne, shall be hallowed by manifestations of the Divine presence, exceedingly more glorious than were seen in that first temple which of old covered the heights of Zion. And as Jerusalem shall thus be called the throne of Jehovah, the glory of all lands, so shall her people stand the first in dignity and office in the kingdom of Christ; they pre-eminently shall be the priests and ministers of the Lord, the seat of spiritual power, and the centre of a blessed light and influence that shall radiate thence to the most distant regions of the earth.' What Mr. Fairbairn held ten years ago we still continue to hold regarding the glory of Israel, and also regarding the physical changes to take place in their land, which he describes at large, wondering how 'the strong and masculine intellect of Calvin should be so misled by the taste for spiritualizing,' as not to see that what the prophets testified to is, a literal city and literal temple, yet to be built in the latter days."

The passages of Scripture on which Millenarians found their opinions shall be very numerous, but it may be interesting to the reader to peruse a few in connexion with the remarks which are made upon them by Mr. Cox, an intelligent Baptist minister in England, who has published a 'Pre-Millennial Manual.' "The Scripture," he says, "to which we refer is Acts iii. 19—21, 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive, until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' Three things are observable in this passage. 1. The names given to that future glorious state of things for which all Christians look; 'times of refreshing from the presence of the Lord,' and 'times of the restitution of all things.' 2. That *until* then the heavens will re-

ceive Christ, but that then God will send him who is now preached. 3. That these glorious times, viewed in connection with the second advent, have been the theme of all the holy prophets since the world began. Yes, from the holy Enoch, whose very words we have recorded in Jude 14, 15, down to Malachi, the last of the prophets, the same strain is heard. There is no cessation of the melody, no jarring notes. They all unite in declaring, 'Behold the Lord cometh'—'with his saints'—'taking vengeance;' yet he comes to renovate—to restore—to reign. His is the right and the might, and his shall be the dominion and the glory. Thus those watchmen on the grand old mountains of ancient times took up the strain one after another, and as the ages rolled on, the desires and expectations of the godly were more and more quickened, until angel voices were heard over Bethlehem proclaiming that the long looked-for ONE was really come. These holy prophets and those who believed their glorious words, found no rest for their hope on the turbid billows of earthly things; and therefore soared away to the distant ages of Messiah's reign, and solaced their souls amidst its coming glories. Their faith was 'the substance of things hoped for, the evidence of things not seen.' Peter and all his fellow apostles deeply sympathized with them; ever rejoicing in hope of the coming deliverer, who should glorify his church, restore Israel, fill the earth with holiness, renovate creation, and swallow up death in victory. Where do we ever find the apostles foretelling the gradual progress of truth till it should universally prevail? Where do we ever find them speaking of Christ reigning over all nations *before* he comes in person? But how constantly we find them predicting 'evil times,' even apostacy and judgment, and dwelling with holy ecstasy and strong desire on the return of their Lord, and 'their gathering together unto him' in resurrection life. How singular their silence, and how strange their testimony, if the post-millennial view is the scriptural one.

"To a few passages from the prophets and apostles we ask attention; they have often been cited, and their importance demands that they be prayerfully considered.

"The prophet Daniel testifies that he 'saw in vision one like the Son of man come in the clouds of heaven,' (vii. 13), at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny, and the peaceful universal kingdom, except the Lord's coming and terrible acts of judgment. According to Daniel's prophecies, both here and in the parallel vision of the great image, there can be no millennium between the time of Nebuchadnezzar and the glorious coming of the Son of Man. **HE COMES, HE JUDGES, HE REIGNS!**

"That this coming 'in the clouds of heaven,' *before* the universal kingdom is a *personal* coming, is evident from our Lord's own words in his last pro-

phesy (Matt. xxiv. 30); his testimony before the Jewish high priest (Matt. xxvi. 64); the declaration of the angels just after the resurrection of Christ (Acts i. 9—11); and the prophecy of John (Rev. i. 7, 'Behold he cometh with clouds, and every eye shall see him.')

"This one passage in Daniel, compared with the four texts above referred to, is sufficient, we think, to prove that the personal advent of Christ will be before the millennium. Oh, that Christians would ponder God's simple testimony, and compare one portion of scripture with another, in order to see whether these things are so!

"Next study the parable of 'the tares and wheat' (Matt. xiii. 24—30), and the Saviour's explanation of it (37—43), and ask how all this agrees with the idea of a millennium *during* the gospel dispensation. Observe, the whole period between the Saviour's ministry on earth and his advent in glory, is included in this parable, but not a word is said about any millennium, or the general prevalence of holiness, till *after* the separation of the tares from the wheat; on the contrary, an evil state of things is spoken of as existing during the whole of the gospel dispensation, or to 'the end of the age.'

"Rev. xi. 15—19, describes the coming of 'the kingdom of God and his Christ.' We are there plainly told, that at the time when this universal kingdom will be established, the dead will be raised, the righteous of all ages rewarded, and the destroyers of the earth destroyed. All allow that these *three* events are frequently connected with the second coming of the Saviour; the two first always; and this passage connects all with the *beginning* of the universal kingdom,—thus proving that the advent is before the reign.

"In 2 Thess. ii. 8, the apostle teaches that there will be 'a falling away' before the coming of Christ; that this apostasy, whatever and whenever it is, will continue until *His* coming, and that its leader, 'the man of sin,' will be destroyed by his bright appearance. He also connects this apostasy with evil principles working in his own time. If, then, error and sin, beginning in the apostle's days, work through the whole dispensation, grow worse towards its end, and are crushed only by the personal presence of Christ, there can be no millennium of truth and righteousness *before* the advent of the Son of God.

"Turn to the prophecies of Christ, in Matt. xxiv. and Luke xxi. We have in these chapters an outline of the principal events which are to happen, until the Lord comes in the clouds of heaven. But among all the things spoken of as sure to occur before the Saviour's advent, there is no mention of a millennium. Instead of this, it is foretold, that wars, error, wickedness, and sorrow, will abound *until* the Lord's return.

"Zech. xiv. has been justly considered as the most *literal* of the unfulfilled prophecies of scripture.

That it has never yet been fulfilled in the past history of the Jews (and to the *Jews* it refers throughout), must be evident to every one. It is, we think, utterly impossible to interpret it as applicable to the church now; nothing remains (if we allow it has a meaning at all) but to apply it to Israel's future history. If this is done, the fact of a pre-millennial advent is established beyond all dispute. The chapter contains few symbols or figures, but relates in *plain words* the things yet to be done at Jerusalem and in the land of Judah. It exhibits the troubles of restored Israel just before their conversion (1, 2); foretells the coming; describes the judgments and prodigies that shall accompany it (3—8); says, that all his saints shall come with him, that his feet shall stand on the Mount of Olives (4, 5); and that subsequent to this coming 'the Lord shall be king over all the earth; in that day there shall be one Lord and his name one' (9). Why, if this last quoted verse be *literal*, should all the rest be allegorical? There is no reason, but that a human system requires it.

"This striking chapter then describes the physical changes which will take place in the land (8—10); declares that men shall dwell in it, and that Jerusalem shall be safely inhabited (11); see also Isaiah xxxiii. 20—24. Then the utter and terrible destruction of Jerusalem's enemies is minutely detailed (12, 13), and Judah's victories and riches described. After this, Jerusalem is spoken of as the throne of the Lord, to which all nations are to be gathered (16—Jer. iii. 17); and it is declared that those who will not come up (we suppose by their representatives—Isa. xiv. 32), 'to worship the King the Lord of hosts,' shall be afflicted by divine judgments. The chapter concludes with a minute description of the holiness of Jerusalem, and of all persons and things connected with it.

"Surely in the *literal* fulfilment of Zech. ix. 9, when Israel's king came 'meek and lowly, riding on an ass,' we have a pledge that this chapter which relates to his glory will be as literally fulfilled.

"Isa. lxvi. is a similar prophecy to Zech. xiv.; containing a chronological history of Israel in the latter days. First, a proud people who have gone back to their own land in unbelief, and who repeat the deeds of their fathers, are described, rebuked, and judged (1—6). Then comes deliverance and blessedness—a nation is born in a day; whom the Lord comforts with abundant promises, and calls upon others to rejoice with them. Israel then becomes a fountain of blessing to the world (8—14). But before this scene of glory and joy, there must be one of terror and destruction. 'Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many' (15, 26). After this comes, as in Zech. xiv., the exaltation of Jerusalem, and

the gathering of all nations there to worship (19—23).

“We entreat the reader to pause a moment over the solemn words just quoted, with reference to that whirlwind of wrath, and to compare them with two passages from the prophecies of Jeremiah. The 25th chapter of that prophet is one of the most awful portions of God’s word: much of it, we think, is yet to be fulfilled. (See 15—33.) ‘Alas! who shall live when God doeth this?’ Here we have the figures of the vintage, the sword, and the whirlwind. ‘Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth.’ To the same judgment the prophet refers—xxx. 23, 24. ‘Behold the whirlwind of the Lord goeth forth with fury, a *continuing* whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; *in the latter days* ye shall consider it.’ Now mark the *next* words. ‘*At the same time*, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.’ This is the time of trouble spoken of by Daniel, when *his people* are delivered, when Michael stands up, when the dead are raised, and the servants of God rewarded. (Dan. xii. 1—3.) The same time of trouble as is described in most terrible terms in Isa. xxiv., at the close of which chapter of woes it is said, ‘The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously,’ (v. 23).

“Thus all these prophets agree in binding together *terrible judgments on the nations—Israel’s last trouble and final deliverance—Messiah’s advent—the resurrection of the saints—a glorious reign, and a renovated world.*”

Before quitting the subject we may avail ourselves of Mr. Cox’s Manual to show the extent to which Pre-millennial views are held among the principal denominations of Christians in Great Britain: “The Episcopal Church stands first. Some of her bishops in years past, among whom may be mentioned Bishops Newton, Horsley, and Hurd, with many of her most eminent and useful clergy of the last and the present generation, have been zealous and successful advocates of pre-millennialism. Hundreds of her ministers now preach it, and tens of thousands of her members rejoice in it; and we think that holding this truth has been in some measure the reason for the growth of spirituality in the Church of England, and, under God, a cause of her success. Them that honour God by upholding a condemned truth, he will honour. While differing from that Church in some important points, we can but greatly rejoice to see her ministers thus uplift God’s truth, and to see so many souls new born and nourished by their instrumentality.

“Among the Presbyterians this doctrine has not spread to the same extent. By the Westminster formularies and creeds, belief in post-millennialism is not required; some expressions seem rather opposed to the present popular view. In the national Church of Scotland there are some advocates of this doctrine; prominent among them is Dr. Cumming, by whose writings this truth has been made extensively known. In the Free Church, and especially north of the Tweed, there are several eloquent tongues and ready pens, constantly heralding the coming one, and ever ready to defend this truth against all opposers.

“One great man connected with this body, ‘who being dead yet speaketh,’ should here be mentioned. Dr. Chalmers in his earlier works contended for the renovation of creation at the Lord’s coming. (See Works, vol. vii., 280.) And his posthumous writings clearly prove, that latterly he held the pre-millennial view. Just take a specimen or two: ‘It is quite obvious of this prophecy (Isaiah lii. 8—10, that it expands beyond the dimensions of its typical event, and that it relates not to a past, but to a future and final deliverance of the Jews. . . . Their seeing eye to eye, makes for the personal reign of him whose feet shall stand on the Mount of Olives.’

“In this prophecy (Isa. xxiv. 13—26) is fore-shown a visitation *upon the earth*—still future—which is to emerge into the millennium. How emphatically are we told in this place, ‘When the Lord shall reign in Jerusalem and before his ancients gloriously.’

“The Wesleyans are, as a body, decidedly against this doctrine, and seldom do we find an advocate of it, or even a believer in it among them. Yet some of their chief founders were decidedly pre-millennialists. John Wesley inclined to some of our views. His brother Charles was full and running over with the subject. His hymns, poems, and paraphrases set forth all the pre-millennial points strongly and clearly. Fletcher of Madely, the great polemic of the Wesleyans, has written as fully and clearly upon the subject in prose, as his friend Charles Wesley did in poetry. He is accounted a standard in doctrine, but repudiated as an interpreter of prophecy. To some persons this appears like calling bitter, sweet; and sweet, bitter. We do not much wonder at the dislike of Wesleyans to pre-millennial truth; as the latter views, when honestly carried out, are assuredly, to a great extent, incompatible with Arminianism.

“‘In truth,’ says one, ‘Caliliasm has always showed the strongest affinity for Calvinism, and antagonism to the opposite.’ One great point of the pre-millennial view, as already stated, is, that during the present dispensation God is working out his great purpose of electing love in gathering out a people for his name (Acts xv.); and that consequently universality cannot be one of its characteristics. These facts, which are ignored, if not denied

by the modern popular view, and very much left out of the teaching of many, are written as with a sun-beam in vast numbers of passages in the New Testament. Wesley and Fletcher did not see the connection between pre-millennialism and Calvinism; their descendants perhaps do.

The Congregationalists have had their Goodwins, Caryls, Husseys, Thorps, and many others in past days, but at present there are very few among them who are in sympathy with these great and good men. By their periodicals the doctrine of the Lord's coming to reign is constantly opposed; and one, the 'Evangelical Magazine,' has for some time past been employed in endeavouring to write it down; but doubtless this effort, like those of Dr. Brown and others, will only help to call attention to the despised truth, and result in its being more extensively spread abroad.

Among the Baptists, there are a few more who hold and promulgate pre-millennialism. In past ages the doctrine of the personal reign was rather generally maintained in this body. It may be found in the writings of Benjamin Keach, Dr. Gill, B. Francies, and many others. Several of them held that there would be first what they called 'the spiritual reign of Christ;' which would be followed by an apostasy, the personal advent of the Saviour, and the reign of all his risen saints with him on earth for 1,000 years. These millenarians differed from those who are now called by this name in three respects. They separated the spiritual and personal reign of Christ—limited the latter to the risen saints—and taught that many ages would certainly pass away before the coming of the Lord and the resurrection of the saints. The best statement and defence of this view is found in Dr. Gill's *Body of Divinity*; also in Toplady's works. Very few persons hold it now.

The following extract from Bunyan proves that he had, at least, leanings toward some of our views. 'None ever saw this world as it was in its first creation, but only Adam and Eve; neither shall any ever see it until the manifestation of the Son of God, that is, until the redemption or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'

The name of another celebrated man among the Baptists may here be mentioned. Mr. Thorp, of Bristol, thus writes in the preface to his work on 'The Destinies of the British Empire.' 'The sentiments stated in these lectures, concerning the prophecies in general, the present state of the empire, and the gloomy aspect of things at this crisis, were entertained by the late illustrious Robert Hall. They formed part of the subject of the last evening's conversation which the author enjoyed with that extraordinary man only a few days before his decease, and upon each point the most perfect unanimity of opinion prevailed.'

Milton, it is said, was a Baptist in principle, and held views similar to those of Bunyan, as may be seen in *Paradise Lost*. In his prose works we have the following sublime invocation: 'Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the *visible robes* of thy Imperial Majesty! Take up that unlimited sceptre which thy Almighty Father hath bequeathed thee. For now the voice of thy bride calls thee, and all the creatures sigh to be renewed.' Milton believed that the millennium was past, but he waited for the speedy advent of the Redeemer, when he should appear to judge mankind and renovate the earth.

Among the most earnest advocates of this doctrine, those Christians called by others 'the Plymouth Brethren,' may be mentioned. They very generally receive the doctrine of the advent and reign of Christ. Some of their tracts and works on this subject are simple and scriptural; with others, statements and expositions of a very doubtful character are mixed up. But while we do not agree with these Christians on several points, we would bear cheerful testimony to their zeal in this subject, and own to having received much instruction and consolation from some of their earlier works.

Great activity has been manifested of late years by the Pre-millennialists in propagating their views both in England and Scotland. The Bloomsbury Lectures by ministers of the Church of England, the writings of Mr. Brooks of Chelmsford, Retford, and the *Journal of Prophecy*, so ably edited by Dr. Horatius Bonar, have done much to recommend the subject to the special attention of the Christian community, and have gained numerous converts to the doctrines of Pre-millennialism.

**MINARETS**, the towers on the Mohammedan mosques. There are usually six of these towers about every mosque, each having three little open galleries situated one above another. These towers, as well as the mosques themselves, are covered with lead, and adorned with gildings and other ornaments. From the minarets the faithful are summoned to prayer by the **MUEZZIN** (which see).

**MINCHA** (Heb. an oblation), usually rendered in the Old Testament, "meat-offering," although it consisted of flour, cakes, wafers, &c.; a more correct translation would be "meal-offering," or "wheat offering." The *mincha*, when given by one man another, denotes some peculiar dignity in the receivee, of which such a gift is the acknowledgment, and the token even of submission, if not subjection, on the part of the giver. But when a *mincha* is presented by man to God, it usually, though not invariably, signifies a "bloodless oblation," in contradistinction from the *zeba* or "bloody sacrifice," though the *mincha* was for the most part joined with the *zeba* in the sacred oblations.

**MINERVA**, the goddess of wisdom among the ancient Romans, who accounted her one of their chief divinities. She was regarded as identical with

the Greek goddess ATHENA (which see). The Romans worshipped her as presiding over the arts and sciences, and hence she was invoked by all who wished to distinguish themselves in any department of human knowledge, or in any of the arts in which men were wont to employ themselves. This goddess was also the protector of men when engaged in war, and hence the trophies of victory were often dedicated to her, while she herself is frequently represented as wearing a helmet and a coat of mail, and before her she carried a shield. A temple to Minerva stood on the Capitoline, and another on the Aventine hill, while her image was preserved in the innermost part of the temple of *Vesta*, being looked upon as the safeguard of the Roman state.

MINERVALLA. See QUINQUATRIA.

MINGRELIAN MONKS. See BERES.

MINIAN (Heb. number), a word often applied to a Jewish youth who is thirteen years and a day old, at which age he is looked upon as a man, and is under an obligation to observe all the commandments of the law. As he is then considered to be of age, he can make contracts and transact any affairs without being responsible to guardians, and may act both in spiritual and temporal matters, according to his own inclination. Jewish females are reputed women at the age of twelve and a-half years.

MINIMS, a religious order in the Church of Rome, founded in the fifteenth century by St. Francis de Paula of Calabria. See FRANCIS (ST.) DE PAULA.

MINISTERS. See CLERGY.

MINISTRA, a name which is applied to the office of deaconess in the Christian Church by Pliny, in his celebrated Epistle.

MINORESS, a nun under the rule of St. Clair.

MINORITES. See CORDELIERS.

MINORS (FRIARS). See FRANCISCANS.

MINOS, one of the judges of souls in Hades, son of *Zeus* and *Europa*, and said to have been, before his death, king of Crete, where he instituted a system of wise and equitable laws.

MINSTER, an old Saxon word which anciently signified the church of a monastery or convent.

MIRA BAIS, a Hindu sect, or rather a subdivision of the *Vallabhacharis*, originated by Mirá Bai, who flourished in the reign of Akbar, and was celebrated as the authoress of sacred poems addressed to *Vishnu*. She was the daughter of a petty Rajah, the sovereign of a place called Mertá. She adopted the worship of *Ramachhor*, a form of the youthful *Krishna*. On one occasion she visited the temple of her tutelary deity, when on the completion of her adorations the image opened, and Mirá leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle, it is said that the image of Mirá Bai is worshipped at Udayapur, in conjunction with that of Ranachhor.

MIRAMIONES. See GENEVIEVE (ST.) NUNS OF.

MISERERE (Lat. have mercy), the beginning of the fifty-first or penitential psalm.

MISERERES, stalls frequently seen in cathedrals or collegiate churches, the seat turning up on a hinge, so as to form two seats of different heights.

MISHNA, the second law of the Jews, a collection of all the oral or traditional commandments. This work, which is arranged in the form of six treatises, was completed about A. D. 190, by Rabbi Judah, the holy, though the first idea of such an undertaking is thought by many to have originated with Rabbi AKIBA (which see). The Mishna is believed to contain what the Jews called the oral law, that is, all the precepts which, according to the legends of the Rabbins, Moses received from the Lord during the forty days he remained on the mount, which were transmitted by Moses to Joshua, and thus handed down from generation to generation. The later Rabbins have made various commentaries upon, and additions to, the *Mishna*. The whole collection of these commentaries is named GEMARA (which see), and along with the *Mishna*, its text-book, it forms the TALMUDS (which see). The *Mishna* has been held in great veneration by the Jews ever since its completion, and is regarded of equal authority with the written word.

MISSA, a name anciently given to the service of public worship in the Christian Church. It was divided into two parts, the *missa catechumenorum*, or first part of the religious service, designed especially for catechumens; and the *missa fidelium*, the after service, which was particularly intended for the faithful or believers, neither catechumens nor any other persons being permitted to be present, not even as spectators. On occasions when the elements of the Lord's Supper were received some days after they had been consecrated, the service was called *missa presanctificatorum*. Cardinal Bona in his writings speaks of a *missa sicca*, or dry mass, that is, without the grace and moisture of the consecrated eucharist, and which he says, profits the faithful nothing. Durantis, in his book *De Ritibus*, mentions a *missa nautica*, or seamen's mass, because it was wont to be celebrated at sea, and upon the rivers, where, on account of the motion and agitation of the waves, the sacrifice could hardly be offered without danger of effusion. In the Romish church there is a *missa privata* or *solitaria*, where the priest receives the sacramental elements alone, without any other communicants, and sometimes says the office alone without any assistants. Such are those private and solitary masses in Roman Catholic churches, which are said at their private altars in the corners of their churches, without the presence of any but the priest alone; and such are all those public masses where none but the priest receives the elements, though there be many spectators of the service. The Lord's Supper being in its very nature a service of communion, instances of its observance by solitary individuals were unknown in the primitive Christian Church.

MISSAL, the Romish mass-book, containing the

masses which are appointed to be said on particular days. It is derived from the word *Missæ* (which see), used in ancient times to denote all the parts of Divine service. The *Missal*, which was formed in the eleventh or twelfth century, consisted of a collection for the convenience of the priest, of the several liturgical books formerly in use in the religious services; and in its collected form it was called the Complete or Plenary Missal or Book of Missæ. In 1570, Pius V. issued an edict commanding that the Missal, which he had caused to be revised, should be used throughout the whole Catholic Church; and with the exception of a few verbal alterations introduced by Clement VIII. and Urban VIII., and the addition of some new masses, the edition of Pius V. continues in use down to the present day.

MITHRA, the principal fire-goddess among the ancient Persians. In Assyria she was worshipped under the appellation of *Mylitta*, and in Arabia under that of *Alitta*. She was believed to be the mother of the world, and of all its generative productions. The name *Mithra* is supposed to be derived from the Persic word *Mithr* or *Mithir*, love, and the goddess who bears the name is justly regarded as the Persian Venus. She is viewed as the spouse of *Mithras*, the Persians having been accustomed to regard their Supreme Deity, whom they term *Zeruane Akerene*, as resolved into two sexes, represented by *Mithras* and *Mithra*, male and female fires. *Mithra* then is the mundane body, enclosing in her womb the fires of creation, infused into it by the primordial source of light, through the medium of *Ormuzd*, the creator of the world.

MITHRAS, the sun god among the ancient Persians, the first, the highest, and the purest emanation from the Supreme Being, or *Zeruane Akerene*. Under the name of *Peres*, *Mithras* received the homage due to a divinity of light and fire, in Ethiopia, Egypt, and Greece. His worship was introduced at Rome about the time of the Roman emperors, and spread rapidly throughout the whole empire. In Persia the god of light was adored in the worship and under the name of *Mithras*, the personified symbol of fire, as the masculine element of creation: "In his solar attribute," says Mr. Gross, "Mithras, considered in regard to day and night, is represented as dwelling both in the spheres of light and in the regions of darkness. As mediator between god and man, he is the suffering yet triumphant saviour. He is emphatically called the *highest god*: a title which is strictly appropriate only when he is compared with other emanations of the Supreme Being; for he is the *prototokos*—the first-born of the gods. This circumstance, as also the fact that he is demiurgus, in as far as he supplies more immediately the means and pre-eminently directs the ends of creation: thus acting as medical factor, or nexus, between the Eternal and Ormuzd, justly elevate him to the rank of the highest *mundane* divinity. Hence he is expressly called the organ or cosmic agent

through whom all the elements and laws of the universe are controlled agreeably to the divine will. With the increasing civilization of mankind, and the consequent improvement of their religious ideas, the Mithras-creed was very widely disseminated. The Ethiopians revered the Persian fire-god as their oldest lawgiver and the founder of their religion. It was the popular belief of the people of the Nile that in Egypt—the land of monumental fame, where Mithras and Memnon reciprocated dominion or reigned in juxtaposition, the former built On or Heliopolis—the *sun-city*, whose first king bore the name of *Mitres* or *Me tres*; and that upon the suggestion of a dream he erected obelisks. They were sun-obelisks—solar monuments, or the architectural symbols of the origin and refractive expansion of the solar rays, and of the light which, emanating as the active principle of creation from the throne of God, reveals itself in the production of the universe, as its vast, ramous, obeliskic base."

The Persians celebrated a great festival on the first day succeeding the winter solstice, the object of which was to commemorate the birth of *Mithras*, or the return of the god of day to the northern hemisphere. In Rome this festival was observed on the 25th of December; a day of universal rejoicing, being celebrated with illuminations and public games. With the progress of the Roman conquests, the Mithriaca were introduced into Germany, where, accordingly, various hieroglyphical remains of this kind of worship have been discovered. According to Photius, the Greeks and Romans offered human sacrifices to *Mithras*; and Suidas tells us that those who were to be initiated into the mysteries of his worship passed through the fire.

MITHRION, a temple of *Mithras*, or the sun-god of ancient Persia.

MITRE, an ornament or covering for the head worn by the ancient Jewish high-priest. Josephus describes it as a bonnet without a crown, which covered only about the middle of the head. It was made of linen, and wrapped in folds round the head like a turban. The mitre was peculiar to the high-priest, though the bonnets of the other priests somewhat resembled it in form. The difference between the two was that the BONNET (which see) came lower down upon the forehead than the mitre, which did not cover the forehead at all, and was flatter than the bonnet, but much broader, consisting of more numerous folds, and to some extent resembling a half sphere.

A mitre is also mentioned by various Christian writers of antiquity, as a head-dress worn by bishops or certain abbots, being a sort of turban or cap cleft at the top. Eusebins and Jerome allege that the apostle John wore a mitre, and Epiphanius declares the same concerning James, first bishop of Jerusalem. Bingham, however, is of opinion, that such a head-dress was worn by the apostles, not as Christian bishops, but as Jewish priests of the order of



Aaron. A statue of the apostle Peter, which was erected at Rome in the seventh century, is represented as wearing a high, round cap, shaped like a pyramid. The Pope wears four different *mîtres*, which are more or less richly adorned, according to the festivals on which they are worn.

MIZRAIM. See OSIRIS.

MNEME (Gr. memory), one of the MUSES (which see) worshipped anciently in Bœotia.

MNEMONIDES, a name given by Ovid to the *Muses*, probably as being the daughters of MNE-MOSYNE (which see).

MNEMOSYNE (Gr. memory), a daughter of Uranus, and the mother of the *Muses*.

MNEVIS, one of the three sacred bulls worshipped by the ancient Egyptians, particularly at Heliopolis. See APIS, BULL-WORSHIP, CALF-WORSHIP.

MOABITES (RELIGION OF THE). This people inhabited the country which was situated on the east side of the Dead Sea, and which was originally occupied by a race of giants called Emin, whom they subdued and expelled. They were descended from Lot, Abraham's nephew, and had in all probability been worshippers of the true God at an early period of their history. It is impossible to say when they first fell into idolatry, but in the time of Moses they were so devoted to the worship of CHEMOSH (which see), their national god, that they are called the sons and daughters of that false god. Another idol of the Moabites referred to in Scripture is *Baal-Peor*, sometimes called simply *Peor*, or as the Septuagint writes the name, *Phegor*. Both *Chemosh* and *Baal Peor* are supposed by Jerome to have been names of one and the same idol. Other writers who consider them as different from each other, look upon them as deities who were wont to be worshipped with obscene rites. Vossius supposes *Baal-Peor* to be *Bacchus*, and Bishop Cumberland takes him to be the same with *Menes*, *Mizraim*, and *Osiris*. The Israelites were warned against too close intimacy with the Moabites, but in the face of the Divine prohibition, they devoted themselves to the worship of *Baal-Peor*, and in consequence the anger of the Lord was kindled against them; and in reference to the Moabites who had seduced the Lord's people into idolatry, the solemn declaration was given forth, that they "shall not enter into the congregation of the Lord; even to the tenth generation shall they not enter into the congregation of the Lord for ever." The temples of the idols of Moab were built on high places, and it has been alleged, but without sufficient foundation, that the Moabites were accustomed to offer human sacrifices.

MOBAH, what may be either done or omitted, according to the law of Mohammed, as being indifferent.

MOBAIEDIANS, a name given to the followers of a famous Mohammedan impostor called Berkai or Mokanna. They made an insurrection in the province of Khorassan against the Caliph Mahadi, who,

however, at length defeated them. Their name is derived from an Arabic word signifying white, that being the colour of their dress, to distinguish them from the supporters of the caliph, who were clothed in black garments.

MOBEDS, the officiating priests among the *Parsees*, or fire-worshippers in India. They read the holy books in the temples, and superintend all the religious ceremonies, but being themselves generally unlearned, they seldom understand the meaning of the books they read, or the prayers they recite, these being written in the Zend or Pehlevi language. The *mobeds* are distinct from the *destûrs*, who are the doctors and expounders of the law. There is an inferior order of clergy among the *Parsees*, called *hirbeds*, who have the immediate charge of the sacred fire, and sweep and take care of the temple. The priests are a peculiar tribe, their office being hereditary. They have no fixed salary, but are paid for their services. Many of them follow secular employments, and they are under no restriction as to marriage. There is no *Parsee mobed-mobedan*, or acknowledged high-priest in India.

MODALISTS, a name applied to those who hold that there is a sort of distinction between the Sacred Three in the Trinity, though they will not allow it to amount to personality or subsistence. This system is called an economical or Modal Trinity, and hence the name of *Modalists* is applied to those who believe in it. See SABELLIANS.

MODERATOR, the minister who presides in any one of the courts of a Presbyterian Church, whether a kirk-session, presbytery, synod, or General Assembly. The moderator has only a casting-vote.

MODESTY, a goddess worshipped in ancient Rome under the name of *Pudicitia*.

MOGON, a Pagan deity mentioned by Camden in his *Britannia*, as having been anciently worshipped by the *Cadent*, who inhabited that part of England now called Northumberland. In the year 1607 two altars were found in that district bearing inscriptions which declared them to have been dedicated to this god.

MOHAMMED, the great prophet of Arabia, who, in the commencement of the seventh century, promulgated *Islamism*, which has ever since maintained its ground as one of the leading religions of the world. The time when this remarkable man appeared was peculiarly favourable for the accomplishment of his great object, which was to restore the fundamental doctrine of the Divine Unity to its due prominence in the religious belief of mankind. "The Lord God is one God," was the grand all-absorbing truth which he conceived himself commissioned to proclaim. The whole world seemed to him to be mad upon their idols. Not only did Paganism, with its numberless false gods, prevail over a very large portion of the earth, but even Christianity itself, with its professed adherence to the worship of the true God, had become extensively idolatrous both in the East

ern and the Western churches. Saint-worship, martyr-worship, and Mary-worship had overspread Christendom. Arabia, in particular, had become the seat of a gross idolatry, the superstitious Arabs being divided between two Pagan sects, the *Tsabians*, who were worshippers of images, and the *Magians*, who were worshippers of fire. Jews also had settled in large numbers in the Arabian Peninsula from the time of their dispersion by the Romans; and Christianity also, from a very early period of its history, had found a lodgment in that country.

At the birth of Mohammed, his countrymen, while they worshipped one Supreme God, whom they termed Allah, combined with his worship that of angels and of men. Their idolatry seems to have partaken of an astronomical character, the number of idols in the temple of Mecca being 360, which was the precise number of days in the Arab year. And while their Pagan deities were thus numerous, the subdivisions among the Christian sects in the Peninsula it were difficult to enumerate. The entire Eastern Church groaned under the contentions and conflicts of Arians, Sabellians, Nestorians, and Eutychians. In Arabia itself, Ebionites, Beryllians, Nazarenes, and Collyridians, were engaged in eager struggle for ascendancy or for existence.

Such was the state of matters when the great teacher of Islamism arose to denounce the all but universally prevailing idolatry, and to proclaim, as with a voice of thunder, the great truth that God is One. Mohammed, who claimed this mission as his own, was born in April A. D. 569 at Mecca, the sacred city which contained the KAABA (which see), or holy shrine of the Arabians. The birth-place of the prophet was a rich commercial emporium, and among the most prosperous of its merchants was the family of Hashem, who belonged to the tribe of Koreish, in whom was hereditarily vested the guardianship of the *Kaaba*, a post alike of honour and of profit. From this honourable family Mohammed was descended. His great-grandfather had been governor of Mecca when it had been attacked by the Ethiopians, and had signalized himself by his valour in its defence; and his son, Abd-al-Motaleb, succeeded to the same post, and sustained it with equal bravery, having, only two months before the birth of his grandson, saved the city from capture by the Abyssinian viceroy. This valiant governor of Mecca lived to the very advanced age of 110 years, and was the father of six daughters and thirteen sons. Abdallah, the father of the prophet, was one of the youngest of this numerous progeny; and so captivating was the beauty of his person, that as Washington Irving informs us, on the authority of Eastern tradition, no fewer than two hundred maidens of his tribe died of broken hearts at the marriage of the handsome youth to Amina, a daughter also of the Koreish tribe. The only offspring of this marriage was Mohammed. His father died prematurely on returning from a commercial journey, leaving

Amina and her child but imperfectly provided for. Abd-al-Motaleb now took the infant Mohammed and his widowed mother under his special care, sending the child to be nursed by a Bedouin woman, the wife of a shepherd, who, however, speedily surrendered her charge, thinking him to be possessed by an evil spirit.

While yet very young, Mohammed was rendered an orphan by the death of his mother. His aged grandfather now befriended the child more anxiously than ever, and with his dying words commended him to the care of his eldest son, Abu Thaleb, who succeeded him in the guardianship of the Kaaba. Thus the childhood and youth of the future prophet of Arabia were spent in a household where the strict observance of religious rites and ceremonies tended to prepare him for the important part which he was destined yet to act as the founder of a new religion. At this early period of his life he began to evince that love of solitude and that calm thoughtful frame of mind which so peculiarly marked his after career. To a meditative spirit Mohammed added a habit of acutely observing men and manners. Desirous even at twelve years of age to extend his field of observation he accompanied his uncle in a caravan journey to Syria; and it is generally believed that while thus engaged, he acquired those strong impressions of the evil of idolatry, which seemed like a ruling passion to call forth the utmost energies of his heart and mind. In his mercantile speculations he was remarkably successful, and such was the honour and the integrity which marked all his dealings, that before he had reached his twenty-fifth year, he received the title of the *Amin* or faithful. The high character which he had thus earned, recommended him to the notice of Khadijah, a wealthy widow, by whom he was employed to carry on her commercial speculations. The confidence she reposed in the youthful Mohammed led this lady to entertain towards him feelings of a still more tender kind which terminated in marriage.

Of the fifteen years which elapsed between the marriage of Mohammed and the commencement of his career as a prophet, little is said by his biographers. By the honourable alliance which he had formed, he was now possessed of both rank and wealth. Retiring therefore almost wholly from commercial pursuits, he spent much of his time in meditation, and throughout the whole of the month Ramadhan he gave himself up to solitary prayer. It was during this deeply interesting portion of the prophet's life that he was led to contrast the purity of the primitive faith with the corruptions which had from time to time been engrafted on it. His soul burned with indignation while he thought of the fearful extent to which the religion of God had been perverted by the corrupt devices of men. Is it not possible, he asked himself, to rescue mankind from the worship of idols, and to restore the worship of the One true and living God? The accomplish-

ment of such a task appeared to him the highest and the holiest mission which a man could undertake. From that moment his decision was formed, and he resolved to stand boldly forth in the face of an idolatrous world as the Apostle of the Divine Unity. "The feeling," says Neander, "of the supremacy of God above all creatures, of the immeasurable distance between Him and all things that are made; the feeling of the perfect independence of the almighty and incomprehensible One.—this was the fundamental prevailing key-note of his religious convictions. But the other element necessary to the perfect development of divine consciousness, the feeling of relationship and communion with God, this was altogether defective in Muhamed. Thus he had but a one-sided comprehension of the divine attributes, the idea of omnipotence suppressing the idea of a holy love; and hence omnipotence appeared to him as a limitless self-will; and though he had occasionally a sense of God's love and mercy, beaming through him in the way of religious consciousness, yet even this was in autoism with that exclusive ground-tone of his system, and was necessarily marked thereby with a species of particularism. Hence the prevailing doctrine of fatalism, and the utter denial of moral freedom. As the ethical form given to the idea of God determines the character of the moral spirit to which a religion gives birth, so, consequently, although some isolated sublime moral sentiments, strangely contrasted with the ruling spirit of his religion, may be met with in the system of Muhamed, yet, taking it as a whole, it is singularly defective through this want of fundamental truth in the ethical comprehension of the idea of God. The God who is regarded but as an almighty self-will, may be worshipped by a mere unreserved submission to that will, by a servile obedience, by the performance of various outward acts, as works of benevolence, which it may have pleased him to command, as signs of honour to his name; or homage may be rendered him, on the other hand, by the destruction of his enemies, as idolaters, by the enslaving of unbelievers, by the vain repetition of prayers, by fasts, lustrations and pilgrimages. Through the contracted notion of the divine nature, Muhamed's system was also wanting, as to its moral character, in the all-pervasive and illuminating principle of a holy love. The ethical element being thus defective, no room is found for the feeling which points to the necessity of redemption. We read in the Koran of the original state of man, and of his eating of the forbidden fruit, but the tradition is given not as it exists in the Old or New Testament, but rather as it is found in the apocryphal-Jewish or Jewish Christian stories; as something, indeed, peculiarly fictitious, and only as it agreed with the poetical disposition of Muhamed and his people, without any relation to its ethics, or connection with the substance of the religion; so that Muhamedanism, as far as its peculiar character is concerned, would lose nothing were this

tradition entirely left out. This constitutes, in fact, the great distinction between Muhamedanism and Christianity, that the founder entirely denies the want of a redeemer and redemption."

At the commencement of his career as a religious reformer, Mohammed had no desire to establish a new religion, but simply to restore that pure Theism which he found lying at the foundation of both Judaism and Christianity. His labours were in the outset limited to his own countrymen, and his prevailing desire was to recover them from gross idolatry, simply in its Pagan aspect; meeting with violent opposition, however, not only from the heathen, but also from Jews and Christians, he took higher ground, and declared himself to be sent from God to be the restorer of pure Theism, delivering it from those impurities with which it seemed to be mingled both in Judaism and Christianity. The mission which he now undertook, accordingly, was to revive what he termed the religion of Abraham, of Moses, and of Jesus. The written word, he alleged, was brought to him from heaven in detached passages by the angel Gabriel, and these portions of revelation, when afterwards collected into a volume, were called the KORAN (which see), a volume recognized down to this day as the sacred book of the Mohammedans.

It was in the night of power, as it is termed, in the month of abstinence, that the angel Gabriel first appeared to the prophet. A condensed account of this strange vision is given by Mr. Osburn, in his 'Religions of the World.' It runs as follows: "Mohammed was awakened one dark night by the angel Gabriel, as usual, who brought with him a wonderful female creature, called Al Borak, or the lightning. The prophet was directed to mount, and the creature permitted him, on hearing from the angel the high favour in which he stood with God, on condition of the prophet's prayers on his own behalf. The steed cleaves the air with the swiftness of lightning. The prophet is directed to dismount and pray on Mount Sinai, and at Bethlehem, the birth-place of Jesus Christ. He then hears and disregards the voices of two fair damsels, imploring him to stay and converse with them; the one on the right hand, who, as the angel tells him, impersonated Judaism, the other on the left representing Christianity; and presses forward. They hurry onward, and alight at the gate of the holy temple of Jerusalem. Having fastened the bridle of Borak to a ring, he entered the temple, and found there Abraham, Moses, and Jesus, with many other prophets, with whom he conversed and prayed for some time. While thus engaged, a ladder of light was let down from heaven, and its lower end rested on the shakra, or foundation-stone of the temple, which was likewise the stone on which Jacob slept at Luz. Aided by the angel, Mohammed darted up the ladder with the rapidity of lightning, and entered the first heaven, where he saw Adam, the father of mankind, who embraced him as the greatest of his descendants.

He then mounted to the second heaven where was Noah, the second parent of the human race, who greeted him with the same salutation. In the third heaven sat Asra'el, the angel of death; in the fourth heaven, Isra'il, the angel of pity. To the fifth heaven the new prophet was welcomed by Aaron; to the sixth by Moses, who wept when he foresaw the far greater success with which Mohammed's mission would be attended than his own. In the seventh heaven he was received by Abraham, and from thence he mounted to the dwelling of God himself, which is described in language taken altogether from the Bible. Before the Divine presence stood the pattern whence the Caaba had been built, and round this Mohammed was permitted to walk in the angelic procession that incessantly encircled it. Gabriel now could go no further; but the prophet was permitted to stand before God, and to hear from Him the command to teach his disciples to pray five times daily. He then descended by the ladder of light to the temple at Jerusalem, found Al Borak where he had left her, and mounting, was instantaneously transported to his bed in the house of Mutem Ibn Adi. So brief a portion of earthly time had been occupied by this marvellous journey that a pitcher of water, which he accidentally upset in leaving his bed to set out, had not reached the ground on his return, and he was able to catch and replace it without one drop being spilt."

"After this appearance," says Mr. Macbride, in his *Mohammedan Religion Explained*, "there is said to have been an intermission of two years, during which he suffered hallucination of his senses, and several times contemplated self-destruction. His friends were alarmed, and called in exorcists, and he himself doubted the soundness of his mind. Once he said to his wife, 'I hear a sound and see a light: I am afraid there are gins (spirits) in me;' and again, 'I am afraid I am a Kahin;' that is, a soothsayer possessed by Satan. 'God,' replied Khadijah, 'will never permit this, for thou keepest thy engagements, and assistest thy relatives;' and, according to some, she added, 'Thou wilt be the prophet of thy nation.' These sounds, as from a clock or a bell, are enumerated as symptoms of epilepsy. In this morbid state of feeling he is said to have heard a voice, and on raising his head, beheld Gabriel, who assured him he was the prophet of God. Frightened, he returned home, and called for covering. He had a fit, and they poured cold water on him; and when he came to himself he heard those words (lxix.), 'Oh, thou covered one, arise, and preach, and magnify thy Lord;' and henceforth, we are told, he received revelations without intermission. Before this supposed revelation he had been medically treated on account of the evil eye; and when the Koran first descended to him he fell into fainting fits, when, after violent shuddering, his eyes closed, and his mouth foamed. Khadijah offered to bring him to one who would dispossess

him of the evil spirit, but he forbade her. All his visions, however, were not of this painful nature. To Harith ibn Hisham's inquiry, he said the angel often appeared to him in a human form (commonly as his friend Dibra), and sometimes he had a revelation without any appearance. 'Many,' says an author much used by Weil, 'he had immediately from God, as in his journey to his throne; many in dreams; and it was one of his common sayings, that a prophet's dream is a revelation.' According to Ayesha, whenever the angel appeared to him, though extremely cold, perspiration burst forth on his forehead, his eyes became red, and he would bellow like a young camel. 'On one of these occasions,' says a traditionist, 'his shoulder fell upon mine, and I never felt one so heavy.' Once the communicator came to him riding on a camel, and he trembled violently, and knelt down. He was angry when gazed upon during these fits. He looked like a drunken man, and they thought he would have died. It is difficult to form a positive judgment on such a person; yet enthusiasm, if at any time it deserted him, seems to have revived, for his conduct, during his last illness, is not that of an hypocrite."

The first convert whom Mohammed gained over to his new religion was his own wife Khadijah, followed soon after by the youthful Ali, and by Zaid, his slave, whom he immediately emancipated, but who, notwithstanding, still continued in his service. Beyond his own family the first who acknowledged him as a prophet sent from heaven was ABUBEKER (which see), a man of rank and riches, who afterwards succeeded him in the caliphate. For three years he was engaged in laying the foundation of his great undertaking, and so slowly did his religion make way, that at the end of that period his proselytes amounted to no more than fourteen persons. Not contented with so small a number of followers, he resolved now to make a public declaration of his religion. Beginning with the heads of his own family, he called upon them to recognize him as a prophet of God, and Ali, the son of Abu Thaleb, as his caliph or successor. The heads of the Koreish, however, refused to yield to his demands; but nothing discouraged, he addressed himself to the great body of the people, inveighing against the prevalent idolatry, and exhorting both Jews and Christians to receive his book along with their own. At first he was satisfied that his religion should be regarded as one of many religions which he declared were alike acceptable in the sight of God. Even in the more public diffusion of the new faith, he met with but little success; and so persecuted were his few followers, that they were under the necessity of seeking refuge in Abyssinia. Amid all opposition the prophet persisted in asserting his claims to be accounted a heavenly messenger, and no longer confining his mission to the Arabians, he declared its extent to be limited only by the world itself. His doctrine was summed up in his own aphorism,

"There is no God but God, and Mohammed is his prophet."

At length came the year of mourning, as it is termed, when he was deprived by death of his beloved wife, Khadijah, and his kind uncle, Abu Thaleb, who, though he put no faith in Mohammed's pretensions, ever acted towards him as a faithful protector and friend. Thus left comparatively undefended, he judged it prudent to retire from Mecca, but after an absence of only one month, he found his way back to the sacred city. Taking advantage of the opportunity which the annual pilgrimage afforded to gain proselytes to his opinions, he made many but ineffectual attempts to convince the strangers of the divinity of his mission. Both the pilgrims and his fellow-citizens were alike unbelieving. The disappointed prophet now addressed himself to the Jews, of whom there were a large number in Mecca and its neighbourhood, and who, looking as they were for the consolation of Israel, would be ready, he flattered himself, to recognize him as the long-expected Messiah. Accommodating himself, accordingly, to these Jews who had been oppressed by the idolaters, he represented his mission as designed to restore the original glory of the religion of Moses; and still further to please this class of his hearers, he instructed his followers to turn their faces in prayer towards Jerusalem. All, however, was unavailing; the Jews rejected him, and enraged at the failure of his attempts in this quarter, he substituted the *Kaaba* as the Kiblah of his followers, instead of Jerusalem, charged the Jews with having corrupted the religion of their fathers, and declared that he was sent to restore the only pure faith, that of Abraham.

Thus far Mohammed, while he asserted himself to be a prophet sent from God, had made no pretensions to the possession of the gift of miracles. Now, however, he changed his tone in this respect, and boldly set forth that one night in a vision he had been carried first to Jerusalem, and thence through the heavens to within a bow-shot of the throne of God. The story for a time met with little credit, until *Abubekr* publicly declared his firm belief in all that came from the mouth of Mohammed; and accordingly we find that to this day his followers, appealing to the traditions, are accustomed to avow their belief in the prophet's heavenly journey.

At this point in his history Mohammed began to assume sovereignty over his converts. Having met twelve of them on Mount Akaba, at a short distance from Mecca, he bound them by an oath to renounce idolatry, not to steal, not to commit fornication, not to put their female infants to death, not to calumniate, and to obey all his reasonable commands. He assembled them for public worship once a-week, regularly on the Fridays, when he delivered a discourse to them on some point either of doctrine or duty. The twelve who were thus organized as not only his followers, but his subjects, belonged to Yatreb, a town not far from Mecca, to which city they

annually resorted on pilgrimage. The next year, on their return, their number had increased to seventy-three, and Mohammed, meeting them by night, received their renewed protestations of fidelity, and promised them Paradise if they fell in his cause. He now, in imitation of Jesus Christ, selected twelve to be his apostles.

The idolaters of Mecca, and more especially the Koreish, were not a little alarmed at the aspect which matters had assumed. A religious crusade had been proclaimed by Mohammed against the worship of false gods, and a political association had been formed, which threatened the peace and safety of the community. It was resolved, therefore, to put the alleged prophet to death, and a person from each tribe was chosen, the more effectually to compass his destruction. His flight from Mecca was therefore absolutely necessary. Accompanied by *Abubekr* and *Ali*, he left the sacred city, and after wandering about for sixteen days, he reached Yatreb, which was from that time called *Medinat Anabbi*, the city of the prophet. The Hegira or flight of Mohammed, which coincides with 16th July A. D. 622, was appointed by the Caliph Omar to be the Mohammedan era, and has continued ever since to mark the lunar years of the Mohammedan nations.

On entering Medina with his companions, the prophet was welcomed with acclamations of loyalty and devotion; his adherents, who had been scattered by persecution, rallied round him, and from this time a distinction was recognized between the faithful of Mecca and those of Medina. Mohammed now assumed the twofold office of king and priest, and, having purchased a piece of ground, he built a dwelling-house and a *masjid* or mosque. He married about this time *Ayesha*, the daughter of *Abubekr*, and effected also a marriage between *Ali* and his favourite daughter *Fatima*. Having established himself in Medina, and become an independent sovereign, he entered upon a new career, that of warrior; propagating the new religion by the sword, and waging war against all unbelievers. His course was now marked by carnage and plunder. His followers were allowed to take the female captives as wives and concubines; and the maxim was inculcated upon all the faithful, that "one drop of blood shed in the cause of God, or one night spent in arms, is of more avail than two months employed in fasting and prayer. Whosoever falls in battle, his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims." The Arabs listening to such doctrines were fired with enthusiasm; and thirsting for the blood of infidels they rushed fearlessly into battle.

While thus acting the warrior, Mohammed did not neglect the duties of a priest. He constantly led the devotions of his followers, offered up the public prayer, and preached at the weekly festival on the Fridays. About this time he instituted the fast of

the month Ramadhan, and to distinguish his people from the Jews and Christians, he substituted for the trumpets of the one, and the bells of the other, a special class of officers called *muzzims* or criers, whose duty it was to summon the faithful at the hours of prayer. The first mosque was built in a burying-ground, and the prophet himself assisted in its erection. At first he was tolerant to those, whether Jews, Christians, or idolatrous Pagans, who refused to embrace Islamism, hoping to win them over by persuasion to his cause; but when he despaired of their conversion by gentle means, and found himself strong enough to coerce, he girt on his sword, and went forth at the head of his armed bands, scouring the deserts in search of blood and plunder. His first warlike engagement is known by the name of the battle of Bedr. The story is thus briefly told: Receiving at this time the intelligence that an unusually wealthy caravan was returning from Syria, guarded by a strong escort from Mecca, he resolved to lead his limited forces against it. The news, however, of his crusade reached Mecca, and his ancient enemies, the Koreishites, at once armed, and sallied forth to the defence of the caravan. In consequence of their discovering the track of the Moslem party, they gave information by which the merchandise was conveyed to a place of safety; but, rendered bold by this escape, and burning with rage against Mohammed, it was resolved, in a council of war, under the influence of the aged and intrepid Abu Jahl, to give battle to the Moslems. The engagement was very fierce on both sides, and the Mohammedans were about to give way, when their leader, pretending to be suddenly inspired, cast a handful of dust into the air, and cursed his foes. His warriors, thus emboldened, renewed the fight, and the Meccans were signally routed, Abu Jahl himself was slain, some of the most illustrious Koreishites taken prisoners, and heavy ransoms demanded, whilst a very satisfactory spoil was divided amongst the Moslems.

Enraged at the signal defeat they had suffered on the field of Bedr, the Meccans organized their forces in the following year under the leadership of Abu Sofian. A second battle was fought on Mount Ohud, six miles to the north of Medina; but on this occasion, after a desperate struggle in which Mohammed was wounded, the Moslems lost the day. This disastrous engagement had almost proved fatal to the cause of Islam, as the followers of the prophet were tempted to deny the divine authority of his mission; but to quiet their murmurs he persuaded them that their ill success was to be traced to the sins of some, and the unbelief of others.

The following year the enemies of the Moslems, encouraged by their success, laid siege to Medina with an army of 10,000 men. Mohammed was unwilling to risk an engagement in the open field, but entrenched himself behind the defences. The Meccans sat down before the walls of the city for twenty

days, but dissensions having broken out in their camp, and their tents having been overturned by a tempest, they returned home without having accomplished anything. No sooner had the enemy raised the siege than the Moslems attacked the Jews in Medina, murdering their men, and selling their women and children as slaves. Following up the advantage he had gained, Mohammed attacked the Jewish fortress of Khaibar, and having taken it by storm, he divided the plunder among his soldiers. On this occasion the life of the prophet was endangered, a female slave having sought to poison him, and almost succeeded in her attempt. On being asked what was her motive, the slave replied, "I wished to ascertain if thou wert a prophet; if thou art, it will not hurt thee; if not, I shall deliver my country from an impostor."

Medina being thus completely in his power, Mohammed now formed the resolution of subjugating Mecca also. He had strictly enjoined the Moslems to turn their eyes five times each day towards the sacred city, and he himself never lost sight of the Kaaba day nor night. Warned of God, as he imagined, in a dream, he set out at the head of 14,000 men to revisit the city from which he had been compelled to fly. On reaching Medina he concluded a ten years' truce on condition that all the inhabitants of Mecca, who were so inclined, should be at liberty to join him, and that he and his people might come on pilgrimage unarmed, provided they remained in the city only three days. The next year, Mohammed returned to complete his pilgrimage, and according to the treaty he left the city on the fourth day. The faithfulness which he thus showed to the promises he had given, gained over some to his party, and more especially three persons of note, Othman ibn Telha, the guardian of the Kaaba, and Khaled, and Amr, the future conquerors of Syria and Egypt.

The prophet had risen rapidly both in power and influence among his countrymen in Arabia, and proud of the distinction he had won, he despatched missionaries to three foreign potentates, inviting them to adopt the Moslem faith. These were Heraclius, the Eastern emperor, the prefect of Egypt, and Sapor, king of Persia. By the two first they were treated with respect, and dismissed with presents. The last tore the letter to fragments, and wrote to his viceroy at Yemen, that immediate steps should be taken to punish the impostor.

Mohammed kept in view the conquest of Mecca, and regardless of the truce, he set out with a large army to surprise the sacred city; and after encountering Abu Sofian, and taking him captive, he entered Mecca in triumph, passing through its gates with a countless host of followers. Mounted on his favourite camel, he rode directly to the Kaaba, and performing the seven circuits, he entered the temple and destroyed the idols with his own hands, not sparing even the statues of Abraham and Ishmael. The Meccans gave in their adherence to the religion

of the prophet, and it was enacted that henceforth no unbeliever should dare to enter the precincts of the holy city. This was the crowning achievement of Mohammed's martial prowess, and no sooner had he effected the conquest of Mecca than the Arabian tribes generally hastened to submit themselves to his authority. An obstinate remnant, however, still refused to yield, and the battle of Honain, only three miles from Mecca, though at first it appeared to threaten his destruction, terminated in his final triumph. From the field of Honain he marched without delay to the siege of Tayeff; but at the end of twenty days he was compelled to sound a retreat. His prowess had excited, however, such awe in the minds of all the tribes, particularly of the north of Arabia, that they hastened to despatch legates to Mecca and Medina to express their submission to the new prophet. All Arabia was now purged from idolatry, and embraced the religion of Islam. Mohammed next led an expedition into Syria, which, though its territorial conquests were limited in themselves, diffused throughout the wide extent of the Roman dominions a dread of the Moslem power, and led to the ultimate subjugation of the Eastern Empire.

It as the whole course of his history would seem to indicate, it had been the grand object of Mohammed's ambition to establish to himself a name, as the founder of a new faith, his desire had been attained already to a wonderful extent. He had been promulgating the religion of the Koran, and in the course of only a few years he had seen it widely diffused on every side. But now that the foundation of his empire was laid, his own task was near its termination, and he was about to leave the world. The infirmities of age were creeping fast over him, and his constitution had never completely recovered from the effects of the poison administered at Khaibar. Feeling that his end was not far distant, he resolved upon making a final pilgrimage to Mecca. Though in much weakness he accomplished the journey to the sacred city, sacrificed sixty-three camels, and liberated sixty-three slaves, in honour of the number of years he had lived upon the earth, and having taken a last look of the venerated Kaaba, he returned to Medina to die.

It is not a little remarkable that the last hours of Mohammed's life are not only characterized by the utmost serenity and peace, but betray not the slightest misgivings as to the reality of his mission as a prophet sent from God. He expired in the arms of his beloved Ayesha, feebly uttering the words, "To the highest companions in Paradise," which were understood as referring to his desire for heavenly bliss. Thus died Mohammed, the great prophet of Arabia, in his sixty-fourth year, on the 8th June, A. D. 632, having in the course of ten short years, which elapsed between the Hegira and his death, planted in the East a religion which has taken root so firmly, that amid all the revolutions and changes

of twelve centuries, it still exercises a powerful controlling influence over the minds and consciences of 140,000,000 of human beings.

MORAMMEDANS, the believers in the religious system devised and promulgated by Mohammed, the great prophet of Arabia. The principles of *Islam*, as this religion was termed by its originator, are said to rest on four foundations:—1. The *Koran*. 2. The *Sonnah*, or Tradition. 3. The harmony in opinion of the orthodox Mohammedan theologians. 4. *Kias*, reasoning. The Koran is regarded by the faithful as the word of God; the Sonnah as the word of his inspired prophet. The first, accordingly, is looked upon as divine, both in language and meaning, the second in meaning only.

The religion of *Islam* is both theoretical and practical; or, in other words, it is divided into faith and practice. The faith includes six articles: 1. Belief in God. 2. In his angels. 3. In his Scriptures. 4. In his prophets. 5. In the resurrection. 6. In predestination. The *Dim* or practice, again, includes four points: 1. Prayers and purifications. 2. Alms. 3. Fasting. 4. The pilgrimage to Mecca.

The first and fundamental principle of the Mohammedan faith is usually stated in these words: "There is no God but God," thus asserting the existence and unity of the Divine Being in opposition to the Polytheism of the heathen, on the one hand, and the Trinity of the Christians on the other, which latter Mohammed regarded as equivalent to Trithicism, or the assertion of three Gods. The peculiar designation of the Deity, in the mouth of the faithful, is *Allah*, besides which there are ninety-nine epithets applied to him; and to assist them in repeating these they use a rosary. The sovereignty of God is a favourite doctrine with all Mohammedans, and predestination is taught in almost every chapter of the Koran. As originally enunciated by the prophet, the Moslem creed was simple, and received the undoubting belief of all his followers. In process of time questions began to be started in regard to the nature of God, which gave rise to various sects or divisions, the chief of which were the *Motazalites*, who denied the existence of eternal attributes as belonging to the Divine essence; the *Kaderites*, who denied the Divine decrees, while their opponents, the *Jaberites*, declared that man is constrained by the Divine decrees, which are immutable; the *Almar-jyrites*, who declared that the faithful could not be injured by sin, nor unbelievers benefited by obedience, while their opponents, the *Wauilites*, maintained that believers, however orthodox in their creed, would endure eternal punishment if they continued in sin.

The Mohammedans entertain peculiar opinions in regard to *angels*, alleging that they have pure and subtle bodies, created of fire; neither is there among them any difference of sexes, or carnal appetites, and they have neither father nor mother. Also they are endowed with different forms, and severally preside over ministrations. Some stand, some incline down-

wards, some sit, or adore with a lowered forehead; others sing hymns and praises of God, or laud and extol their Creator, or ask pardon for human offences. Some of them record the deeds of men, and guard over the human race; others support the throne of God, or go about it, and perform other works which are pleasing to the Deity." Two angels, who are changed daily, are assigned to every man to record his good and bad actions. The most eminent of the angelic host are believed to be Gabriel, who brought down the Koran from heaven; Michael, the patron of the Jews, who fights against God's enemies; Azrael, the angel of death; and Israfil, who will blow the trumpet on the resurrection morning. The Koran alleges, in regard to the evil angels, that Satan was cast down from heaven for refusing to worship or do homage to Adam, and in consequence obtained the name of *EBLIS* (which see). The Mohammedans also believe in an intermediate race between angels and men, called *Jins*, who, like the angels, have bodies created from fire, but of a grosser structure, who propagate their kind, and though long-lived, are not immortal. These beings are said to have inhabited the earth under a succession of sovereigns before the creation of Adam. Mohammed declared that his mission included the *Jins*.

Another article of the Moslem creed refers to the prophets, whose number they allege exceeds 800,000. They begin with Adam, and end with Mohammed, who is far superior to every one of them. They are considered as free from mortal sin, and professors of Islam. The books which God has sent down, from time to time, containing his revealed will, are believed by the Mohammedans to amount to 104, of which ten were given to Adam; fifty to Seth; thirty to Enoch or Idris; ten to Abraham; one, which was the law, to Moses; one, the Psalter, to David; one to Jesus, the gospel; and the Koran to Mohammed, which has abrogated all the rest that are extant.

The last article of faith among the followers of the prophet is the day of judgment, including the intermediate state. They believe that the dead are interrogated by two beings of tremendous aspect, named *Mouker* and *Nakir*, (see *DEAD, EXAMINATION OF THE*.) concerning the unity of God, and the mission of the prophet. Unbelievers will be beaten with iron maces, and their bodies gnawed by dragons till the resurrection; while believers will be refreshed with gales wafted from paradise. The souls of the prophet are admitted immediately into paradise, and those of martyrs pass into the crops of green birds which feed on the fruits of paradise. The souls of ordinary believers are supposed to hover near their graves. It is believed by the Mohammedans that the *RESURRECTION* (which see), though its precise time is known only to God, will be preceded by certain signs, such as the appearance of the sun in the west; the appearance of an extraordinary wild beast, who will distinguish between believers and unbelievers,

by a peculiar mark upon their faces; the manifestation of *DAJAL* (which see), or the false Messiah, who, after a short but universal sovereignty, will be slain by Jesus, who will descend on the mosque of Damascus, and reign in prosperity and peace till his death, and the last *Imâro*, who is now believed to be lying hid in a cave, will appear and act as his deputy. The Mohammedan Hell has seven compartments; the first appropriated to unworthy Moslems, the second to Jews; the third to Christians; the fourth to 'Sabiens; the fifth to the Magians; the sixth to idolaters; and the seventh to hypocrites. The Mohammedan heaven is thoroughly sensual in its character, its highest pleasures and enjoyments being of a carnal description.

The practical religion of the Koran attaches the highest value to prayer, which among the followers of Mohammed is invariably preceded by ablution, on the principle that while prayer is the key to paradise, it will only be accepted from persons bodily clean. The morning ablutions and prayers are thus described by Mr. Macbride, following the account given by Mr. Lane, in his 'Modern Egyptians:': "The believer first washes his hands three times, saying, 'In the name of God the merciful, the compassionate: Praise be to God, who hath sent down water for purification, and hath made Islam a light, and a conductor, and a guide to thy gardens—the gardens of delight, and to thy mansion, the mansion of peace.' Then, rinsing his mouth thrice, he says, 'O God, assist me in reading the Book, and in commemorating thee, and in thanking thee, and in worshipping thee well.' Then thrice he throws water up his nostrils, saying, 'O God, make me to smell the odours of paradise, and bless me with its delights, and make me not to smell the smell of the fires [of hell.]' Then he proceeds to wash his face three times, saying, 'O God, whiten my face with thy light on the day when thou shalt whiten the face of thy favourites, and do not blacken my face on the day when thou shalt blacken the faces of thine enemies.' His right hand and arm, up to the elbow, are washed next thrice, with the prayer, 'O God, give me my book in my right hand, and reckon with me with an easy reckoning.'

"The allusion is to a book in which all his actions are recorded: that of the just is to be placed in his right hand, that of the wicked in his left, which will be tied behind his back; and when he proceeds to his left hand he says, 'O God, give me not my book in my left hand, nor behind my back, and do not reckon with me with a difficult reckoning, nor make me to be one of the people of fire.' His head he washes but once, accompanying the action with this petition, 'O God, cover me with thy mercy, and pour down thy blessing upon me, and shade me under the shadow of thy company on the day when there shall be no other shade.' Putting into his ears the tips of his forefingers, he is to say, 'O God, make me to be one of those who hear what is said, and



obey what is best,' or, 'O God, make me to hear good.' Wiping his neck with his fingers, he says, 'O God, free my neck from the fire, and keep me from chains, collars, and fetters.' Lastly, he washes his feet, saying, first, 'O God, make firm my feet upon Sirat on the day when my feet shall slip on it;' and, secondly, 'Make my labour to be approved, and my sin forgiven, and my works accepted, merchandise that shall not perish, through thy pardon, O Mighty One, O most forgiving through thy mercy, O Thou most merciful of those who show mercy.' Having completed the ablution, he continues, looking up to heaven, 'Thy perfection, O God, I extol with thy praise; I testify there is no God but thee alone. Thou hast no companion. I implore thy forgiveness, and turn to thee with repentance.' Then, looking down to the earth, he adds the creed, and should recite, once at least, the chapter on Power."

When water cannot be procured, or its use might be injurious to the health, sand is permitted to be substituted. That the faithful may perform their ablutions before entering the mosques, the courts are supplied with water. It is interesting to observe the mode in which the Moslem goes through his devotions. "The worshipper," we are told, <sup>4</sup> raising his open hands, and touching with the ends of his thumbs the lobes of his ears, repeats the *Ta'bir*, that is, Allah Akbar, 'God is most great.' <sup>5</sup> Still standing, and placing his hands before him, a little below the girdle, the left within the right, he recites the opening chapter of the Koran, and a few verses from any other which he pleases: he often chooses the 112th. He then, <sup>3</sup> after having said, 'God is most great,' seats himself on his carpet, on his knees, and recites thrice (I extol) the perfections of my Lord the great; adding, 'May God hear him who praiseth him. Our Lord, praise be unto thee.' <sup>3</sup> Then, raising his head and body, 'God is most great.' <sup>5</sup> He next drops gently upon his knees, repeating, 'God is most great,' puts his nose and forehead to the ground between his hands, during which prostration he exclaims thrice, 'The perfections of my Lord the Most High.' <sup>7</sup> Then, raising his head and body, sinking backwards on his heels, and placing his hands on his thighs, he says again, 'God is Most High,' which he repeats on a second prostration; and, again rising, utters the *Ta'bir*. This ceremony is called one *raçaât*. He rises on his feet, and goes through it a second time, only varying the portion of the Koran after the opening chapter. After the last *raçaât* of all the prayers, he says, 'Praises belong to God, and prayer, and good works. Peace be on thee, O prophet, and the mercy of God, and his blessing! Peace be on us and on the righteous worshippers of God.' He then recites the creed. Before the salutations in the final prayer, the worshipper may offer up any short petition for himself or friends, and it is considered better to word it in Koranic language than in his own. If devoutly disposed, he may add this supererogatory service, the recitation of the Throne

verse (Koran xi. 256). He may then repeat the perfections of God thirty-three times, and 'Praise to Him for ever' once, with 'Praise be to God, extolled be his dignity for ever!' thirty-three times; then the same number of times, 'There is no God but He; God is most great;' then, 'God is most great in greatness, and praise abundant be to God!' In those repetitions he finds his rosary, which has a mark after the thirty-third bead, very convenient to prevent his praying too little or too much. Any wandering of the eye, or inattention, must be strictly avoided; and if interrupted, except unavoidably, the worshipper must begin again. As thus described, the service seems long; but Lane, who must have often witnessed it, says that the time it occupies is under five minutes, if restricted to what is indispensable, and that the supererogatory addition will take up about as much more."

In the mosque on the Friday, which may be termed the Mohammedan Sabbath, the *KHOTBEH* (which see), is regularly recited, a prayer which Mohammed himself was accustomed to use, in which practice he was followed by his successors. A moral discourse is frequently preached by the officiating *Khatib*, who holds a wooden sword reversed, a custom said to be peculiar to the cities taken from the unbelievers. In each mosque there is a niche in the wall, which marks the position of Mecca, towards which the faithful must turn their faces in prayer. The congregation, without regard to rank, arrange themselves round the *Imâm*, who guides them in the performance of the nine attitudes of prayer. It is incumbent on the Moslem to pray five times every day in the same words, and from the very frequency of the repetition the exercise is in danger of degenerating into a mere form. Mohammed appears to have set the example to his followers, of a strict attention to the duty of prayer. He spent much of his time in devotion, not only during the day, but during the night also. Nor did he confine himself to prescribed forms, but he was accustomed to intermingle frequent extemporary ejaculations. Hence it is that no class of people are found to utter pious exclamations more habitually than the Mohammedans, even on the most ordinary occasions. Throughout life the Moslem is scrupulously attentive to the regular observance of the appointed seasons of prayer; and when he is laid upon a bed of sickness and death, wailing women are hired to join with the family in uttering loud lamentations as he expires, while *Fakirs* are called in to chant the Koran.

Next in importance in the eye of a Moslem to the duty of prayer, is that of almsgiving, which is frequently recommended in the Koran, and is there said to give efficacy to prayer. The exercise of fasting is also held in high estimation. The comparative value of the three great duties is thus stated by the second Omar: "Prayer will bring a man halfway to God, and fasting to the door of the palace; but it is to alms that he will owe his admission." In invita-

tion of the Pagan Arabs, Mohammed commanded that a whole month, that of Ramadhan, should be appropriated to the exercise of fasting, which is so strictly observed, that on every day of that month, from sunrise to sunset, total abstinence is rigidly adhered to from all liquids, as well as from solids. Children are alone exempt, and if any one of the faithful is necessarily precluded from the observance of the fast at the appointed time, he must fast afterwards for as long a period. At sunset of each day during the fast of Ramadhan, the mosques are open and brightly illuminated, when multitudes resort thither for public devotions, more especially on the last five nights of the month, including that of *power*, when the Koran began to be revealed from heaven. In addition to this great public fast, the Moslems observe also voluntary fasts, the principal of which is the *Aashura*, held on the tenth of the month *Mohurrem*, being a day of mourning in commemoration of the martyrdom of *Hossein*.

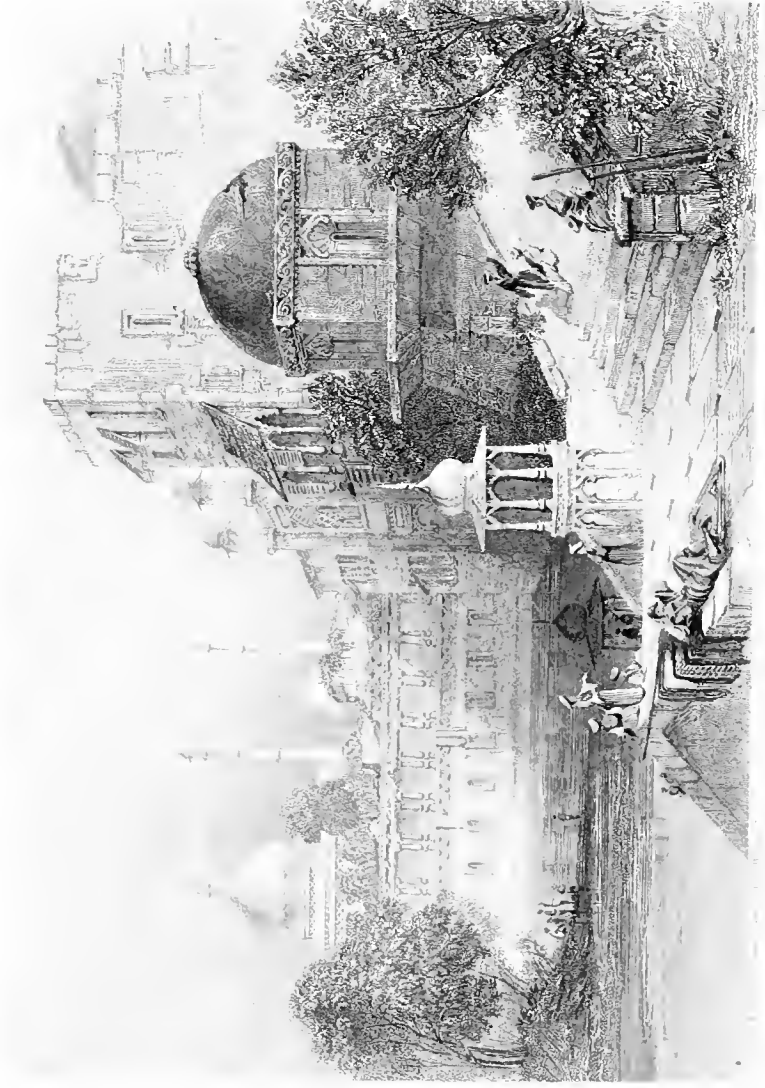
The Mohammedans have only two special festivals, which are called by the Turks the greater and the lesser *Beiram*; the first, which is the festival of breaking the long fast, being their principal season of rejoicing; the second, which is an important part of the pilgrimage to Mecca, being the feast of sacrifice observed in commemoration of Abraham's intended offering of his son. It is customary, also, in all Mohammedan countries to keep the festivals of their numerous saints, and to perform frequent pilgrimages to their tombs. On such occasions the Koran is recited by hired readers, and the dervishes go through their sacred dances. On the 12th of the third month the prophet's birth-day is celebrated at Cairo. This festival lasts for nine days, when the town is illuminated, the shops are open all night, and the people indulge in all kinds of amusement. Another festival religiously kept up by the Moslems in Turkey is the *Hirkahi-chérif*, or adoration of the prophet's mantle, a relic which is carefully preserved along with his seal and the original copy of the various portions of the Koran collected by *Abubekr*.

The Hadj or pilgrimage to Mecca is another great duty commanded in the Koran, and to which Mohammed himself attached so much importance, that he considered a believer neglecting it might as well die a Jew or a Christian. The *Dub'lhajja* is the month on which this sacred duty is discharged. (See MECCA, PILGRIMAGE TO).

Mohammedans are divided into two great parties, the *Schïtes* and the *Sonnites*, who hate each other more bitterly than they do the Jews or the Christians. The first are the admirers of *Ali*, who reject the traditions, and take the title of *Adaligah*, or Followers of Justice. They curse the three first caliphs, *Abubekr*, *Omar*, and *Othman*, as intruders into the place of *Ali*; but the *Sonnites*, while they honour all the four as guides, consider *Ali* as holding a rank subordinate to the others. The division which has thus taken place

among the Moslems had its origin in the circumstance, that the prophet, before his death, gave no instructions in regard to his successor. Legends which, however, are entitled to no credit, exist among the Persians, tending to show that he had nominated *Ali*; but it is well known, that even *Ali* himself acknowledged that Mohammed had preserved entire silence on the subject of a successor to him in his sacred office. The *Sonnites*, on the other hand, bring forward traditions with the view of showing that *Abubekr* was the prophet's declared nominee; but these are entitled to as little credit as the legends of the *Schïtes*. After the death of the prophet the claims of the rival candidates were keenly contested by their respective friends. The claims of *Ali* consisted in his being a cousin of Mohammed, and his son-in-law, being the husband of his beloved and only surviving daughter, *Fatinah*. He was also the first who embraced Islamism beyond the immediate circle of the prophet's household. The party who supported these claims maintained that *Ali* was entitled to succeed the founder of the Moslem faith from his twofold affinity to the prophet. The *Sonnites*, on the contrary, maintained that the succession ought to be determined by the voice of the whole company of the faithful. The controversy, which raged with bitterness for a time, and threatened to produce a violent rupture in the ranks of the Moslems was terminated by the conciliatory spirit of *Omar*, himself a candidate for the vacant office, who advanced to *Abubekr*, the father of Mohammed's favourite wife *Ayes-la*, and taking him by the hand, openly declared his allegiance to him as the *caliph* or successor of Mohammed. This act on the part of *Omar* led to the immediate choice of *Abubekr* by the united voice of the whole company. Not long after, *Ali* also was induced to give his approval to the choice. When near death, *Abubekr* nominated *Omar*, whose claims to the caliphate were readily acknowledged. After a reign of ten years *Omar* died by the hand of an assassin, and was succeeded by *Othman*, at whose death the dispute about the succession was renewed with great violence. During the caliphate of *Abubekr*, *Omar*, and *Othman*, the supporters of *Ali*, had so increased both in numbers and influence, that at length the great body of the Arabian people were enlisted on his side, and though reluctant to accept the caliphate, it was literally forced upon him by the zeal and attachment of his partizans. To *Ali* succeeded his sons, *Hassan* and *Hossein*, and the rest of the twelve *Imâms*. The *Schïtes*, among whom the Persian Mohammedans occupy a conspicuous place, execrate the memory of the three caliphs who preceded *Ali*, whom other Moslems regard with the highest respect.

To the intelligent reader of history there is no circumstance in connexion with the Mohammedan religion which forces itself more strikingly upon the attention than the rapidity with which that faith was propagated after the death of the prophet. Only



Black and white engraving of the Palace of Beloopee.



eighty-two years after that event, the empire of the caliphs, or successors of Mohammed, covered by far the greater portion of the then known world; and much more than one-half of its then existing inhabitants had embraced the faith of Islam. In A. D. 714, this empire, as described by Mr. Osburn, "was a huge broad belt, embracing exactly the central portion of the continent then known to be inhabited by man, extending eastward and westward, and nearly from ocean to ocean. Its western boundary at this extremity was the Atlantic; its northern, the Pyrenees, soon to be overpassed by the Moslem warriors. To the southward, it was already coextensive with the Sahara, and included the whole of North Africa and the kingdoms of Egypt and Abyssinia. In Asia, the Sinaitic peninsula, Palestine, Syria, parts of Armenia and Asia Minor, Mesopotamia, Persia, Cabul, and the countries eastward to the mouths of the Indus, had already received the faith of Islam; and its votaries had already girt on their armour for the conquest of India, and gone forth for the conversion of the Tartar tribes. To this huge empire vast accessions have been made in the eleven hundred years that have since elapsed; and with the single exception of Spain, from no one point has Islamism ever receded during this long interval."

India was one of the latest acquisitions of the Mohammedans, for it was not till the eleventh century that the Moslem power was established in that country by Sultan Mahmud, who having formed a kingdom between Persia and India, which has continued to subsist under different dynasties and names, entered the Punjab, and in twelve sacred expeditions carried off much valuable plunder. In particular, this conqueror took possession of the temple of Somnath, and broke in pieces the gigantic idol which it contained, carrying off the sandal-wood doors of the temple as a trophy, which continued till lately to ornament the mausoleum of Sultan Mahmud at Ghizni. These gates, a few years ago, attracted the notice of Lord Ellenborough, then governor-general of India, who, in order to avenge upon the Afghans the murder of our officials, and the annihilation of our invading army, brought them back to India as evidence of victory. It was difficult, however, to find a suitable place for the sacred doors, the temple of Somnath having, in the lapse of ages, become a solitary deserted ruin. It was not till two centuries after Mahmud that the founder of the succeeding house, Mohammed Gouri, established himself at Delhi, which down to the recent insurrection, and consequent destruction of the city, continued to be the capital of a Moslem power; but owes its fame to the Mongolian dynasty of princes, commencing in the fourteenth century with the Emperor Baber.

From the first association of the Mohammedans with the Hindus, mutual toleration was exercised; and even after the Mongolian conquest, when Northern India fell under the sway of the descendants of Timur, no attempt was made to interfere with the

religion of the Hindus. Nay, such was the harmony which prevailed between the adherents of the two creeds, that we find Brahmical practices and many of the prejudices of caste adopted by the conquerors at a very early period, while, on the other hand, the Hindus learned to speak with respect of Mohammed and the prophets of Islam. And what is perhaps still more remarkable, the Mohammedan sectaries, the *Sunnites* and *Schites*, laid aside wonted animosities when they entered the Peninsula. The change which thus gradually took place in the religious feelings of all parties, encouraged the emperor, Akbar, who ascended the throne in A. D. 1556, to make an attempt at the establishment of a new religion, which he termed *ILAH* (which see) the Divine, its symbol being, "There is no God but God, and Akbar is his caliph." The object of this religious reformer was to unite into one body Mohammedans, Hindus, Zoroastrians, Jews, and Christians. The creed of Akbar, indeed, bears considerable resemblance to that of the Persian *Sufis*, or to that of the Hindus of the *Vedanti* school.

Another combination of the Moslem and the Hindu faiths is seen in the religion of the *Sikhs*, which was founded by Nanak Guru of Lahore, in the closing part of the fifteenth century. During the reign of Akbar the Great, this sect met with considerable encouragement. But when Jehanguir, the son of Akbar, revived the bigotry and intolerance of the Moslem creed, the Sikhs were subjected to a bitter persecution; and from that period, down to the present day, they have continued to entertain the most unrelenting hostility to the followers of Mohammed.

The religion of Akbar the Mohammedan, and Nanak the Hindu, are not the only examples of a mixture between the Mohammedan and Brahmical religions in India. Hindu practices have been extensively adopted by the Moslems in that country, some of which are not only inconsistent with, but utterly opposed to, the precepts of the Koran; saints have been adopted by the Mohammedans in India, who were not even Mussulmans, and festivals have been instituted in honour of them. Thus the idolatrous worship of saints, which in other countries is looked upon by the followers of Mohammed with abhorrence, has been adopted by them as an admitted practice in India.

The chief potentates, at the present time, of the Mohammedan world, are the Sultan of Turkey and the Shah of Persia. The former is regarded by the Traditionists as a pope, as well as an emperor. It is true he devolves upon the *mufi* the office of deciding cases of conscience, which was once vested in himself; but he is still considered, notwithstanding, as the fountain of ecclesiastical authority, and on that account invested with peculiar sanctity. The Shah of Persia, on the other hand, is looked upon with the utmost veneration by his people as the leader of the *Schites*, who became the dominant sect of the country under Shah Ismail, who ascended the

Persian throne in 1492. From that time a fierce animosity sprung up between the Turks and the Persians, and which has given rise to many bloody wars between the two countries.

The Mohammedan power, once almost invincible, is now in a state of feebleness and decay. "The Ottoman empire," says Mr. Macbride, "has been rapidly declining; Greece has become an independent kingdom: little support can be looked for from Egypt; and province after province, both in Europe and Asia, have been surrendered to the arms or subtle diplomacy of Russia. The Czar, regarding the Turk as in the agony of political death, hastened to accomplish the long-cherished project of his family, and it seemed as if, at last, he might drive the unbelievers out of Europe. But the hour for the restoration to Christendom of the capital of the Greek empire had not, as he fondly imagined, arrived. The autocrat head of the Greek church, and the self-appointed protector of his co-religionists in the Ottoman dominions, came forward like a crusader. The Sultan, instead of yielding, as expected, advanced to the conflict, with troops trained according to European tactics; and France and England, the representatives of Papal and Protestant states, alarmed at the prospect of Russian aggrandizement, sent forth their armies for his protection. Politicians were looking forward to a protracted and doubtful contest; but the Russian emperor who had provoked the war is removed by death; and, while England was about to act with redoubled energy, hostilities have, contrary to our expectations, ceased. Russian statesmen must surely have been convinced by these determined exertions of the Allies that the surrender of Constantinople is indefinitely postponed; and the terms of the peace are so moderate, that we may reasonably calculate on its continuance. Short as the war has proved, it has been long enough to show the Turks that there are Christians who abhor the worship of images, and scarcely yield to themselves in the simplicity of their ritual: and if they had any intercourse with our soldiers, they must have seen that many, both officers and privates, adorned and recommended their religion by their conduct. While the politician is satisfied with the result, the Christian philanthropist rejoices in the imperial decree, which places all the subjects of the Sultan on an equality, and tolerates the conversion of his Mohammedan subjects; a decree which, probably, never would have been issued, had he not felt the depth of his obligations to his Christian allies. The observer of the signs of the times knows that the seed that has long been abundantly scattered over Turkey by the zealous agents of the Bible Society, has not all fallen by the wayside; but, owing mainly to American missionaries, has in many places sprung up; and that Protestant congregations have even been formed in Brusa, the original Ottoman capital, and in other places in Asia Minor, the reputed last home of Islam. The Mohammedan system is a

palace of antiquated architecture, not in keeping with the neighbouring buildings, undermined and nodding to its fall. It has from the first appealed to the sword, but the sword to which it owed its rapid progress is no longer in the hands of its supporters; and while the zeal of its real adherents has cooled, a mystical pantheistic philosophy, fostered by their most admired poets, has long superseded, among the men of letters, the simple unitarianism of the Koran, while European knowledge is gradually spreading in the masses of the Moslem population which are under the authority or within reach of the influence of France and England. The Sultan may be said only to exist by their sufferance. Algeria has been for more than a quarter of a century a province of France; and we trust that from Sierra Leone a better civilization, founded not upon the Koran but the Bible, will penetrate the interior of Africa; and England is pressing more and more upon Islam in the East."

MOHARRAM, the first month of the Mohammedan year, and one of the four sacred months, both among the ancient Arabians and the modern Moslems. The ten first days of this month are reckoned peculiarly sacred, because on these days it is believed the Koran was revealed from heaven to the prophet. The Koran, in several passages, forbids war to be waged during this and the other sacred months, against such as acknowledge them to be sacred; but it grants permission, at the same time, to attack all who do not so acknowledge them. The Persian *Schites* devote the first days of the month *Moharram* to a solemn mourning, in commemoration of the death of *Hossein*, the son of *Ali*.

MOIRÉE. See FATES.

MOIRAGETES, a surname of *Zeus*, and also of *Apollo* at Delphi.

MOISASUR, the chief of the rebel angels in the system of *Hinduism*. His emblem is a buffalo, which is represented as pierced with a spear by the hand of *Durga* mounted on a lion.

MOKANNA (At.), the veiled prophet, a name given to *Hakem-ben-Haschem*, the founder of the Mohammedan sect, called the *HAKEMITES* (which see).

MOKLUDJYE, a sect of the *ANSARIANS* (which see).

MOLÉ, goddesses among the ancient Romans, who were said to be daughters of *Mars*. It has sometimes been alleged that, as their name would seem to indicate, they had some connexion with the grinding of corn.

MOLA SAISA (Lat. salted eake), a mixture of roasted barley meal and salt, which, among the ancient Romans, was in most cases strewed upon the head of an animal about to be sacrificed. Hence the name often applied to a sacrifice is an immolation from this peculiar form of consecration.

MOLHEDITES, a name applied sometimes to the sect of the *ASSASSINS* (which see).

MOLINISTS, the followers of Lewis Molina, a Spanish Jesuit, who published a work in the sixteenth century on the Harmony of Grace with Free-Will, in which he professed to have found out a new way of reconciling the freedom of the human will with the divine prescience. This new invention was termed *scientia media*, or middle knowledge. Molina taught that "free-will, without the aid of grace, can produce morally good works; that it can withstand temptation; that it can even elevate itself to this and the other acts of hope, faith, love, and repentance. When a man has advanced thus far, God *theca* bestows grace on him on account of Christ's merits, by means of which grace he experiences the supernatural effects of sanctification; yet as before this grace had been received, so still, free-will always holds a *determining* place." Man thus begins a work which God afterwards continues by man's assistance. The doctrines set forth by Molina gave great offence to the Dominicans, who followed implicitly the opinions of Thomas Aquinas (see THOMISTS), and at their instigation the Jesuits, many of whom were Molinists, were charged with reviving Pelagian errors. A keen controversy arose, and Pope Clement VIII. found it necessary, in 1598, to enjoin silence on both the contending parties, declaring, at the same time, his intention to take the whole matter into serious and careful consideration, with the view of giving forth his decision. The Dominicans, however, were too impatient to allow the Pope time for deliberation, and his Holiness, therefore, overcome by the urgency of their entreaties, summoned a congregation at Rome to take cognizance of the dispute. Having carefully examined Molina's book, which had been first published at Lisbon in 1588, they thus stated the fundamental errors into which, in their view, the author had fallen:—"I. A reason or ground of God's predestination, is to be found in man's right use of his free-will. II. That the grace which God bestows to enable men to persevere in religion may become the gift of perseverance, it is necessary that they be foreseen as consenting and co-operating with the divine assistance offered them, which is a thing within their power. III. There is a mediate prescience which is neither the free nor the natural knowledge of God, and by which he knows future contingent events before he forms his decree. (Molina divided God's knowledge into natural, free, and mediate, according to the objects of it. What he himself effects or brings to pass by his own immediate power or by means of second causes, he knows naturally or has natural knowledge of; what depends on his own free-will or what he himself shall freely choose or purpose, he has a free knowledge of; but what depends on the voluntary actions of his creatures, that is, future contingencies, he does not know in either of the above ways, but only mediately by knowing all the circumstances in which these free agents will be placed, what motives will be present to their minds, and thus foreseeing and knowing how

they will act. This is God's *scientia media*, on which he founds his decrees of election and reprobation.) IV. Predestination may be considered as either general (relating to whole classes of persons), or particular (relating to individual persons). In general predestination, there is no reason or ground of it beyond the mere good pleasure of God, or none on the part of the persons predestinated; but in particular predestination (or that of individuals), there is a cause or ground of it in the foreseen good use of free-will." The assemblies which the Pope convened on the Molinist controversy, have been called, from the principal topic of discussion, Congregations on the Aids, that is, of grace. They were engaged until the end of the century in hearing the arguments urged on both sides, the Dominicans defending the doctrines of Aquinas, and the Jesuits vindicating Molina from the charge of teaching Pelagian or at least Semi-Pelagian error. At length, after long and earnest debate, the Congregation decided in favour of the Dominicans, and against the Jesuits, condemning the opinions of Molina as opposed to Scripture and the writings of Augustin. Clement, accordingly, was about to decide against Molina, when the Jesuits, alarmed for the honour of their order, implored the Pontiff not to come to a hasty or rash decision. He was persuaded accordingly to give the cause a further hearing, which extended over three years, he himself presiding in seventy-eight sessions or congregations. At the close of this lengthened investigation, His Holiness was about to publish his decision, but was prevented from doing so, having been cut off by death on the 4th of March 1605. Clement was succeeded by Paul V., who ordered the Congregations to resume their inquiries into this knotty theological controversy, but after spending several months in anxious deliberation, no decision was come to on the subject, each party being left free to retain its own sentiments.

MOLLAH, a doctor of the law among the *Mohammedans*. He is a spiritual as well as civil officer among the Turks, being a superior judge in civil and criminal causes.

MOLOCH, the chief god of the Ammonites, to whom human sacrifices are alleged to have been offered. In various passages of the Law of Moses, the Israelites were forbidden to dedicate their children to this deity, by causing them to "pass through the fire," an expression the precise meaning of which is somewhat doubtful. See FIRE (PASSING THROUGH THE). Moloch, which signifies in Hebrew a king, is thought to have represented the sun. He was worshipped under the form of a calf or an ox. His image was hollow, and was provided with seven receptacles, in which were deposited the different offerings of the worshippers. Into the first was put an offering of fine flour; into the second an offering of turtle-doves; into the third a sheep; into the fourth a ram; into the fifth a calf; into the sixth an

ox; and into the seventh a child, which was consumed in the image. The children were wont to be sacrificed to Moloch in a valley near Jerusalem, called the valley of the sons of Hinnom, which, on account of the sound of drums and cymbals by which the cries of the children were drowned, received also the name of the Vale of Tophet. It has been conjectured, and not without reason, that Saturn and Moloch were the same deity. The Jewish Rabbis assert the image of Moloch to have been made of brass, and to have been represented sitting on a brassen throne, adorned with a royal crown, having the head of a calf, and his arms extended to receive the youthful victims. In Lev. xx. 2, we find the express command, "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones." On this passage, Michaelis, in his 'Commentaries on the Laws of Moses,' thus remarks: "These are not the terms in which Moses usually speaks of the punishment of stoning judicially inflicted; but 'all the people shall stone him; the hands of the witnesses shall be the first upon him.' Besides what follows a little after, in verses 4 and 5, does not appear to me as indicative of anything like a matter of judicial procedure: 'If the neighbours shut their eyes, and will not see him giving his children to Moloch, nor put him to death, God himself will be the avenger of his crime. I am therefore of opinion, that in regard to this most extraordinary and most unnatural crime, which, however, could not be perpetrated in perfect secrecy, Moses meant to give an extraordinary injunction, and to let it be understood, that whenever a parent was about to sacrifice his child, the first person who observed him was to hasten to its help, and the people around were instantly to meet, and to stone the unnatural monster to death. In fact, no crime so justly authorizes extra-judicial vengeance, as this horrible cruelty perpetrated on a helpless child, in the discovery of which we are always sure to have either the lifeless victim as a proof, or else the living testimony of a witness who is beyond all suspicion; and where the mania of human sacrifices prevailed to such a pitch as among the Canaanites, and got so completely the better of all the feelings of nature, it was necessary to counteract its effects by a measure equally extraordinary and summary."

Another peculiarity in the worship of Moloch is termed the taking up of the tabernacle of Moloch, which was practised by carrying in procession images of the deity in tabernacles or portable tents, probably in imitation of the practice followed by the Israelites of carrying the tabernacle of Moses in their journeyings through the wilderness. It seems to have been also customary among the heathen to consecrate chariots and horses to Moloch. From certain passages of Scripture this god would seem to be identi-

cal with Baal. Thus Jer. xxxii. 35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Moloch is also supposed to be the same with *Adrammelech* and *Anammelech*, gods of Sepharvaim. He is sometimes called *Milcom* in the Old Testament.

MOLTEN SEA. See LAYER.

MOLUNGO, the name given to the Supreme Being by some of the tribes of Central Africa.

MOLYBDOMANCY (Gr. *molybdos*, lead, and *manteia*, divination), a species of divination among the ancient heathen, in which they drew conjectures concerning future events from the motions and figures presented by melted lead.

MOMIERS, a term applied in derision to those warm supporters of evangelical doctrine who arose about forty years ago in the bosom of the Church of Geneva. These godly men no sooner began to eall upon the church to shake off the spiritual lethargy and indifference by which it had so long been overcome, than they forthwith were exposed to violent persecution on the part of the clergy. But the more bitterly the Momiers were opposed, the more did they increase in numbers and grow in zeal. They were ere long joined by some earnest ministers of the national church, who were in consequence expelled from the church, and even visited with the vengeance of the civil authorities. The ejected ministers retired to other countries, and waited till the storm should abate. A few remained behind and continued to preach in private dwellings. Meetings for mutual encouragement and prayer were held by these pious and simple-minded people in one another's houses. "Within the space of three or four years," says Mr. Carne in his Letters from Switzerland and Italy, "since these sentiments were first stated and discussed at Lausanne, they have been diffused far and wide, in village and hamlet, as well as town; even the *jugé de pays*, as well as the merchant, have declared their adherence. In more than one situation, the people are able to maintain the minister who visits them; not a week elapses in the chief towns of the canton de Vaud without several assemblies in private.

"The minister's arrival at the place from his own residence is carefully kept a secret from all but the members. The large room is well lighted, (for it is night,) while the assembly of both sexes, the men ranged on one side, and the women on the other, sit in silence. He enters at last, to their great joy; an inspiring hymn is sung, and he commences an animating and impassioned discourse, quite extemporaneous, and addressed chiefly to the feelings of his audience.

"When will governments both civil and ecclesiastical learn wisdom? How strange, after the experi-



ence of ages, that the Swiss authorities should not have better understood the human mind and character, than to think that menaces and imprisonment could stifle religious enthusiasm. They have proved, in this instance, the cradle from which it has sprung forth with new and unconquerable vigour. This cause is not like the transient and vehement system of the celebrated Krudener, who was also expelled the cantons a few years since, for promulgating her wild sentiments. She was too lofty and refined a visionary to seize on the feelings of the common people, who could not enter into her mysticism, or share in her transports. The effect she produced was short-lived, and her cause faded away for want of zealous supporters. But this system of the *Momiers*, though perfectly simple, is concentrated and strong, and bears with it the very elements of success and victory. No lofty or peculiar revelations are claimed; no member is exalted high above the rest for surprise or imitation; but the minister and the poorest of the people, the *avocat* and the *pay-an*, the lady and the washerwoman, all meet alike on the same kindred soil, drink of the same fountain of inspiration on a footing of perfect equality, speak of their hopes, fears, and triumphs with mutual sympathy and mutual kindness. All feel that they are embarked on the same troubled but exciting course, that the same tide wafts them onward for good or for ill; for the system is a purely spiritual one, and also an eminently social one.

“The interests of the society are admirably served by the private and earnest visits of the female members to families and individuals. They enter with an air of perfect simplicity, and being seated, commence a touching and earnest address on the subject of their best and highest interest. Two or three of their books and pamphlets are not forgotten, and are placed in the hand of the hearers. They have already their own hymn books: many of the pieces are of original composition, and do no discredit to the genius of the composer; and treatises also, explanatory of their sentiments touching on the darkness that shrouds too much of the land, the supineness that lulls the spirits of its people, and so on. No Quaker, however, can be more unassuming or persevering than these female disciples, whom the rest of the natives call *Quixotes*, and regard with dislike; but if success is the test of a good cause, they have it, and will reap it in future years still more abundantly.”

The origin of the *Momiers*, as the Evangelical pastors and laymen in Geneva, and the Canton de Vaud generally, are called, is to be traced primarily to the wide diffusion of the Holy Scriptures through the active operations of the British and Foreign Bible Society, and in an eminent degree also to the labours of the Rev. Cesar Malan, and the instructions of the devoted Robert Haldane. At the commencement of his ministry, Mr. Malan seems to have had very dark and imperfect views of gospel truth, but towards the

close of the year 1815, his mind underwent a serious and saving change, and his heart burned with fervent desire to bring others to participate in the precious blessings of salvation through a crucified Redeemer. The ministers of the Church of Geneva were at that time almost all of them strangers to evangelical doctrine, and the zeal which Mr. Malan manifested in proclaiming the glad tidings which had brought peace to his soul, roused against him a spirit of active persecution, which at length in 1818 deprived him of his pastoral charge, and drove him into the ranks of dissent. It was about this time that Robert Haldane was led in the course of Providence to visit Geneva. The heart of the good man was deeply grieved at the ignorance of evangelical truth which prevailed even among those whose views were directed towards the sacred ministry. Accordingly, he spent the winter of 1816-17 in instructing a class of theological students in the peculiar doctrines of Christianity; and so remarkably did the Divine blessing accompany the labours of Mr. Haldane, that of the eighteen students of which his class was composed, no fewer than sixteen were savingly converted, one of them being Merle d'Aubigné, who has since attained world-wide distinction as the historian of the Reformation; and another, the able and pious Gaussen, the now celebrated author of the ‘*Theopneustia*.’ Thus there arose in Geneva a goodly band of devout and faithful men, whose great aim was to awaken a spirit of vital godliness all around them. An evident blessing rested upon their labours, and the venerable company of Genevan pastors, jealous of the growing influence of the *Momiers*, threw every possible obstacle in their way, requiring them, under pain of expulsion from the church, to confine their teaching to the doctrines contained in the mutilated Catechism of the Genevan Church. The contest was carried on for a time, but at length matters came to a crisis, and ‘*The Evangelical Society of Geneva*’ was instituted, not only to protect the cause of evangelical truth, and to proclaim it from the pulpit, but by means of a theological seminary to train up a rising ministry in the pure doctrine of the New Testament. Thus by the zealous efforts of the despised and persecuted *Momiers* was formed in 1831 a Society, which has been eminently instrumental in reviving spiritual religion, not only in the city of Geneva, but throughout the neighbouring cantons. In the Canton de Vaud, on the opposite side of the Lake of Geneva, a similar society was formed, which has been productive of great benefit to the cause of evangelical truth in Switzerland. See VAUDOIS CHURCH.

MOMUS, a deity among the ancient Greeks who was a personification of jesting and mockery. He is described as the son of Nyx, and to have employed himself chiefly in ridiculing the other gods.

MONACHISM. The monastic spirit has been generally regarded as having had its origin among the early Christians. This view of the subject, how-

ever, is far from being accurate; the fact being notorious to all who are acquainted with ecclesiastical history, that nearly a century and a-half before the Christian era, the principle of Monachism had begun to make its appearance in Syria. During the administration of John Hyrcanus arose the Jewish sect of the *ESSENES* (which see), having as the avowed object of their institution the attainment of superior sanctity by a life of seclusion and austerity, and for this purpose they formed a settlement in a desolate tract of country stretching along the western shores of the Dead Sea. In their habits, principles, and rigorous discipline, as well as in the internal arrangements of their communities, the Essenes of Judea bore a striking resemblance to the monks of after times. It is not improbable, indeed, that the previous existence of Essenism led to the establishment of monastic institutions; these having arisen at a time when Christianity had not yet entirely dis severed itself from the principles and the practice of Judaism.

The earliest form in which the monastic spirit developed itself in the Christian church, was not in the formation of societies or communities of recluses, but merely and for a considerable length of time in the seclusion of single individuals. (See *ASCETICS*.) It was not, indeed, till about the middle or towards the close of the third century, that Monachism, properly so called, came into operation, the habits of the primitive *Ascetics* having, at this period, passed into those which characterized the *Monasties* of subsequent ages. The earliest instance, in the history of the Christian church, of the adoption of a monastic life, was that of Paul, an Egyptian Christian, who was driven by the fury of the Decian persecution to take up his residence in the desert of Thebais. Here, it is alleged, in a mountain cave, far from the abodes of men, he spent upwards of ninety years, supporting himself wholly, as Jerome informs us, by the labour of his hands. The fruit of the palm was his only food, and a garment constructed of palm leaves his only covering.

Another recluse of Thebais was the celebrated Anthony, who, though not the first in order of time who became a monk, is, nevertheless, generally regarded, from the weight of his influence and example, as the founder of the monastic order. The influence of Anthony was chiefly exerted in prescribing a more uniform mode of life to the numerous recluses who now thronged the deserts of Eastern Africa. Hitherto no communities of monks had been formed; but the example of Paul and Anthony had been followed by numerous individuals, even of rank and wealth, who voluntarily adopted a life of seclusion and retirement from the world. Of these, one of the most distinguished and influential was Hilarion, who is said by Jerome to have been the first who practised the monastic life in Syria and Palestine. But with the increase of its votaries, Monachism became liable to various errors and abuses, not the least of which was the infliction of many self-

imposed and unwarrantable austerities. "Hitherto," says the Rev. R. K. Hamilton, "a submission to the ordinary privations of nature, and a denial of the more superfluous comforts of life, were all that had distinguished the practice of the Anchorites. But now the recluses seemed to vie with each other in the extent to which they could carry their ingenuity in devising new modes of self-torture, and their powers of endurance in submitting to them. To subsist on the coarsest and most unwholesome diet, to abstain from food and sleep till nature was almost wholly exhausted,—to repose uncovered on the bare and humid ground,—to live in nakedness, in filth, in suffering,—to shun all intercourse even with the nearest relatives and connexions; in a word, to adopt the means most directly calculated to stifle the charities and sympathies of social and domestic life, and to transform that beneficent religion, which was designed for the happiness of mankind, into an engine of punishment and self-torment; these were the objects, the attainment of which now constituted the first ambition of the recluse. Of the truth of these assertions many instances might be adduced. Socrates mentions an Egyptian, named Macarius, who, for twenty years, weighed every morsel of bread, and measured every drop of water that he swallowed, and whose place of rest was so formed, that he could not enjoy repose for more than a few moments at a time. Mariann Scotus tells us of another solitary, named Martin, who, from the time of his retirement to the desert until the period of his death, kept himself constantly chained by the foot to a huge stone, so as to prevent him ever moving beyond the narrow circle he was thus enabled to describe. In *Sozomen* we read of a still more disgusting fanatic, who abstained, to such an extent, from food, that vermin were engendered in his mouth."

Another evil which early began to connect itself with the monastic system, was the spiritual pride which was engendered by the flattery of the world, which regarded the monk as necessarily invested with peculiar sanctity. The hermit's cell was eagerly resorted to by the noble, the learned, the devout, all desirous to pay homage to the holy man. The monastic life came to be held in such esteem, that many adopted it as a highly honourable employment. Instead, therefore, of single individuals resorting to the solitude of the desert, communities of such recluses began to be formed, and the rules laid down by Anthony for the guidance of single monks came to be applied to the administration of these monastic institutions. Thus the monachism of the cloister was substituted for the monachism of the cell. At first, however, the monastery consisted of an assemblage of wattled huts, or similar rude dwellings, arranged in a certain order, and in some cases encircled by a wall surrounding the whole extent of the community. These primitive monasteries were termed *Lauræ*. By the consent of antiquity the formation of the first regular monas-

tory or *cenobium* is ascribed to Pachomius, an Egyptian monk. He is also said to have been the originator of conventual establishments for females.

Until nearly the close of the fifth century the monks were regarded simply as laymen, and laid no claim to be ranked among the sacerdotal order. Circumstances, however, in course of time, led the monks to assume a clerical character. "The new order," says Mr. Riddle, in his 'History of the Papacy,' "had this in common with the clergy, that they were specially engaged in the cultivation of spiritual life, and many of its members began to occupy themselves with the work of reading and expounding the Scriptures,—an occupation which, together with their austere mode of life, being supposed to indicate superior sanctity and virtue, gave them great favour with the multitude, and speedily acquired for them such popularity and influence that the clergy could not but find in them either powerful allies or formidable rivals. When they began to form large and regular establishments, it was needful that some members of their body should be ordained, in order to secure the regular performance of Divine worship; and, at length, not only was it usual for many members of a monastery to be in holy orders, but they frequently exercised their clerical functions beyond the confines of their establishments. At the same time, monasteries were placed under the superintendence of the bishops; and, eventually, not only were the monks for the most part in holy orders, but it came to be regarded as an advantage for the clergy to possess the additional character of monastics. Thus these two orders were, to a great extent, identified, at least in popular apprehension; and the result was, that a large portion of the influence and popularity of the monks was reflected upon the clergy."

The abbots, by whom the monasteries were governed, soon became jealous of their spiritual superiors, the bishops, and out of their mutual jealousies sprang frequent quarrels, until at length the abbots, to deliver themselves from dependence upon their rivals, made earnest application to be taken under the protection of the Pope at Rome. The proposal was gladly accepted, and very quickly all the monasteries, great and small, abbeys, priories, and nunneries, were taken from under the jurisdiction of the bishops, and subjected to the authority of the see of Rome. This event was the source of a great accession to the pontifical power, establishing in almost every quarter a kind of spiritual police, who acted as spies on the bishops as well as on the secular authorities. The complete exemption of monasteries from diocesan jurisdiction did not take place until the eighth century. About this period an attempt was made, by the institution of the Canonical Life, to convert the whole body of the clergy into a monastic order. All the clergy of a particular church or locality were collected together in one house, where they resided, subject to special regulations as to diet, occupations, devotions, and the like. The houses of the clergy

who thus lived in community were called monasteries; the regular clergy adopted a uniform dress, and lived together under the superintendence of provosts and deans. Such a system, which soon became prevalent throughout the West, was introduced about A. D. 760 by Chrodegang, bishop of Metz. Before the middle of the ninth century, it became the rule of all the churches of Germany, France, and Italy; and was authorized by the State in all countries belonging to the Frankish monarchy.

The abuses to which the Monastic system gave rise came to a height towards the end of the ninth and the beginning of the tenth century. All discipline had disappeared from the monasteries, and they had become hotbeds of profligacy and vice. Such flagrant enormities demanded a reformation of monastic institutions in general. At this crisis in the history of Monachism, was established the monastery of Clugny, which, from the regularity and order of all its arrangements, was soon recognized as a model institute, and formed the centre of a work of reformation which spread rapidly throughout the monasteries in every part of Europe. Public opinion now declared loudly in favour of the life of a monk; large sums were dedicated to the support of monastic establishments, and children were devoted by their parents to the conventual life. Many monasteries sought to associate themselves with Clugny, that they might share in its prestige, and in the benefits arising from its reformed discipline.

In the beginning of the thirteenth century Monachism received a powerful impulse from the establishment of the Mendicant orders. The two leading societies, founded on the principle of renouncing all worldly wealth, and subsisting exclusively on alms, were the *Franciscans* in Italy, and the *Dominicans* in France. This new movement was at its outset viewed with coldness by the Papal court, but in the course of a few years both orders were confirmed by the authority of the See of Rome. And assuredly no monastic establishments were better fitted to recommend themselves to public favour than those of the Mendicants. Their numbers rapidly increased, and besides the regular members of their societies, both the Franciscans and the Dominicans adopted into connection with them a class of laymen under the name of *Tertiaries*, who, without taking the monastic vow, pledged themselves to promote the interests of the order to which they were attached. Thus the influence of the Mendicants became widely diffused.

As we have already seen, the monastery of Clugny had become the centre of a large number of associated monasteries, which gradually spread over all Europe. The Benedictine order was monarchical, the abbot of Clugny being the absolute master and head of all the monasteries. The Cistercian order, however, was founded on a different principle, the abbots of the subordinate monasteries being invested with a share in the government of the whole

body, and having a chief part in the election of the abbot of Cîteaux. The essential features of the Cistercian institution were adopted by the new order of spiritual knights, as well as by the Carthusians, the Premonstratensians, and other later orders. Innocent III., in the Lateran council A. D. 1215, decreed that each of those orders should hold a chapter once in every three years like the Cistercians. These orders of monks were for a time supported to a great extent by voluntary contributions; but they soon got into their hands large portions of church property.

Monachism had now become a powerful institution. "The abbots," says Mr. Riddle, "especially the great abbots of Clugny and Cîteaux, and the generals of the Dominican and Franciscan orders, soon became formidable to the bishops, whom, in fact, they greatly exceeded in power; and they stood in close connection with the Pope, who often employed them as his legates in matters of importance. The monastic orders were, indeed, the natural allies of the papacy, and were always ready to assist it in carrying out any of its pretensions which did not interfere with their own interest. The popes gave the monks protection against all opponents or rivals; and they received in return not only a portion of revenue from the monasteries, but, what was of far greater importance, zealous friends to advocate the cause and uphold the interests of the papacy all over Europe. Great privileges were, therefore, accorded to the monks. Sometimes their property was declared exempt from the payment of tithes; sometimes their churches declared to be beyond the reach of an interdict which might be imposed upon the whole province in which they were situate; and they were generally made independent of episcopal jurisdiction. By degrees, however, the popes became disposed to be more sparing in the grants of such privileges and exemptions; and hence arose a practice of forging documents professing to contain such grants from earlier pontiffs. The monastery of St. Medard, at Soissons, became famous as a source from whence such forged documents were liberally supplied; and this practice had become so notorious by the beginning of the thirteenth century, that from that time there was comparatively little opportunity of making use of it."

The Monastic orders having become both important and powerful, rapidly multiplied; and the most serious results were likely to arise. But Gregory X., with a view to check the growing evil, issued a decree prohibiting all the orders which had originated since the time of Innocent III., and in particular he reduced the Mendicants to four orders—the Dominicans, Franciscans, Carmelites, and Augustinian friars. These four classes of begging monks wandered over all Europe, instructing the people both old and young, and exhibiting such an aspect of sanctity and self-denial, that they speedily became objects of universal admiration. Their

churches were crowded, while those of the regular parish priests were almost wholly deserted; all classes sought to receive the sacraments at their hands; their advice was eagerly courted in secular business, and even in the most intricate political affairs; so that in the thirteenth and two following centuries, the Mendicant Orders generally, but more especially the Dominicans and Franciscans, were intrusted with the management of all matters both in church and state. See MENDICANT ORDERS.

The high estimation, however, into which *Monachism* had risen, more particularly through the widespread influence of the begging friars, awakened a spirit of bitter hostility in all orders of the clergy, and in the universities. In England the University of Oxford, and in France the University of Paris, laboured to overthrow the now overgrown power of the Mendicants. These exertions were most effectually seconded by the labours of Wycliffe and the Lollards. And this hatred against the Mendicants was not a little increased by the persecution which raged against the *Behgards* in Germany and the Low Countries. The monks, like a swarm of locusts, covered all Europe, proclaiming everywhere the obedience due to holy mother church, the reverence due to the saints, and more especially to the Virgin Mary, the efficacy of relics, the torments of purgatory, and the blessed advantages arising from indulgences. These were emphatically the Dark Ages, when the minds of men were enveloped in the thick darkness of ignorance and superstition.

It was at this point in the history of Monachism that the light of the blessed Reformation burst upon the world. The profligacy and deep-seated corruption of the monastic institutions had now reached its height, and the flagrant absurdity of the dogma of papal indulgences was so apparent to every intelligent and thoughtful mind, that the protest of the Reformers met with a cordial response in the breasts of multitudes, whose attachment to the Church of Rome was warm and almost inextinguishable. And yet although the monks had forced on the keen and unsuccessful contest which the church was called to maintain with Luther, yet, so infatuated was the Papacy, that she still cleaved to Monachism, as most likely to subserve her interests at this eventful crisis. No dependence, it was plain, could any longer be placed on the Mendicants, who had irrecoverably lost the reputation and influence which they once possessed. A new order was necessary to meet the peculiar circumstances in which the church was now placed, and such was found in the Society of Jesus founded by Ignatius Loyola. See JESUITS. These monks were specially adapted to the altered state of things. They occupied a sort of intermediate place between the monastics of other days and the secular clergy. Instead of spending their time in devotion and penance and fasting, they gave themselves up in a thousand ways to the active service of the church. One of the chief objects of the order was to prevent

the growth of dissent, and to reclaim the heretics who had left its communion in such overwhelming numbers. In this active and indefatigable Order, the Roman pontiffs found a most efficient auxiliary in the accomplishment of their plans. The Jesuits soon became a formidable power in the interests of Romanism, possessed alike of wealth, learning, and reputation. All the other orders of monks dwindled into insignificance before this Society, which extended itself by a thousand ramifications, not only over Europe, but the whole field of Christendom.

In the beginning of the seventeenth century, the state of the monasteries generally was very lamentable. As the century advanced, however, the attention of many was turned towards the necessity of reform in this respect, with the view of bringing back these institutions as far as possible to the rules and laws of their order. In consequence of the movement which originated about this time, the monks of the Romish church became divided into two classes, the Reformed and the Unreformed. But the order which drew forth the most determined opposition from all the other orders was that of the Jesuits. And not only were the members of the Order of Loyola obnoxious to the monks and clergy, but the different governments of the European nations also viewed them with such jealousy, that one after another expelled them from their dominions. The theological sentiments of the Order, though avowedly founded on those of Thomas Aquinas, were thoroughly Pelagian, and, therefore, opposed to the writings of Augustin, which have always been held in the highest estimation in the Church of Rome. Zeal for the Augustinian doctrines of grace gave rise to the Jansenists (which see), who entered into a keen and protracted controversy with the Jesuits, which raged throughout the seventeenth and part of the eighteenth century, until the followers of Jansenius, though victorious in argument, were vanquished and overthrown by the violence of persecution. Carnal weapons, not spiritual, terminated the contest, and drove the Jansenists to seek refuge in Utrecht in Holland, where the small but faithful church still adheres to her protest against the Pelagian doctrines taught by the Church of Rome.

MONAD THEORY. See LEIBNITZ (PHILOSOPHY OF).

MONARCHIANS (*monos*, only, and *archo*, to rule), a Christian sect which arose in the second century, and as its name imports, maintained that there is no other Divine Being besides one God, the Father. Among the ancient heathen nations we find men, even while holding a polytheistic creed, tracing all their deities up to one principle or arché. In the same way the Christian sect under consideration, founded by Praxeas, appears to have been afraid of seeming to admit the existence of a variety of original principles. Dr. Lardner says, that they held the Logos to be "the wisdom, will, power or voice of God;" that Jesus was the Son of God by the Virgin

Mary, and that "the Father dwelt in him," whereby a union was formed between the Deity and the man Christ Jesus. Neander alleges, that the Monarchians must be distinguished into two classes. The one, professing to be guided by reason, taught that "Jesus was a man like all other men; but that from the first he was actuated and guided by that power of God, the divine reason or wisdom bestowed on him in larger measure than on any other messenger or prophet of God; and that it was precisely on this account he was to be called the Son of God." The other "regarded the names, Father and Son, as only two different modes of designating the same subject, the one God." The first class saw in Christ nothing but the man; the second saw in him nothing but the God.

A Monarchian party appeared in Rome, headed by one Theodotus, a leather-dresser from Byzantium, who, on account of his heretical opinions, was excommunicated by Victor the Roman bishop. The party continued to propagate their opinions independently of the dominant church. Another Monarchian party was founded in Rome by Artemon, and hence they received the name of ARTEMONITES (which see). They seem to have disclaimed all connexion with Theodotus and his followers. They continued to diffuse their opinions in Rome until far into the third century. A third class of Monarchians originated with Praxeas, a native of Asia Minor, and from the doctrine which they held, that the Father was identical with the Son in all respects, and, therefore, that the Father may be said to have suffered on the cross as well as Christ Jesus the Son, they were called PATRIPASSIANS (which see).

One of the most violent opponents of the Monarchians was Origen, who succeeded in so ably refuting their opinions, that they found it necessary to devise a new theory concerning the person of Christ, which aimed to strike a middle course between those who dwelt almost exclusively on his humanity, and those who dwelt almost exclusively on his divinity. This modified Monarchian view is thus described by Neander: "It was not the whole infinite essence of God the Father which dwelt in him, but a certain efflux from the divine essence; and a certain influx of the same into human nature was what constituted the personality of Christ. It was not before his temporal appearance, but only subsequently thereto, that he subsisted as a distinct person beside the Father. This personality originated in the hypostatizing of a divine power. It was not proper to suppose here, as the first class of Monarchians taught, a distinct human person like one of the prophets, placed from the beginning under a special divine influence; but this personality was itself something specifically divine, produced by a new creative communication of God to human nature, by such a letting down of the divine essence into the precincts of that nature. Hence in Christ

the divine and the human are united together; hence he is the Son of God in a sense in which no other being is. As notions derived from the theory of emanation were in this period still widely diffused; as, even the church mode of apprehending the incarnation of the Logos, the doctrine of a reasonable human soul in Christ was still but imperfectly unfolded (it being by Origen's means, that this doctrine was first introduced into the general theological consciousness of the Eastern Church);—so, under these circumstances a theory which thus substituted the divine, which the Father communicated from his own essence, in place of the human soul in Christ, could gain the easier admittance. If we transport our-selves back into the midst of the process whereby the doctrines of Christianity were becoming unfolded in consciousness, into the conflict of opposite opinions in this period, we shall find it very easy to understand how a modified theory of this sort came to be formed."

The first who taught this modified Monarchianism was Beryllus, bishop of Bostra, in Arabia, from whom the adherents of the middle doctrine were called BERYLLIANS (which see). Another, who followed in the track of Beryllus, was Sabellius of Pentapolis in Africa, who maintained that the names Father, Son, and Holy Ghost were simply designations of three different phases under which the one divine essence reveals itself. (See SABELLIANS.) Soon after, Monarchianism was revived by Paul of Samosata, who gave prominence to Christ's human person alone, the Divine appearing only as something which supervenes from without. (See SAMOSATENIANS.)

MONARCHY MEN (FIFTH). See FIFTH MONARCHY MEN.

MONASTERY, a house built for the reception of monks, mendicant friars, and nuns. It consisted originally of an assemblage of connected buildings, in which monks dwelt together under a common superior. See CENOBITES.

MONETA, a surname of *Juno* among the ancient Romans, as presiding over money, and under this appellation she had a temple on the Capitoline hill. A festival in honour of this goddess was celebrated on the 1st of June.

MONIALES. See NUNS.

MONITORV, a command which the Church of Rome lays upon all her members to discover whatever they know of any important matter with which it is desirable that she should be acquainted. If the monitorv is not complied with, excommunication ensues.

MONKEY-WORSHIP. See APE WORSHIP.

MONKIR. See DEAD EXAMINATION OF THE).

MONKS. See MONACHISM.

MONOCUS, a surname of *Heracles*, probably because, in the temples dedicated to him, no other deity was worshipped along with him.

MONOISM (Gr. *monos*, alone), that system of philosophico-theological doctrine which holds that

there is one infinite primordial substance from which all others emanate. This in all the Gnostic systems is something invisible, the Unknown Father, the *Abyss* or *Bythos*. This is, in the language of modern philosophy, the ground of being, the substance, incomprehensible in itself, which is concealed under what appears. The *Monoistic* view characterized the Alexandrian, just as the *Dualistic* characterized the Syrian Gnosis. "As *Monoism*," says Neander, "contradicts what every man should know immediately—the laws and facts of his moral consciousness; so Dualism contradicts the essence of reason which demands unity. *Monoism*, shrinking from itself, leads to Dualism; and Dualism, springing from the desire to comprehend everything, is forced by its very striving after this, through the constraint of reason, which demands unity, to refer back the duality to a prior unity, and resolve it into this latter. Thus was the Gnosis forced out of its Dualism, and obliged to affirm the same which the Cabbala and New Platonism taught; namely, that matter is nothing else than the necessary bounds between being and not being, which can be conceived as having a subsistence for itself only by abstraction—as the opposite to existence, which, in case of an evolution of life from God, must arise as its necessary limitation. In some such way, this Dualism could resolve itself into an absolute Monoism, and so into Pantheism." See DUALISM, GNOSTICS.

MONOPHYSITES (Gr. *monos*, one only, and *physis*, nature), a large body of Christians which arose in the fifth century, denying the distinction of the two natures in Christ, under the idea that the human was completely lost and absorbed in the Divine nature. Under the general name of Monophysites are comprehended the four main branches of separatists from the Eastern church, namely, the Syrian Jacobites, the Copts, the Abyssinians, and the Armenians. The originator of this numerous and powerful Christian community was Eutyches, abbot of a convent of monks at Constantinople, who, in his anxiety to put down the Nestorian heresy, which kept the two natures almost entirely distinct, rushed into the opposite extreme, and taught that there was only one nature in Christ, that is the Divine. He held, in common with his opponents, the perfect correctness of the Nicene creed, the doctrine of a trinity of persons in the Godhead; that the Word was made flesh; that Christ was truly God and truly man united, and that after the union of the two natures, he was one Person. But Eutyches maintained, that the two natures of Christ, after the union, did not remain two distinct natures, but constituted one nature; and, therefore, that it was correct to say Christ was constituted of or from two distinct natures, but not that he existed in two natures; for the union of two natures was such, that, although neither of them was lost, or was essentially changed, yet together they constituted one nature, of which compound nature, and not of either of the

original natures alone, must thenceforth be predicated each and every property of both natures. He, accordingly, denied that it is correct to say of Christ, that as to his human nature he was of the same nature with us. On the ground of his heretical views, Eutyches was excommunicated by an occasional council held for other purposes at Constantinople; and against this sentence he appealed to a general council of the whole church. Such a council, accordingly, was convened by the Emperor Theodosius at Ephesus, A. D. 449; and it was presided over by Dioscorus, bishop of Alexandria, who, holding the same opinions as Eutyches himself, so managed matters that Eutyches was acquitted of the charge of heresy, and by acclamation the doctrine of two natures in the incarnate Word was condemned. This council of Ephesus is disowned by the Greek church, and stigmatized as an assembly of robbers, all its proceedings having been conducted, as they allege, by fraud and violence. Various unsuccessful attempts were made to persuade Theodosius to call a general council with the view of settling the important question raised by the Nestorians on the one hand, and the Eutychians on the other; but on the death of this emperor, his successor, Marcian, summoned a new council at Chalcedon, A. D. 451, which is called the fourth general council. This is the last of the four great œcumenical councils whose decrees, on the fundamental doctrines of the Trinity and the Person of Christ, are universally received, not merely by the Greek and Roman churches, but by Protestant churches, on the ground that they are in harmony with the statements of Holy Scripture. At this famous council, a decree was passed, which, after recognizing the Nicene and Constantinopolitan creeds, goes on to declare, "Following, therefore, these holy fathers, we unitedly declare, that one and the same Son, our Lord Jesus Christ, is to be acknowledged as being perfect in his Godhead and perfect in his humanity; truly God and truly man, with a rational soul and body; of the same essence with the Father as to his Godhead; and of the same essence with us as to his manhood; in all things like us, sin excepted; begotten of the Father from all eternity as to his Godhead; and of Mary, the mother of God, in these last days, for us and for our salvation as to his manhood; recognized as one Christ, Son, Lord, Only-begotten; of two natures, unconfounded, unchanged, undivided, inseparable; the distinction of natures, not all done away by the union, but rather the peculiarity of each nature preserved and combining into one substance; not separated or divided into two persons, but one Son, Only-begotten God, the Word, the Lord Jesus Christ; as the prophets before taught concerning him, so he the Lord Jesus Christ hath taught us, and the creed of the Fathers hath transmitted to us."

From the period when this decree was passed by the council of Chalcedon, the *Eutychians* gradually

departed from the peculiar views of Eutyches, and therefore laid aside the name which they had derived from him, and assumed the more appropriate designation of *Monophysites*, which indicated their distinguishing tenet, that the two natures of Christ were so united as to constitute one nature. The controversies which ensued were attended with the most disastrous results to the Oriental church. At first the contest raged in Egypt and Palestine, but soon extended far and wide over the whole of the East. To settle the manifold dissensions which were disturbing both church and state, the Emperor Zeno, A. D. 482, offered to the contending parties the formula of concord, known by the name of the *Henoticon*, in which he fully recognized the doctrines of the council of Chalcedon, without alluding at all to that body; and affirming that these doctrines were embraced by the members of the true church, he called upon all Christians to unite on this sole basis, and "anathematizes every person who has thought or thinks otherwise, either now or at any other time, whether at Chalcedon, or in any other synod whatever, but more especially the aforesaid persons, Nestorius, and such as embrace their sentiments." In Egypt the *Henoticon* was extensively adopted, but the bishops of Rome were opposed to it, and had sufficient influence to render it generally inefficient.

Among those who subscribed this formula of concord was Peter Moggus, bishop of Alexandria, whose conduct in doing so roused a considerable part of the Monophysites, who had hitherto acknowledged him as their leader and head, to renounce him altogether in that capacity, thus acquiring for themselves the name of *ACEPHALI* (which see). To this zealous party of the Monophysites, the Emperor Justinian was violently opposed, and published what is known as Justinian's creed, in which he defined the Catholic faith as established by the first four general councils—those of Nice, Constantinople, Ephesus, and Chalcedon, and condemned the opposite errors. This document, instead of settling the controversy, only agitated the church still more severely, and the emperor found it necessary to refer the matter to a general council. He accordingly assembled what is called the fifth general council at Constantinople, in the year 553, which was attended almost exclusively by Eastern bishops, who gave their sanction to the views of the emperor. Vigilius, the Roman pontiff, refused to assent to the decrees of this council, and was in consequence banished; nor was he allowed to return from exile until he yielded to the wishes of the emperor. Pelagius and the subsequent Roman pontiffs accepted these decrees; but neither popes nor emperors could prevail upon many of the Western bishops to give their sanction to the decrees of a council in which they had taken no part, and which seemed at once to attack the authority of the council of Chalcedon, and to favour the Monophysites. On this account the churches of Istria, and several

other churches of the West, renounced the fellowship of the Roman church.

The Emperor Justinian, towards the end of his reign, carried his support of the Monophysite party to a height by extending his favour to the ANTHARTODOCITES (which see), more especially as he was strongly inclined to favour the most extravagant expressions, provided they indicated that the human attributes of Christ were entirely absorbed in the Divine. But while preparing, by another edict, to make this new form of Monophysite doctrine a law, the evils which were thus threatening the whole Oriental church were suddenly averted by the death of the emperor A. D. 565.

Throughout his whole life Justinian had used his utmost efforts to renounce the Monophysites with the Catholic church, but so far was he from being successful in these attempts, that the breach was every day becoming wider; and the later dominion of the Arabians, who particularly favoured the Monophysites, rendered the breach incurable. In Egypt they had made an open separation from the Catholic church, and chosen another patriarch. To this day they continue under the name of the Coptic church, with which the Ethiopian church has always been connected. The Christians in Armenia also adopted Monophysite opinions, which they still retain, and are only separated from the other Monophysite churches by peculiar customs, the most remarkable of which are their use of unminged wine at the Lord's Supper, and their observance of the day of Epiphany as the festival of the birth and baptism of Jesus. In Syria and Mesopotamia, on the other hand, the Monophysites had nearly become extinct by persecution towards the close of the sixth century, when Jacob Baradaeus revived their churches, and supplied them with pastors. Hence it was that from this date the Syrian Monophysites received the name of the JACOBITE CHURCH (which see), while the term *Jacobites* was sometimes applied to the whole Monophysite party.

**MONOTHEISTS** (Gr. *monos*, one only, and *theos*, God), those who believe in one only God, as opposed to *Polytheists*, who acknowledge a plurality of gods. In all the different mythologies of the various nations on the face of the earth, we find, amid their numberless gods and goddesses with which they people heaven, earth, and air, an invariable recognition of one Supreme Being, the author and governor of all things. All the ancient nations appear in the early periods of their existence to have believed in the existence of one infinite God, and no more than one. The farther back we trace the history of nations, we find more evident traces of the pure worship of the One Infinite and Eternal Jehovah. There is no doubt that all nations, except the Jews, were once polytheists, and this establishes the great truth, that whatever the light of nature may teach, it is to Revelation that we owe the knowledge of the existence and the unity of God.

**MONOTHELITES** (Gr. *monos*, one only, and *thelena*, the will), a sect which arose in the seventh century, out of a well-meant but unsuccessful attempt on the part of the Emperor Heraclius to reconcile the *Monophysites* to the Greek church. Anxious to terminate the controversy, he consulted with one of the leading men among the Armenian Monophysites, and with Sergius, patriarch of Constantinople, and at their suggestion he issued a decree A. D. 630, that the doctrine should henceforth be held and inculcated without prejudice to the truth or to the authority of the Council of Chalcedon, that after the union of the two natures in the Person of Christ Jesus, there was but one will, and one operation of will. Heraclius had no wish to make this formula universal in the church, but simply to introduce it into those provinces where the Monophysites chiefly prevailed, and thus, if possible, to effect a union. The plan succeeded in the case of the two patriarchs of the East, Cyrus of Alexandria, and Athanasius of Antioch, the former of whom held a council which solemnly confirmed the decree of the Emperor. The intention of Cyrus was to gain over the Severians and the Theodosians, who composed a large part of the Christians of Alexandria, and to accomplish this important object, he considered it the most effectual plan to set forth the doctrine of one will and one operation. In several canons, accordingly, of the council at Alexandria, he spoke of one single theandric operation in Christ, yet for the sake of peace he refrained from affirming either one or two wills and operations. This step, though taken with the best intentions, gave occasion afterwards to the most violent theological contests.

Sophronius, a monk of Palestine, who had been present at the council of Alexandria, called by Cyrus A. D. 633, offered the most strenuous opposition, though standing alone and unsupported, to the article which related to one will in Christ. Next year having been promoted to the high office of patriarch of Jerusalem, he took occasion, in the circular letters to the other patriarchs announcing his consecration, to condemn the Monothelites, and to show, by a host of quotations from the Fathers, that the doctrine of two wills and two operations in Christ was the only true doctrine. Sergius of Constantinople, dreading the increased influence which Sophronius was likely to exercise from the elevated position which he now occupied, endeavoured to gain over as a counterpoise, Honorius the Roman pontiff, who, although Romish writers are reluctant to admit it, was induced openly to declare in favour of Monothelite doctrine, since there could be no conflict between the human and the divine will in Christ, as in the case of the world, in consequence of the presence of sin.

The controversy was now carried on with great zeal and earnestness in various parts of the Christian world. Heraclius, dreading the political effects of these theological disputes, published A. D. 639 an *ECTHESIS* (which see), drawn up by Sergius, in



which, while the most tolerant sentiments were expressed towards those who held the doctrine of a twofold will, the Monothelites were nevertheless spoken of in the most indulgent and favourable terms. This new law met with the approval of many in the East, and it was expressly confirmed by a synod convened by Sergius. But in Northern Africa and Italy the edict of the Emperor was rejected, and in a council held by John IV. at Rome, the doctrine of the Monothelites was publicly condemned. In Constantinople the *Ecthesis* was still regarded as law, even after the death of Heraclius in A. D. 641. But the controversy, instead of being lulled by this imperial edict, only waxed more fierce and vehement. At length, in A. D. 648, the Emperor Constans published a new edict under the name of the *Type*, by which the *Ecthesis* was annulled, silence was enjoined on both the contending parties in regard to one will, and also in regard to one operation of will in Christ. This attempt forcibly to still the voice of controversy on a point of theological doctrine, was productive of no other effect but that of increased irritation. The monks viewed silence on such an occasion, as a crime, and hence they prevailed on Martin I., bishop of Rome, to summon a council. This assembly, called the Lateran Council, consisting of one hundred and five bishops, met at Rome and passed twenty canons anathematizing both the *Ecthesis* and the *Type*, and likewise all patrons of the Monothelites. In these canons the doctrine of the twofold will and operation was clearly asserted, and the opposite opinion condemned.

Pope Martin caused the decrees of the Lateran Council to be published throughout the Western Church, and sent a copy of them to the Emperor Constans, with a request that he would confirm them. This bold step on the part of the Roman Pontiff roused the indignation of the Emperor, who issued an order for the arrest of His Holiness, and his transportation to the island of Naxia. Thence he was conveyed to Constantinople, where he underwent a judicial trial, and would have been condemned to die, had not the Emperor been prevailed upon to commute his punishment into banishment to Cherson, where he soon after died in great distress.

Thus by measures of extreme severity did the Emperor compel the whole Eastern Church to acknowledge the *Type*, and along with the adoption of this formulary the bishops of the principal cities combined the avowal and support of Monothelite doctrines. In the Romish church, on the contrary, zeal for the *Dyothelite* doctrine was continually on the increase. A schism between the Eastern and Western churches therefore seemed to be inevitable. Under Pope Adeodatus, A. D. 677, matters came to a crisis. All intercourse ceased between the Pope of Rome and the Patriarch of Constantinople. The Emperor Constantine Pogonatus was much distressed at the division between the two churches,

and by his authority the sixth oecumenical council was assembled A. D. 680 at Constantinople, for the purpose of investigating the points in dispute. This, which is usually termed the council in Trullo, was the third of the general councils convened in Constantinople. The Emperor attended in person, and the argument between the *Dyothelites* and the *Monothelites* was conducted throughout several sessions with great ability. At length, however, a remarkable occurrence broke in upon the deliberations of the assembly, and turned the tables in favour of the supporters of one will in Christ. The incident to which we refer, along with the effect which it produced, is thus related by Neander: "A monk named Polychronius, from Heraclea, in Thrace, presented himself before the assembly. He declared that a band of men, clothed in white garments, had appeared to him, and that in their midst was a man invested with indescribable glory: probably Christ was intended. This wonderful personage said to him, that those who did not confess the *one will* and the *theandric energy*, were no Christians. He also commanded him to seek the emperor, and to exhort him to refrain from making or admitting any new doctrines. The monk then offered to prove the truth of the principles which he advocated by a miracle, and to restore a dead man to life by means of a confession of faith embodying the Monothelite belief. It was considered necessary to accept his proposal, in order to prevent his imposing on the credulity of the people. The entire synod, and the highest officers of state appeared, surrounded by a multitude of people, in an open place, into which a dead body was brought upon a bier decorated with silver ornaments. Polychronius laid his confession upon the corpse and continued, for several hours, to whisper something into its ear. At length he was obliged to acknowledge that he could not awake the dead. Loud were the clamours which burst forth from the people against this new Simon Magus. But no such clamours could weaken the conviction formed in the depths of his mind, and Polychronius remained firmly devoted to his error. By means of this Council, the doctrine of two wills, and two modes of operation in Christ, obtained a victory throughout the Eastern church. It was now made part of a new confession, and was carefully defended against the conclusions which the Monothelites endeavoured to draw from its principles. 'Two wills, and two natural modes of operation united with each other, without opposition and without confusion or change, so that no antagonism can be found to exist between them, but a constant subjection of the human will to the divine,' this was the foundation of the creed. An anathema was also pronounced upon the champions of Monothelitism, upon the patriarchs of Constantinople, and on Honorius, to defend whom some attempt had been made by a skilful interpretation of his words."

The anathema pronounced upon the *Monothelites*

by the Trullian council did not succeed in destroying the sect. Still further measures, therefore, were adopted to extinguish the heresy. The decrees of the sixth œcumenical council in reference to the disputed doctrine, were repeated by the second council in Trullo in A. D. 691, a council which, as it was designed to complete the work of the two preceding councils, the fifth and the sixth, is generally known by the name of the *Concilium Quinisœcunum*. In the year 711, the Monothelites received no small encouragement from the succession to the imperial throne of Bardanes, or as he called himself, Philippius, who was a zealous champion of their party. Under his presidency a council was held at Constantinople, which overthrew the decisions of the sixth general council, and proposed a new symbol of faith in favour of the Monothelite doctrine. The reign of Bardanes, however, lasted only two years, and his successor, Anastasius II., neutralized all that he had done in matters of religion during his brief imperial rule. Monothelism now retreated to the remote mountainous strongholds of Libanus and Anti-Libanus, where it established itself among the *Maronites*, who separated from the Greek church, and subsequently were able to maintain their independence against the Saracens. The *Maronite church* for several centuries appears to have held Monothelite views, though the most learned of the modern Maronites deny the charge, and it was not until they were reconciled with the Romish church in 1182, that they renounced the doctrines of the Monothelites.

**MONTANISTS**, a Christian sect which arose in Phrygia in the course of the second century, deriving its name from an enthusiastic fanatic named Montanus, who lived in the village of Ardaban on the boundary line between Phrygia and Mysia. The prevailing idea of the whole system was, that man is wholly passive, a mere machine, wrought upon by the Divine Spirit, to which he bears the same relation as the lyre does to the plectrum with which it was played. Not regarding the Divine word as adequate for the guidance of the church, Montanus attached the highest importance to the Paraclete, through whose indwelling operation in the soul new revelations were imparted. Accordingly, he taught that by this means many new positive precepts were imposed upon the church; and hence the whole sect was characterized by a spirit of fanaticism and superstition of the grossest kind. The leader of this strange body of enthusiasts was seized with occasional fits of ecstasy, in which he fancied himself under the influence of a higher spirit, which enabled him to predict the approach of new persecutions. He announced the judgments impending over the persecutors of the church, the second coming of Christ, and the approach of the millennial reign. He alleged that he was a divinely-commissioned prophet sent to elevate the church to a higher stage of perfection than she had ever yet attained. In connexion with Montanus

there were two women, Priscilla and Maximilla, who claimed to be regarded as prophetesses.

Montanism was clearly explained, and reduced to a system by Tertullian, one of the most learned of the Latin fathers. He maintained that the doctrines of the church were immutable, but that the regulations of the church might be changed and improved by the progressive teachings of the Paraclete, according to the exigencies of the times. To communicate these instructions, the church was believed to enjoy the extraordinary guidance of the prophets awakened by the Paraclete, who were regarded as successors of the apostles in the possession of miraculous gifts. Those who followed the teaching of the Holy Ghost speaking through the medium of the new prophets, were considered as constituting the church properly so called. Nor was the possession of the gifts of the Spirit confined to one class only, but belonged to Christians of every condition and sex without distinction. The Montanistic notion of inspiration was that of an ecstatic condition in which the individual was thrown into a state of unconsciousness, speaking under the exclusive agency of the Holy Spirit, without fully understanding what they announced: "States," says Neander, "somewhat akin to what occurred in pagan divination, phenomena like the magnetic and somnambulist appearances occasionally presented in the pagan cultus, mixed in with the excitement of Christian feelings. Those Christian females who were thrown into ecstatic trances during the time of public worship, were not only consulted about remedies for bodily diseases, but also plied with questions concerning the invisible world. In Tertullian's time, there was one at Carthage, who, in her states of ecstasy, imagined herself to be in the society of Christ and of angels. The matter of her visions corresponded to what she had just heard read from the holy scriptures, what was said in the Psalms that had been sung, or in the prayers that had been offered. At the conclusion of the service, and after the dismissal of the church, she was made to relate her visions, from which men sought to gain information about things of the invisible world, as, for example, about the nature of the soul."

The Montanists, following out their principles as to the progressive development of church ordinances, introduced a number of new precepts, chiefly bearing on the ascetic life. Fasting, which had hitherto been voluntary on the stationary days, that is, on Thursday and Friday, was prescribed as a law for all Christians. It was held also to be imperative on all Christians to practise a partial fast during three weeks of the year. Believers were encouraged to long for martyrdom. "Let it not be your wish," they were told, "to die on your beds in the pains of childbed, or in debilitating fever; but desire to die as martyrs, that He may be glorified who suffered for you." Celibacy was held in high estimation among the Montanists, but at the same time they

gave peculiar prominence to marriage as a spiritual union, and hence they regarded it as belonging to the essence of a truly Christian marriage, that it should be celebrated in the church in the name of Christ. Carrying out this view of the marriage union, they would allow of no second marriage after the death of the first husband or the first wife, reckoning as they did that marriage being an indissoluble union in the spirit, not in the flesh alone, was destined to endure beyond the grave.

From the peculiar rigidity of many of their practices, the Montanists considered themselves to be the only genuine Christians. They did not, however, for some time separate from the church, but wished only to be viewed as the spiritual portion of the church. At length they proceeded to form and propagate themselves as a distinct sect, called *Cataphrygians*, from the country in which they had their origin; and also *Peperians*, because Montanus taught that at Pepuza in Phrygia the millennial reign of Christ would begin, this place being the New Jerusalem spoken of in the Book of Revelation. Tertullian calls those who hold Montanist views, the *Spiritual*; while he denominates those who oppose their opinions, the *Carnal*. Amidst the changes which this sect introduced was an alteration of the form of baptism, the ordinance being administered by them, as St. Basil alleges, in the name of the Father, Son, and Montanus or Priscilla. This alteration may have arisen from an idea which Montanus inculcated upon his followers, that he himself was the Holy Ghost. Hence the council of Laodicea decreed that all Montanists who should return to the Catholic church should be rebaptized. A decree to the same effect was passed by the first general council of Constantinople. Jerome alleges that the Montanists, though professing to believe in the Trinity, were in reality Sabellians, believing in only one person in the Godhead, but under different manifestations, which they called Persons. Philastrius declares it to have been a practice followed by the Montanists, that they baptized men after death, when the ordinance had been neglected during life. The same author also affirms that they administered the eucharist to the dead under similar circumstances. From the opinion which they held that the extraordinary gifts of the Spirit were communicated indiscriminately to Christians of all conditions and of both sexes, they allowed women to preach, and to hold offices in the church, some being bishops, and other presbyters.

Towards the end of the second, or according to others, the beginning of the third century, the extravagance of the Montanists, and of some belonging to the true church who had imbibed their principles, brought upon Christians generally the charge of disaffection to the civil power. Accordingly, Severus, the Roman Emperor, whose reign had hitherto been tolerant, changed his policy, and issuing an edict against proselytism, commenced a

persecution of the church which he continued without intermission till his death.

MONTENEGRINE CHURCH, a section of the Greek Church, including 60,000 inhabitants of a mountain district in the south of Albania. This church is under the direction of the Most Holy governing Synod of Russia, and though professedly belonging to the Oriental Church, it is tolerated in the maintenance of several practices in which it differs from that church, particularly in rejecting images, crucifixes, and pictures. The Montenegrines entertain a deep-rooted aversion to the Pope of Rome, and also to their neighbours the Turks. When a Roman Catholic applies for admission into their church, they invariably deem it necessary to rebaptize him before admission.

MONTFORT (A SILENT). In the eleventh century a mystic Christian sect appeared in the north of Italy, having its headquarters at Montfort, in the neighbourhood of Turin. When discovered by Heribert, archbishop of Milan, it was presided over by one Gerhard, whom he summoned to give an account of himself. The account which he gave of his views, however, was far from satisfactory. The Son of God, he said, is the soul, beloved, enlightened of God; the Holy Spirit is the devout and true understanding of the Sacred Scriptures. The birth of Jesus from the Virgin, and his conception by the Holy Ghost, denotes the birth of the divine life in the soul, by means of a right understanding of the Scriptures, proceeding from a divine light which is designated by the Holy Spirit. Thus in the view of the sect at Montfort, persons denoted things, and the whole history of Christ was a myth, intended to be a symbol of the development of the divine life in each individual man. They held that all Christians had one only priest from whom they received the forgiveness of sin, and they acknowledged no other sacrament than his absolution, thus rejecting baptism and the Lord's Supper. They refused to admit of any other marriage than a spiritual union between the parties, which they believed would lead to a spiritual progeny, so that in course of time men would cease to inherit a carnal nature. They held that Christians ought to lead a life of prayer and abstinence and poverty. The reproach and persecution which they endured on account of their doctrines they bore with cheerful submission, believing them to be judgments inflicted by God for their past sins, and designed to purify their souls, fitting them for the society of the blessed in heaven. Those, therefore, who were denied the privilege of dying as martyrs, died cheerfully under self-inflicted tortures. No sooner had this mystical sect attracted notice, than they were visited with severe persecution, great numbers of them being doomed to perish at the stake.

MONTH. The word used by the Hebrews to denote a month, in early times, was *hoadesh*, which signifies a new moon, as the month began with the

new moon, and indeed the changes of that luminary seem to have afforded the first measure of time. After the Israelites left Egypt they had two modes of reckoning months; the one civil, the other sacred. While the Jews were in the land of Canaan they regulated the months by the appearance of the moon. As soon as they saw the moon they began the month. Persons were stationed on the tops of high mountains to watch the first appearance of the new moon, which was immediately intimated to the sanhedrim, and public notice given by sounding trumpets or lighting beacons in conspicuous places so as to be seen throughout the whole country, or despatching messengers in all directions to make the announcement. Since the dispersion the Jews have regulated their months and years by astronomical calculations. The present Jewish calendar was settled by Rabbi Hillel about the middle of the fourth century. It is founded on a combination of lunar and solar periods: "That the festival of the new-moon," says Mr. Allen, "might be celebrated as nearly as possible on the day of the moon's conjunction with the sun, the months contain alternately, for the most part, twenty-nine and thirty days. But each lunation containing more than twenty-nine days and a half, the excess renders it necessary to allot, in some years, thirty days to two successive months. The year is never begun on the *first, fourth, or sixth* day of the week. This circumstance causes further variations in the lengths of some of the months. The months in which these variations take place are the *second and third, Marchesvan and Chisleu*; which contain, sometimes twenty-nine days each, sometimes thirty days each; and sometimes there are twenty-nine days in the former and thirty in the latter." Among the ancient Egyptians the hieroglyphic signifying month was represented by the crescent of the moon.

**MONTH'S MIND**, a solemn office in the Roman Catholic Church, for the repose of the soul, performed one month after decease.

**MONTOLIVETENSES**, the monks of Mount Olivet, an order of religious in the Romish church, which originated in A. D. 1407, and was confirmed by Pope Gregory XII. They resided on a hill, which they called Mount Olivet, professed the Rule of St. Benedict, and wore as the habit of their order a white dress.

**MOON-WORSHIP**. In Eastern nations generally, and among the Hebrews more especially, the Moon was more extensively worshipped than the Sun. Moses warns the Israelites, in Deut. iv. 19, xvii. 3, against the idolatrous worship of this, as well as the other heavenly bodies. There is a reference also in Job xxxi. 26, 27, to the same species of worship, "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." In the Old Testament Scriptures the Moon is sometimes called the Queen of Heaven, and to

this divine luminary the Hebrews offered cakes, made libations, and burned incense, customs to which we find an allusion in Jer. vii. 18, xlv. 17, 19. The goddess *Ashtaroth* or *Astarte*, worshipped by the Zidonians, is supposed to have been the Moon, who was represented among the Phœnicians by an effigy having the head of an ox with horns, perhaps resembling a crescent. Her worship is uniformly joined with that of Baal or the Sun. A feast in honour of Astarté was held every new moon, which was called the feast of Heate. We learn from Sir John G. Wilkinson, that "The Egyptians represented their moon as a male deity, like the German Mond and Monat, or the Lunus of the Latins; and it is worthy of remark, that the same custom of calling it male is retained in the East to the present day, while the Sun is considered female, as in the language of the Germans. Tho'th is usually represented as a human figure with the head of an Ibis, holding a tablet and a pen or palm-branch in his hands; and in his character of Lunus he has sometimes a man's face with the crescent of the moon upon his head, supporting a disk, occasionally with the addition of an ostrich feather; which last appears to connect him with Ao or with Thmei." Plutarch says that there were some who scrupled not to declare Isis to be the moon, and to say that such statues of hers as were horned, were made in imitation of the crescent; and that her black habit sets forth her disappearing and eclipses. The Israelites appear to have learned the practice of Moon-worship from the Phœnicians and Canaanites. The ancient Arabians also worshipped this planet under the name of *All-lat*, the Greeks under that of *Artemis*, and the Romans of *Diana*.

The moon was considered by many of the ancient heathen nations as having a peculiar influence over the affairs of men. Hence, as we learn from Lucian, it was laid down by Lycurgus as an established rule among the Spartans, that no military expedition should be undertaken except when the moon was at the full. The Zend-Avesta of the ancient Persians reckons the Moon not among the deities, but among the Amschaspands or seven archangels of the heavenly hierarchy. Mani was the Moon god of the Scandinavian Edda. The moon has different sexes in different mythologies. In Hebrew it is sometimes male, when it is called *Yarrah*, and at other times female, when it receives the name of *Lebanah*. This was the *Men* of the Syrians, Cappadocians, and Lydians, the cock of *Freyja*, and the Moon-god of the Lithuanians and ancient Slavonians.

**MOQUAMOS**, the name given to the temples of the idolatrous inhabitants of the island of Socotra, off Cape Guardafui, on the east coast of Africa. The pagan islanders worship the Moon as the great parent of all things. For this purpose they resort to their Moquamos, which are very small and low, while the entrance is such that a person requires to

stoop almost to the ground before he can find his way into the sacred place. Here a number of strange ceremonies are performed in honour of the Moon by the *Hodamos*, as their priests are called.

**MORABITES**, a Mohammedan sect, who are chiefly found in Africa. They arose about the eighth century, having been originated by Mohaidin, the last son of *Hossein*, who was the second son of Ali, Mohammed's son-in-law. They live chiefly in sequestered places, like monks, either separately or in small societies, following many practices utterly opposed to the Koran. They are licentious in their habits, and on occasions of festivity they sing verses in honour of Ali and his son *Hossein*, and amuse the company with their dances, which are conducted with the most boisterous vehemence until utterly exhausted they are carried away by some of their disciples to their solitary residences.

**MORALITIES**, a kind of allegorical representations of virtues or vices, which were accustomed to be made by the ecclesiastics of the middle ages, in order to instruct the people, who, being very ignorant and unable to read, were thus taught many truths which they could not otherwise have learned. The *Moralities* were so contrived as to exhibit virtue in the most favourable, and vice in the most odious aspect.

**MORAVIAN CHURCH**. The members of this church commonly assume to themselves the name of the United Brethren. They are a continuation of the ancient Bohemian Church, which, after being almost annihilated by sore persecution, was revived by Count Zinzendorf in the eighteenth century. Its commencement was truly a day of small things. Ten individuals in 1722 were permitted to settle on a portion of the lands belonging to the Count, and the small colony thus formed was called "Herrnhut," as being situated on the declivity of a hill called Hutberg. This Christian community rapidly increased in numbers, and in the course of five years it had risen to five hundred persons. It was proposed by some to form a combination with the Lutheran church; but having appealed to the lot, it was decided that they should continue a distinct Society. Accordingly, under the guidance of Count Zinzendorf, certain articles of faith and rules of discipline were agreed upon as the basis on which the Society should rest; and to the furtherance of the interests of this 'Unitas Fratrum,' as it was termed, its pious founder from that time forward devoted his whole life, property, and energy. Their doctrines were, and still are, in harmony with those of the Augsburg Confession.

At a general synod of the Brethren held at Barby in 1775, the following statement of principles was adopted: "The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this—that *by the sacrifice for sin made by Jesus Christ, and by that alone*, grace and deliverance from

sin are to be obtained for all mankind. We will, therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points:—

"1. The doctrine of the universal depravity of man; that there is no health in man, and that, since the fall, he has no power whatever left to help himself.

"2. The doctrine of the divinity of Christ: that God, the creator of all things, was manifest in the flesh, and reconciled us to himself; that he is before all things, and that by him all things consist.

"3. The doctrine of the atonement and satisfaction made for us by Jesus Christ: that he was delivered for our offences, and raised again for our justification: and that, by his merits *alone*, we receive freely the forgiveness of sin and sanctification in soul and body.

"4. The doctrine of the Holy Spirit, and the operations of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness in heart.

"5. The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandments of God, from love and gratitude."

Within their pale the United Brethren include three different modifications of sentiment, the Lutheran, the Reformed, and the Moravian, the last of which includes all other Protestant denominations. They object to be called a sect or denomination, because their union is founded on great general principles belonging to Christianity as such, and the only peculiarities which they have, refer exclusively to conduct and discipline. Having become quietly located at Herrnhut, the rights and regulations of the congregation were confirmed by grants from the sovereign. A second settlement of the Brethren was set on foot by Bohemian refugees in 1742 at Niesky, near Górlitz in Upper Lusatia, where a Moravian classical school is established. Other settlements of the Brethren were commenced in 1743 and 1744 at Gnadenberg, Gnadenfrey and Nensalz in Lower Silesia; at Kleinwelke in Upper Lusatia in 1756; and at Gnadefeld in Upper Silesia, in 1780, by a special grant from the sovereign. At the last-mentioned place there is a college, where young men are educated for the ministry both at home and abroad. Congregations of the Brethren were also established in Saxony, Prussia, and other parts of Germany. The first settlements both in England and in the United States were made about 1742.

At an early period in the history of the Moravian Brethren, they undertook the holy enterprise of propagating the gospel among heathen nations. Count Zinzendorf, though a man of rank and wealth, devoted himself to the office of the ministry, and his whole estate to the diffusion of Christianity in connection with the Brethren's Church. Having been through false accusations banished from Saxony, on

quitting the kingdom, he remarked, "Now we must collect a Congregation of Pilgrims, and train labourers to go forth into all the world and preach Christ and his salvation." Accordingly, from this time he was constantly surrounded with a goodly company of godly men, who were preparing for the service of the church either in home ministerial, or foreign missionary work. These persons, who constituted the Congregation of Pilgrims, followed the Count in all his changes of residence. The missions of the United Brethren had their origin in a providential circumstance, which directed their attention to the condition of slaves in the West Indies. In 1731 the Count happened to reside in Copenhagen, where some of his domestics became acquainted with a negro named Anthony, who told them of the sufferings of the slaves on the island of St. Thomas, and of their earnest desire for religious instruction. The Count was deeply affected with the statements of Anthony, and on his return to Herrnhut, he made them known to his congregation; and such was the interest thereby excited in behalf of the slaves in the West Indies, that in the following year two of the Brethren were despatched as missionaries to the Danish West India Islands. These self-denied heralds of the cross went forth resolved to submit to be themselves enslaved if such a step should be necessary in order to gain access to the slaves; and though no such painful sacrifice was required of them, they still maintained themselves by manual labour under a tropical sun, embracing every opportunity of conversing with and instructing the heathen. The spirit which animated these holy men in the first missionary enterprise of the United Brethren, has been uniformly characteristic of their missionaries in all quarters of the world. The Greenland mission, which has received so many tokens of the Divine favour, was commenced in 1733. There, as everywhere else, the grand aim of the Moravians has been to make known among the heathen the unsearchable riches of Christ. Their motto is, "To humble the sinner, to exalt the Saviour, and to promote holiness."

The general superintendence of the Moravian missions is vested in the synods of the church; but as the synods meet only occasionally, the elders' conference has the oversight of the missions. The Brethren's Church has no permanent fund for missions. They are maintained by voluntary contributions, collected mostly at stated times in their congregations; and also by the many female, young men's, and juvenile missionary societies in the church. To these also are added many liberal donations from the members of other Christian communities, particularly from members of the Church of England. Moravian missions are in active operation in Greenland, Labrador, the Danish West India Islands, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Surinam, South Africa, Australia, and the North American Indians. The number of labourers in the present

missionary field, which includes 72 stations, amounts to 159 males, and 131 females. No church indeed has surpassed the Moravians in zeal, perseverance, and energy in prosecuting the great work of Christian missions.

In all their operations, whether home or foreign, the Brethren seek to be regulated by a supreme regard to the will of God, and hence they endeavour to test the purity of their purposes by referring them to the light of the Divine word. As a society, all their movements are submitted to this test; and if in any case they are at a loss how to act, they are in the habit of using the lot, humbly hoping that God will guide them rightly by its decision. In former times no marriage could take place without the consent of the elders, who, when they were at a loss whether to give or to withhold their approval, had recourse to the lot. This custom, however, is abandoned, and the consent of the elders is never denied, where the parties are of good moral character.

The Moravian church is episcopal in its mode of government, and the bishops claim to be in regular descent from those of the ancient Bohemian church, which has been described under the article *Hussites*. The different orders of the clergy among the Brethren are bishops, presbyters, and deacons, the bishops alone having the power of ordination. Every church is divided into three classes: (1.) The *catechumens*, comprising the children of the brethren and adult converts; (2.) The *communicants*, who are admitted to the Lord's Supper, and are regarded as members of the church; and (3.) The *perfect*, consisting of those who have persevered for some time in a course of true piety. From this last class are chosen in every church, by a plurality of votes, the elders, who are from three to eight in number. Every congregation is directed by a board of elders, which is termed, "The Elders' Conference of the Congregation;" whose office it is to watch over that congregation with reference to the doctrine, walk, and conversation of all its members, the concerns of the choirs, and of each individual person. The distinction of choirs refers to the difference of age, sex, and station. Boys and girls above, and under, twelve years of age are considered as belonging to separate choirs; and the difference in the station of life constitutes the distinction between the single, married, and widowed choirs. Each choir has its particular meetings, besides those of the whole congregation. In every congregation there is a committee of overseers appointed, whose duty it is to watch over the domestic affairs, and the means of outward subsistence of the people, and to settle all differences among the members. The elders are bound to visit each family once in three months, and to report to the pastor whether or not family worship is regularly maintained, and whether each member of the family is acting in accordance with the Christian profession. It is also their duty to visit the sick,

and to assist the poor brethren with money contributed by the members of the church.

The management of the general affairs of the Moravian church is committed to a board of elders appointed by the general synods, which assemble at irregular intervals, varying from seven to twelve years. One of these boards, which is stationary at Herrnhut, maintains a general supervision over the whole Society; while the others are local, being connected with particular congregations. There are female elders, who attend at the boards, but they do not vote. "The synods," says Mr. Conder, "are composed of the bishops with their co-bishops, the civil seniors, and such servants of the church and of the congregations of the Brethren as are called to the synod by the former Elders' Conference, appointed by the previous synod, or commissioned to attend it, as deputies from particular congregations; together with (in Germany) the lords or ladies of the manors, or proprietors of the land on which regular settlements are erected, provided they be members of the Unity. Several female elders also are usually present at the synods, in order that, in the deliberations referring to the female part of the congregations, the useful intelligence may be obtained from them; but they have no votes. Sometimes, several hundred persons attend these meetings. All the transactions of the synod are committed to writing, and communicated to the several congregations. From one synod to another, the direction of the external and internal affairs of the Church of the Brethren is committed to a board consisting of bishops and elders chosen by the synod, and individually confirmed by lot, which bears the name of 'The Elders' Conference of the Unity of the Brethren.'"

The ordinances of baptism and the Lord's Supper are administered in nearly the same way as in other Protestant churches. In baptism, however, both the witnesses and the minister bless the infant with laying on of hands, immediately after the rite has been performed. The Lord's Supper is celebrated in regular settlements of the Brethren every four weeks, on Saturday evening; and in other places on every fourth Sabbath. After the bread has been consecrated, the deacons distribute it among the communicants standing, who hold it in their hands until the distribution is completed; after which it is eaten by all at once, in a kneeling posture. The consecrated cup is also given from one to the other standing, until all have partaken of it. Absolution is implored of the Lord in fellowship before the communion, and sealed with the holy kiss of peace.

In the churches of the Moravian Brethren a Litany is regularly used as part of the morning's service on the Lord's Day; but the minister occasionally uses extemporary prayer. Singing and instrumental music are regarded as very important parts of Divine worship; sometimes services are held which are exclusively devoted to such exercises. Love feasts, in imitation of the *Agape* of the early

Christian Church, are occasionally celebrated by the Brethren. The *pedilavium* or *feetwashing* was formerly observed in some Moravian congregations before partaking of the communion; but now it is practised only at particular times, as on Maunday Thursday, by the whole congregation, and on some other occasions in the choirs. This ceremony is performed by each sex separately, accompanied with the singing of suitable hymns. In the Brethren's Societies on the Continent, the sexes, previous to marriage, occupy separate establishments, called respectively the "Single Brethren's Houses," and "Single Sisters' Houses," each establishment being under the control of a male or female elder, who endeavours to instruct and train the inmates.

On a dying bed the Brethren generally invite the attendance of one or more elders, who seek to prepare them for their departure by prayer and singing a portion of a hymn, with imposition of hands. When the body is carried out to burial, it is accompanied by the whole congregation, as well as by the pastor, who delivers an address at the grave. Easter morning is devoted to a solemnity of a peculiar kind. At sunrise the congregation assembles in the burial-ground; a service, accompanied by music, is performed, and a solemn commemoration is made of all those by name who have, in the course of the previous year, departed this life from among the members of the congregation.

The church government of the Moravians is of a mixed character. It is partly Episcopal, as we have seen, having bishops, in whom is vested the power of ordination; it is partly Presbyterian, each congregation having a board of elders, who are subordinate to a general board or conference of elders, who again are subordinate to the general synod, which is the supreme court of the whole church; it is partly Congregational, the discipline of the church being more especially of this character. (See DISCIPLINE.)

Colonies of Moravians, formed on the plan of the parent society, are found in different parts of Germany, England, Holland, and America, all, however, responsible, even while regulated by local boards, to the General Board of the Directors, seated at Bethelsdorf, near Herrnhut, and denominated the Board of Elders of the Unity. With this board rests the appointment of all the ministers and officers of each community, except in the case of England and America, where all the appointments are made by the local boards. This Board of Elders of the Unity, however, is responsible to the General Synod, from whom all authority emanates.

It is calculated that the number of actual members of the Moravian church does not exceed 12,000 in the whole of Europe, nor 6,000 in America; but it is believed, that nearly 100,000 more are in virtual connexion with the Society, and under the spiritual care of its ministers. The number of Moravian chapels in England and Wales, as reported by the census of 1851, was 32, with 9,305 sittings. They are now

increased to 34 chapels, with six home mission stations in Ireland. They have various educational institutions in Great Britain, the principal of which are Fulneck in Yorkshire, Fairfield in Lancashire, and Ockbrook in Derbyshire. They have 28 settlements and congregations in the United States, along with a number of home missionary stations. They are a small community, with little or no prospect of growth; but the influence which they exert upon the community around them is of a very beneficial kind; more especially through their well-known and highly-prized schools at Bethlehem, Nazareth, Lititz, and Salem. They are said to have kept the German language and customs more pure than any other class of emigrants to the United States; and there, as in Europe, the Brethren are remarkable for their industrious, peaceable, and pious character and deportment.

MORELSTSCIIKI, a sect of dissenters from the *Russo-Greek Church*, who act the part of voluntary martyrs. On a certain day every year a number of them assemble in secret, and having celebrated a number of Pagan rites, they dig a deep pit, filling it with wood, straw, and other combustibles; and setting fire to the mass, they throw themselves into the midst of it, and perish in the flames amid the plaudits of their admiring companions, who calmly witness the scene. Others, without proceeding the length of self-murder, inflict upon themselves cruel mutilations. This sect carefully conceals its peculiar doctrines, which have never been committed to writing. They are believed to hold the Sabellian heresy in regard to the Trinity, recognizing only the Father as God, and the Son and the Spirit as merely manifestations of the Godhead. They deny the reality of the death and resurrection of Jesus Christ, maintaining that the body which was buried was that of a soldier, substituted for the body of our Lord. They look for the speedy return of the Saviour, who they believe will make his triumphant entrance into Moscow, to which place the saints will flock to meet him from all quarters of the earth. They hold their religious meetings on Saturday night, and do not observe the Sabbath. Easter is the only holiday which they observe, and on that occasion they celebrate the Lord's Supper with bread which has been buried in the tomb of some saint, under the idea that it has thereby acquired a peculiar sacredness.

MORGIANS, a kind of Antinomian sect among the Mohammedans, who maintain that the faith of a Mussulman will save him whatever may have been his character and conduct in this world, and they even go so far as to allege, that to the true followers of the prophet good works are wholly useless.

MORID, a name given by the Mohammedans to those who aspire to a life of extraordinary spirituality and devotion.

MORIMO, a word used by some of the native tribes in South Africa, to denote a particular object

of worship among them. It is a compound word in the Bechuana language, *mo* being a personal prefix, and *rino*, derived from *gorino*, above. "Morimo," says Mr. Moffat, in his 'Missionary Labours and Scenes in South Africa,' "to those who know any thing about it, had been represented by rain-makers and sorcerers as a malevolent *selo*, or thing, which the nations in the north described as existing in a hole, and which, like the fairies in the Highlands of Scotland, sometimes came out and inflicted diseases on men and cattle, and even caused death. This Morimo served the purpose of a bugbear, by which the rain-maker might constrain the chiefs to yield to his suggestions, when he wished for a slaughter ox, without which he pretended he could not make rain. Morimo did not then convey to the mind of those who heard it the idea of God; nor did Barimo, although it was an answer to the question, 'where do men go when they die?' signify heaven. According to one rule of forming the plural of personal nouns beginning with *mo*, Barimo would only be the plural of Morimo; as Monona, 'a man;' Banona, 'men.' But the word is never used in this form; nor did it convey to the Bechuana mind the idea of a person or persons, but of a state or disease, or what superstition would style being bewitched. If a person were talking foolishly, or wandering in his intellect, were delirious, or in a fit, they would call him Barimo; which, among some tribes, is tantamount to *liriti*, shades or manes of the dead. 'Going to Barimo,' did not convey the idea that they were gone to any particular state of permanent existence; for man's immortality was never heard of among that people; but, simply, that they died. They could not describe who or what Morimo was, except something cunning or malicious; and some who had a purpose to serve, ascribed to him power, but it was such as a Bushman doctor or quack could grunt out of the bowels or afflicted part of the human body. They never, however, disputed the propriety of our using the noun Morimo for the great object of our worship, as some of them admitted that their forefathers might have known more about him than they did. They never applied the name to a human being, except in a way of ridicule, or in adulation to those who taught his greatness, wisdom, and power.

"As to the eternity of this existence, they appear never to have exercised one thought. Morimo is never called man. As the pronouns agree with the noun, those which Morimo governs cannot, without the greatest violence to the language, be applied to *Mogorimo*, 'a heavenly one,' which refers to a human being. This power is, in the mouth of a rain-maker, what a disease would be in the lips of a quack, just as strong or weak as he is pleased to call it. I never once heard that Morimo did good, or was supposed capable of doing so. More modern inquiries among the natives might lead to the supposition that he is as powerful to do good as he is to do evil; and that he has as great an inclination for the one as



for the other. It will, however, be found that this view of his attributes is the result of twenty-five years' missionary labour; the influences of which, in that as well as in other respects, extends hundreds of miles beyond the immediate sphere of the missionary. It is highly probable, however, that as we proceed farther into the interior, we shall find the natives possessing more correct views on these subjects.

"According to native testimony, Morimo, as well as man, with all the different species of animals, came out of a cave or hole in the Bakone country, to the north, where, say they, their footmarks are still to be seen in the indurated rock, which was at that time sand. In one of Mr. Hamilton's early journals, he records that a native had informed him that the footmarks of Morimo were distinguished by being without toes. Once I heard a man of influence telling his story on the subject. I of course could not say that I believed the wondrous tale, but very mildly hinted that he might be misinformed; on which he became indignant, and swore by his ancestors and his king, that he had visited the spot, and paid a tax to see the wonder; and that, consequently, his testimony was indubitable. I very soon cooled his rage, by telling him, that as I should likely one day visit those regions, I should certainly think myself very fortunate if I could get him as a guide to that wonderful source of animated nature. Smiling, he said, 'Ha, and I shall show you the footsteps of the very first man.' This is the sum-total of the knowledge which the Bechuanas possessed of the origin of what they call Morimo, prior to the period when they were visited by missionaries."

Among the Batlapis, *Morimo* is equivalent to wise and powerful. The Basutos again regard *Morimo* as a wicked deity, who comes from below, not from above, having his habitation in a subterranean cavern.

MORIUS, a surname of *Zeus* as being the protector of olive-trees.

MORMO, a female spectre with which the ancient Greeks were wont to frighten little children.

MORMOLYCE, identical with the spectre called MORMO (which see).

MORMONS, one of the most remarkable politico-religious systems which has appeared in modern times. The "Latter-Day Saints," as the adherents of Mormonism term themselves, pretend to derive the word *Mormon* from the Gaelic and Egyptian languages, alleging it to be compounded of *mor*, great, and *mon*, signifying good, thus importing "great good." The founder of the sect was Joseph Smith, a native of Sharon, Windsor County, Vermont, United States, born on the 23d December 1805. When he was ten years old, Joseph's parents removed to Palmyra, New York. His father was a farmer, a man of a strange visionary turn of mind, addicted to the use of divination and enchantments, and frequently spending whole nights in searching

for treasure, which he imagined to be hid in the ground. Joseph seems to have imbibed the peculiarities of his father's character with probably increased force. According to his own statement, he was impressed, when about fourteen years of age, with the importance of being prepared for a future state, but his mind was staggered by the diversity of opinion which prevailed among the different denominations of Christians.

While in this state of mental conflict, Joseph tells us that he sought a solution of his difficulties at a throne of grace. The result we give in his own words: "I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

"On the evening of the 21st September, A. D. 1823, while I was praying unto God and endeavouring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

"I was informed also concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came;—a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent.

The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record, by the gift and power of God."

Such is the history from the pen of the Prophet himself of the discovery of the Book of Mormon, which has ever since been regarded by this extraordinary sect as the chief portion of their revealed Scriptures. Joseph now began to preach his new doctrines, which occasioned no small sensation, and a few professed themselves his followers. A convert, named Cowdery, baptized him, at the command of the angel; and the prophet then baptized his convert. At this ceremony, which took place in the woods of Pennsylvania, there are alleged to have been present the angels or spirits of Moses and Elias, of the Old Dispensation, along with Peter, James, and John, of the New; the stamp of heaven being thus given to the first step in the formation of this new church.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized, in the town of Manchester, Ontario county, State of New York. "Some few," says the Prophet, "were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God; and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri: in the last named state a considerable settlement was formed in Jackson county; numbers joined the church, and we were increasing rapidly; we made large purchases of

land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighbourhood; but as we could not associate with our neighbours,—who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country, to escape the hand of justice—in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered and whipped many of our brethren, and finally drove them from their habitations; these, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in that inclement season of the year. This proceeding was winked at by the government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress. There were many sick who were thus inhumanly driven from their houses, and had to endure all this abuse, and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendance, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs were taken, and our household goods, store goods, and printing-press and types were broken, taken, or otherwise destroyed."

Undeterred by the threats and bitter persecutions of their enemies, the Mormons removed to a spot in the State of Missouri, which, as they alleged, was pointed out to them by revelation. There, it was said, "was the New Jerusalem, to be built by the saints after a pattern sent down from heaven, and upon the spot where the garden of Eden bloomed, and Adam was formed." The altar on which Adam sacrificed was shown to Joseph, at least some of the stones of which it was built; and on the north side of the river, a city was located in the place where Adam blessed his children.

Driven from Missouri, the Mormons sought refuge in the State of Illinois, where, in the fall of 1839, they began to build a city called Nauvoo, in Hancock county, which in the following year was incorporated by the legislature. In a few years this city had made such rapid increase, that it contained 20,000 inhabitants, and a splendid temple was built for Divine worship. The Mormons, however, were viewed with jealousy, suspicion, and hatred, by the people generally, and every crime which was committed in the city or neighbourhood was attributed to them. This hostility to the Mormons ended in the murder of Joseph the seer, and Hyrum the patriarch, by the mob at Carthage jail in 1844; after which the Society was reorganized under Brigham Young as

the Lord's Prophet and Seer to the Saints, to receive the revelations for them in a church capacity, with the title of First President. For a time the storm of persecution somewhat abated, but as it seemed to gather force again, the Mormons resolved to seek another home; and pretending to be guided as formerly by revelation, they settled in 1847, under Brigham the Seer, in the Salt Lake Valley, far in the interior of America, where they have formed a state, which has assumed the name of Deserét, a mystic word taken from the Book of Mormon, and signifying the Land of the Honey-Bee. The Valley which forms the present residence of this peculiar sect is situated in the Great Basin, a region in the heart of the Rocky Mountains, where they have entrenched themselves, but in all probability the Government of the United States may succeed ere long in dispersing a people who, both in principle and practice, bid defiance to the plainest rules of morality and good order. At this moment indeed they are said to be in search of another settlement.

Though professing to disown all connection between church and state, their system of government is, as they delight to call it, a Theo-Democracy, somewhat resembling the ancient Jewish Theocracy. The president of the church is the temporal civil governor, and all disputes are settled under a church organization, to which is attached the civil jurisdiction with officers, from the inferior justice of the peace, up to the governor. But the justice is a bishop of a ward in the city or precincts of the town or county; the judges on the bench of the superior courts are constituted from the high priest, from the quorums of seventies, or from the college of the apostles; and the seer is the highest ruler and consulting judge. The entire management is under the presidency, which consists of three persons, the seer and two counsellors. This board governs their universal church.

The Mormons claim to be the only true church of God, and of his Son, and they look forward to a time when all the sects of Christendom will be absorbed into this one body. Their expectations as to the future are thus described by Lieutenant Gunnison in his 'History of the Mormons:—' "When the two hosts are fairly marshalled, the one under the banner of the Pope of Rome, and 'the saints' around the 'Flag of all nations,' 'led by their Seer,' wearing the consecrated breastplate, and flourishing the glittering golden sword of Laban, delivered him by angelic hands, from their long resting-place; then shall be fought the great battle, mystically called, of Gog and Magog:—the Lord contending for his people with fire, pestilence, and famine; and in the end, the earth will become the property of the Saints, and He will descend from His heavenly throne to reign over them through a happy Millennium.

"During the preparations for those battles, to be more fierce than man ever yet has fought, the Jews

will be erecting another temple at the Palestine Jerusalem, on which their long-expected Saviour will stand and exhibit Himself in the conquering brightness that they supposed he would bear at the first appearance, and their hearts will be bowed as one man to receive Him, with repentant humility for the past, and glorious joy for the future, and the city will rise in great magnificence;—and the New Israelites of America will have their head-quarters of the Presidency in Jackson County, Missouri, where they will build up the New Jerusalem, the joy of the whole earth; and, at the presence of the Lord of Majesty, the land which 'was divided' in the days of Noah into continents and islands, shall be 'Beulah, married,' and become one entirely as at the original creation, and, from these two cities, villas and habitations shall extend in one continuous neighbourhood, among which shall prevail entire concord: no one will have the disposition to rebel or be allowed to act against the harmony of the whole.

"And there shall be 'thrown up,' between the two Jerusalems, 'the highway on which the lion hath not trod, and which the eagle's eye hath not seen'—then the temple described by Ezekiel will be erected in all its particulars for the exercise of the functions of the two priesthoods,—for the Aaronic, held by the tribe of Levi, who will return to their duties and renew animal sacrifices; and for the Melchisedek, the greater priesthood, held by those commissioned through Joseph the Seer.

"At the end of the Millennium, those who have not been sincere in their obedience to the Lord's reign will be permitted to show their rebellious spirit a short time under the direction of their captain Satan; and at last be overwhelmed with destruction from the presence of the good:—and the Earth, which is believed to be a creature of life, will be celestialized and gloriously beautified for the meek and pure in heart."

In conducting Divine service, the Mormons imitate other Christian sects. The senior priest commences with asking a blessing on the congregation and exercises, after which a hymn from their own collection is sung, an extempore prayer offered, another hymn sung, followed by a sermon from some one previously appointed to preach; and when the sermon is concluded, exhortations and remarks are made by any of the brethren. Then notices of the arrangement of the tithe labour for the ensuing week, and information on all secular matters, interesting to them in a church capacity, is read by the council clerk, and the congregation dismissed with a benediction. Both at the commencement and close of the service, anthems, marches, and waltzes are played by a large band of music.

The chief doctrines of the sect were thus embodied in the form of a creed by Joseph Smith their founder:

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins and not for Adam's transgression.

"We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands,' by those who are in authority to preach the gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul; 'we believe all things: we hope all things: we have endured many things, and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

The authoritative standard books of this sect are 'The Book of Mormon,' 'Doctrines and Covenants,' 'Voice of Warning,' 'The Gospel Reflector,' 'The Times and Seasons, edited under the eye of the Prophet,' 'The Millennial Star,' 'General Epistles of the Presidency in Deseret,' and the writings of Joseph the Seer, and Parley P. Pratt, wherever found.

The Mormons believe the Bible to be inspired, but that there have been many interpolations by the corrupters of Christianity, and many misunderstandings of several passages. These they allege have all been corrected by Joseph the Seer, to whom was given the key of all languages. The Bible is to be

taken, in their view, in the most literal sense, and those are to be condemned who spiritualize its contents. The 'Book of Mormon,' and 'Doctrines and Covenants,' are maintained to be as much entitled to be called the word of God as the Bible itself. Additional revelations are made from day to day according to the exigencies of the church. They believe not in a Trinity, but rather a Duality of Persons in the Godhead, the Holy Ghost being simply the concomitant will of both the Father and the Son. God the Father is held to be a man perfected, being possessed of a body and all bodily properties like ourselves. The Son Jesus Christ is maintained to be the offspring of the Father by the Virgin Mary. The Eternal Father came to the earth and wooed and won her to be the wife of his bosom. He sent Gabriel to announce espousals of marriage, and the bridegroom and bride met on the plains of Palestine, and the Holy Babe that was born was the tabernacle prepared and assumed by the Spirit-Son, and that now constitutes a God. The Holy Ghost, unlike the Father and the Son, has no material body, but is merely a spiritual soul or existence. They hold a twofold order of the priesthood, the Melchisedek and the Aaronic; and the members of the church pay a tenth of their income for the support of the priesthood, and devote a tenth part of their time to the temple and other public works. They maintain that baptism is only duly performed by the party being immersed in water. A strange peculiarity, however, in the practice of the Mormons, is their vicarious immersion of living persons for their dead friends who have never had the opportunity of being baptized, or have neglected it when living. This they call "Baptism for the Dead," by which they allege any man may save a friend in the eternal world, unless he has committed the unpardonable sin. The child begins to be accountable at eight years of age, at which time the parents are bound to have baptism administered, but infant baptism is held to be an abomination and a sin. Regeneration is begun in baptism, and perfected by the laying on of hands, by which the recipient is baptized by the Holy Ghost, through the Melchisedek priesthood. In the Lord's Supper the Mormons use water instead of wine; and, accordingly, every Lord's Day the bishops carry round the bread and a pail of water, with a tin or glass vessel, while the congregation in their pews, both old and young, may partake.

The different ecclesiastical orders among the Mormons are thus described by Mr. Gunnison: "The hierarchy of the Mormon church has many grades of offices and gifts. The first is the presidency of three persons, which, we were led to understand, answered or corresponded to the Trinity in heaven, but more particularly to Peter, James, and John, the first presidents of the gospel church.

"Next in order is the travelling High Apostolic College of twelve apostles, after the primitive church model, who have the right to preside over the stakes

in any foreign country, according to seniority; then the high-priests—priests, elders, bishops, teachers, and deacons—together with evangelists or missionaries of the ‘three seventies.’ Each order constitutes a full quorum for the discipline of its members and transacting business belonging to its action; but appeals lie to higher orders, and the whole church is the final appellate court assembled in general council.

“Their prophets arise out of every grade, and a patriarch resides at head quarters to bless particular members, after the manner of Jacob and his sons, and that of Israel towards Esau and his brother.

“A high council is selected out of the high-priests, and consists of twelve members, which is in perpetual session to advise the presidency; in which each is free to give and argue his opinion. The president sums up the matter and gives the decision, perhaps in opposition to a great majority, but to which all must yield implicit obedience; and probably there has never been known, under the present head, a dissent when the ‘awful nod’ has been given, for it is the ‘stamp of fate and sanction of a god.’”

It is not unfrequently denied by the Mormons that they hold the lawfulness of the practice of polygamy, or the marriage of one man to a plurality of wives. But the testimony of all travellers to the Salt Lake valley, and residents in Deseret is uniform on this point. The addition of wives to a man’s family after the first, is called a “sealing to him,” which constitutes a relation with all the rights and sanctions of matrimony. The seer alone has the power which he can use by delegation of granting the privilege of increasing the number of wives; and as he can authorize, so he can annul the marriage and dissolve the relationship between the parties.

In their remote settlement of the Far West, the Mormons have made rapid material progress, though their moral condition seems to be of the most degraded character. They have sent missionaries into almost all parts of the world, and have successfully propagated their system in England, Scotland, and more especially in Wales, where they have obtained thousands of converts. They have made little or no progress in Germany, but have been very successful in Denmark, Sweden, and Norway. In England and Wales, the census of 1851 reports as many as 222 places of worship belonging to this body, most of them, however, being merely rooms. The number of sittings in these places of worship is stated to be 30,783. But since that time the sect has made great additions to its numbers in Great Britain and Ireland, more especially among the working classes, many of whom are yearly attracted to emigrate to the Salt Lake valley, buoyed up with expectations which are only doomed to meet with bitter disappointment.

**MORNING HYMN.** The author of the ‘Apostolical Constitutions’ mentions a sacred hymn for the morning, which, however, he calls the morning prayer. Other writers term it the hymn, the an-

gelineal hymn, and the great doxology. (See AN-GELICAL HYMN.) The Morning Hymn ran in these words: “Glory be to God on high, on earth peace, good will towards men. We praise thee, we laud thee, we bless thee, we glorify thee, we worship thee by the great High Priest, thee the true God, the only unbegotten, whom no one can approach, for thy great glory, O Lord, heavenly King, God the Father Almighty: Lord God, the Father of Christ, the immaculate Lamb, who takest away the sin of the world, receive our prayer, thou that sittest upon the cherubims. For thou only art holy, thou only Lord Jesus, the Christ of God, the God of every created being, and our King. By whom unto thee be glory, honour, and adoration.”

Chrysostom speaks of this hymn as said daily at morning prayer. It was used anciently in the communion service, and among the monks as an ordinary hymn in their daily morning service. This hymn is used also in the modern Greek church.

**MORNING SERVICE.** According to the *Apostolical Constitutions* the morning service in the ancient Christian church commenced with singing the sixty-third psalm, which Chrysostom alleges to have been appointed by the fathers of the church to be said every morning “as a spiritual song and medicine to blot out our sins; to raise our souls and inflame them with a mighty fire of devotion; to make us overflow with goodness and love, and send us with such preparation to approach and appear before God.” Athanasius also recommends this psalm to virgins and others as proper to be said privately in their morning devotions. Immediately after this psalm in the morning service follow the prayers for the several orders of catechumens, enquirers, candidates for baptism, and penitents. To these succeeded the prayers of the faithful or communicants, that is the prayer for the peace of the world, and all orders of men in the church. At the close of these prayers the deacon thus exhorted the people to pray for peace and prosperity throughout the day ensuing and their whole lives: “Let us beg of God his mercies and compassions, that this morning and this day, and all the time of our pilgrimage, may be passed by us in peace and without sin: let us beg of God that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves and one another to the living God by his only-begotten Son.” The deacon having now bid the people commend themselves to God, the bishop offered up the **COMMENDATORY PRAYER** (which see), or, as it is also called, the Morning Thanksgiving. After this the deacon bids the people bow their heads, and receive the imposition of hands, or the bishop’s benediction, which was conveyed in these words: “O God, faithful and true, that showest mercy to thousands and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all things stand in need of, because all things serve

thee: look down upon this thy people, who bow their heads unto thee, and bless them with thy spiritual benediction; keep them as the apple of the eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life, in Christ Jesus thy beloved Son, with whom unto thee be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen." At the close of this solemn prayer the deacon dismisses the congregation with the usual form of words, "Depart in peace."

**MORPHEUS**, the god of sleep among the ancient Greeks, and the originator of dreams.

**MORPHO**, a surname of *Aphrodité*, under which she was worshipped at Sparta.

**MORRISONIANS**. See **EVANGELICAL UNION**.

**MORS** (Lat. death), one of the infernal deities among the ancient Romans.

**MORTAL SINS**. In the theology of the Church of Rome, sins are divided into two great classes, called *mortal* and *venial*. The former is defined to be a grievous offence or transgression against the Law of God; and it is styled *mortal*, because "it kills the soul by depriving it of its true life, which is sanctifying grace; and because it brings everlasting death and damnation on the soul." The mortal or deadly sins are reckoned by Romish divines seven in number,—pride, covetousness, lust, anger, gluttony, envy, sloth. All the commandments of the church are declared to be binding under pain of mortal sin. Those who die in mortal sin are alleged to go direct to the place of eternal torment. This distinction as taught by the Romanists was unknown to the ancient church. Augustine indeed speaks of mortal sins, such as murder, theft, and adultery, because they were not pardoned without the solemnity of a public repentance.

**MORTAR (HOLY)**, used in the Romish Church for cementing altar-stone and relic-tomb. It is consecrated by the prayer, "O most High God, sanctify and hallow these creatures of lime and sand. Through Christ our Lord. Amen." Holy water is used in the preparation of this mortar, and when made the Pontiff, with his mitre on, blesses it.

**MORTMAIN** (*mortua manu*, by a dead hand), a donation or bequest of lands to some spiritual person or corporation and their successors.

**MORTUARIES**, a sort of ecclesiastical heriots, being a customary gift claimed by and due to the incumbent in very many parishes on the death of his parishioners.

**MOSCABEANS**, a Mohammedan sect, who hold the notions of the **ANTHROPOMORPHITES** (which see) in regard to the Deity, believing him to be possessed of a material body like a human being.

**MOSCHATARA**, one of the seven planets mentioned by Ptolemy, as having been worshipped by the ancient Arabians.

**MOSHABBEHITES**, or assimilators, a heretical sect of the Mohammedans, who maintain that there

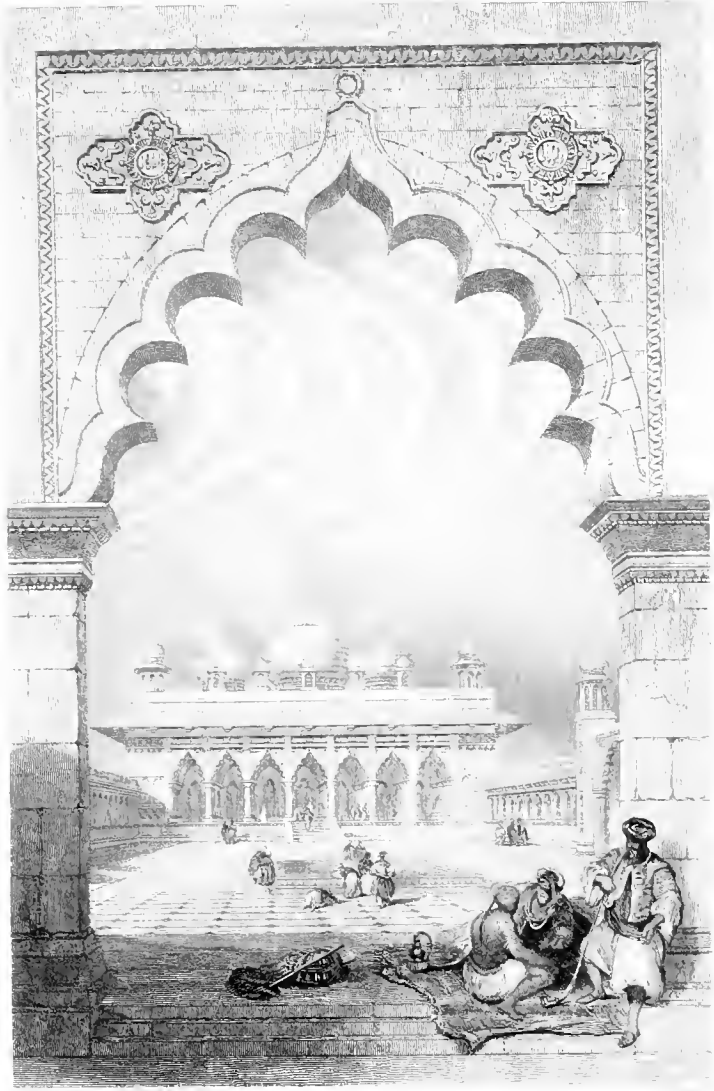
is a resemblance between God and his creatures. They suppose him to be a figure composed of members or parts, either spiritual or corporeal, and that he is capable of moving from one place to another. Some persons belonging to this sect believe that God can assume a human form as Gabriel does, and in proof of this they refer to Mohammed's words, that he saw the Lord in a most beautiful form, and that in the Old Testament Moses is said to have talked with God face to face.

**MOSLEMS**, a name derived from the Arabic verb *salama*, to be devoted to God, and applied to those who believe in the Koran, and who, in the Mohammedan sense of the word, form the body of the faithful.

**MOSQUE**, a Mohammedan place of religious worship. The Arabic term is *Musjid*, an oratory or place of prayer. Mosques are built of stone, and in the figure of a square. In front of the principal gate is a square court, paved with white marble, and all round the court are low galleries, the roofs of which are supported by marble pillars. In these the Mohammedans perform their ablutions before entering the place of prayer. The walls of the mosques are all white, except where the name of God is written in large Arabic characters. In each mosque there are a great number of lamps, between which hang crystal rings, ostrich-eggs, and other curiosities, which make a fine show when the lamps are lighted. About each mosque there are six high towers, each having three little open galleries raised one above another. These towers, which are called *Minarets*, are covered with lead, and adorned with gilding and other ornaments, and from these Minarets the people are summoned to prayer by certain officers appointed for the purpose, whom they call *Muezzins*. Most of the mosques have a kind of hospital attached to them, in which travellers, whether believers or infidels, may find entertainment for three days. Each mosque has also a place called *Tarbé*, which is the burying-place of its founders; within which there is a tomb six or seven feet in length, and covered with velvet or green satin; at each end are two wax tapers, and around it are several seats provided for those who read the Koran, and pray for the souls of the deceased. No person is allowed to enter a mosque with his shoes or stockings on; and hence the pavements are covered with pieces of stuff, sewed together in broad stripes, each wide enough to hold a row of men in a kneeling, sitting, or prostrate position. Women are not allowed to enter the mosques, but are obliged to remain in the outer porches of the building.

**MOSTEHEB**, a word used by Mohammedan doctors to denote those things which ought to be observed, but which if neglected do not merit punishment nor even a reprimand.

**MOTAZELISTS**, or Separatists, a Mohammedan sect so called, because they separated from the orthodox. They are said to have twenty subdivi-



The Great Mosque, or Great Mosque





sions, but all agree in excluding eternal attributes from the Divine essence, saying, that the Most High God knows not by knowledge, but by his essence; and they were led to this subtle distinction by the belief that their opponents, the Attributists, gave these attributes an actual existence, thus making them so many gods. Their object was to avoid the Christian doctrine of Persons in the Divine Essence. They also maintained the creation of the Koran; and some of them declared that its composition was no miracle, since it might be surpassed in eloquence.

**MOTECALLEMUN**, those who make profession of, or have written upon, the scholastic theology of the Mohammedans. See **KELAM**.

**MOTETT**, a term used in church music to denote a short piece of music, highly elaborated, of which the subject is taken from the psalms or hymns used in the Church of England.

**MOTHER CHURCH**. See **ECCLESIA MATRIX**.

**MOTHER-GODDESSES** (Lat. *Matres Deæ*), a name applied by the ancient Romans to female divinities of the first rank, particularly to *Cybele*, *Ceres*, *Juno*, and *Vesta*.

**MOUNTAIN MEN**. See **COVENANTERS**, REFORMED PRESBYTERIAN CHURCH.

**MOUNTAINS**. See **HIGH PLACES**.

**MOURNERS**. See **FLENTES**.

**MOURNING**. The modes of giving expression to sorrow have varied in different ages and countries. In the East the mourner has always been remarkable for his dejected and haggard aspect. His dress is slovenly, his hair dishevelled, his beard untrimmed, and his whole apparel in a state of negligence and disorder. The Israelites of old were wont to rend their garments, sprinkle dust upon their heads, and to put on sackcloth and other mourning apparel. Hence we find it said of Joshua when the armies of Israel were compelled to flee before their enemies, that (Josh. vii. 6.) "he rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads." And Jeremiah, when he foresaw the approaching desolation of their country, calls upon the Jews to prepare for the funeral obsequies of their nation in these affecting words, ix. 17, 18, "Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." On the Egyptian monuments also are seen represented various instances of extreme grief, indicated by similar tokens. Sir J. G. Wilkinson, who may be regarded as the highest modern authority on all that regards Egyptian antiquities, gives a very graphic description of the modes of expressing grief in the ancient land of the Pharaohs. "When any one died," he says, "all the females of his family, covering their heads and faces with dust and mud, and leaving the body in the

house, ran through the streets, with their bosoms exposed, striking themselves, and uttering loud lamentations. Their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them, out of respect to his memory. Hired mourners were also employed to add, by their feigned demonstrations of grief, to the real lamentations of the family, and to heighten the show of respect paid to the deceased. The men, in like manner, girding their dress below their waist, went through the town smiting their breast, and throwing dust and mud upon their heads. But the greater number of mourners consisted of women, as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt.

"As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation; one generally commencing in a low tone, and exclaiming, 'O my misfortune!' which is immediately taken up by another with increased vehemence; and all join in similar exclamations, united with piercing cries. They call on the deceased, according to their degree of relationship; as, 'O my father!' 'O my mother!' 'O my sister!' 'O my brother!' 'O my aunt!' or, according to the friendship and connection subsisting between them, as, 'O my master!' 'O lord of the house!' 'O my friend!' 'O my dear, my soul, my eyes!' and many of the neighbours, as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the deceased; while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge is also chanted by the mourning women to the sound of the tambourine, from which the tinkling plates have been removed. This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening, it is deferred until the morning, the lamentations being continued all night."

Mohammed forbade the wailing of women at funerals, but notwithstanding this prohibition of the Prophet, the custom is still found even where the Koran is in other respects most firmly believed. Thus Mr. Lane tells us that in modern Egypt he has seen mourning women of the lower classes following a bier, having their faces, which were unveiled, and their head-coverings and their bosoms besmeared with mud. The same writer informs us, that "the funeral of a devout sheikh differs in some respects from that of ordinary mortals; and the women, instead of wailing, rend the air with the shrill and quavering cries of joy, called *zughurat*; and if these cries are discontinued but for a minute,

the bearers of the bier protest they cannot proceed, that a supernatural power rivets them to the spot."

The noisy mourning of the Egyptians appears to have been imitated by the Israelites, who hired professional mourners eminently skilled in the art of lamentation, and these, commencing their doleful strains immediately after the person had expired, continued at intervals until the dead body had been buried. Instrumental music was afterwards introduced on these occasions, the trumpet being used at the funerals of the wealthy, and the pipe or flute at those of the humbler classes. Such were the minstrels whom our Lord found in the house of Jairus, making a noise round the bed on which the dead body of his daughter lay. The mournful wailing over the dead was more particularly violent when the women were engaged in washing the corpse; in perfuming it; and when it was carried out for burial. While the funeral procession was on its way to the place of interment, the melancholy cries of the women were intermingled with the devout singing of the men. Hired mourners were in use among the Greeks, at least as early as the time of the Trojan war, as is seen in the description which Homer gives of a band of mourners surrounding the body of Hector, whose funeral dirge they sung with many sighs and tears.

Another mode of expressing intense sorrow in the East among the relations of the dead was by cutting and slashing their bodies with daggers and knives. (See CUTTINGS IN THE FLESH.) To this barbarous custom Jeremiah alludes, *xlviii. 37*, "For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth." Moses forbids the practice, *Lev. xix. 28*, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord;" and again, *Deut. xiv. 1*, "Ye are the children of the Lord your God. Ye shall not cut yourselves, nor make any baldness between your eyes for the dead." The Persians express their sorrow with similar extravagance when celebrating the anniversary of the death of *HOSSEIN* (which see).

The time of mourning in ancient times was longer or shorter according to the dignity of the person who had died. The Egyptians mourned for Jacob seventy days. Among the ancient Greeks the mourning lasted till the thirtieth day after the funeral. At Sparta the time of mourning was limited to eleven days. During the period allotted to mourning the relatives remained at home in strict seclusion, never appearing in public. They were accustomed to wear a black dress, and they tore, cut off, and sometimes shaved their hair. The Jews also in ordinary cases of sorrow let their hair hang loose and dishevelled upon their shoulders; when their grief was more severe, they cut off their hair, and in a sudden and violent paroxysm of grief they plucked the hair off with their hands. To this there is an allusion in *Ezra ix. 3*, "And when I heard this thing, I rent my

garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

It has been usual from remote ages for mourners to wear for a time a dress or badge of a particular colour. The official mourners at an ancient Egyptian funeral bound their heads with fillets of blue. The same colour is still adopted by mourners in modern Egypt. The dress worn by chief mourners at a Chinese funeral is composed of coarse white cloth, with bandages of the same worn round the head. In *Burmah* also white is the mourning colour. The ancient Greeks, as we have already noticed, wore outer garments of black, and the same colour was worn by mourners of both sexes among the ancient Romans under the Republic. Under the Empire, however, a change took place in this particular, white veils being at that time worn by the women, while the men continued to wear a black dress. Men appeared in a mourning dress only for a few days, but women for a year when they lost a husband or a parent. From the time of *Domitian*, the women wore nothing but white garments, without any ornaments of gold, jewels, or pearls. The men let their hair and beards grow, and wore no wreaths of flowers on their heads while the days of mourning lasted. Mourning was not used among the Greeks for children under three years of age.

It was an invariable custom among Oriental mourners to lay aside all jewels and other ornaments. Hence we find *Jehovah* calling upon the Israelites thus to manifest their heartfelt sorrow for sin, *Exod. xxxiii. 5, 6*, "For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount *Horeb*." The same practice was followed by the ancient Greeks and Romans. In *Judea* mourners were often clothed in sackcloth of hair. To sit in sackcloth and ashes is a very frequent Oriental expression to denote mourning. In deep sorrow persons sometimes threw themselves on the ground and rolled in the dust. In the Old Testament we find various instances of individuals expressing their sorrow by sprinkling themselves with ashes. Thus *Tamar* "put ashes on her head," and *Mordecai* "rent his clothes and put on sackcloth with ashes." In the same way mourners sometimes put dust upon their heads. Thus *Joshua*, when lamenting the defeat of the Israelites before *Ai*, "rent his clothes and fell to the earth upon his face, he and the elders of Israel, and put dust upon their heads." In some cases mourners, with their heads uncovered, laid their hands upon their heads, and when in great distress they covered their heads. *Haman*, when his plot against *Mordecai* was discovered, "hasted to his house mourning, and having his head covered." To cover the face, also, was among the Jews, as among almost

all nations, a symptom of deep mourning. Thus it is said of David when he heard of Absalom's death, "he covered his face and cried with a loud voice." Covering the lips also was a very ancient sign of mourning. Thus Ezekiel, when his wife died, is commanded, xxiv. 17, "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

The Hebrew prophets sometimes describe mourners, when in deep distress, as sitting upon the ground. Thus Lam. ii. 10, "The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground." A very common sign, more especially of penitential sorrow, was smiting upon the breast. This, indeed, among Eastern females, is a frequent mode of displaying excessive grief. They beat their breasts, tear their flesh and faces with their nails. The modern Greeks at their funerals employ women, who repeat a deep and hollow succession of prolonged monosyllables. The Chinese women, also, make loud lamentations and wailings over the dead, particularly in the case of the death of the head of a family. Mungo Park, in his Travels in Africa, mentions that among various tribes of negroes, when a person of consequence dies, the relations and neighbours meet together and engage in loud wailings. The same practice is followed at an Irish wake, when the *keeners* or professional mourners give way to the most vociferous expressions of grief.

Among the modern Jews the mourning which follows the death of a relative continues for seven days, during which the mourners never venture abroad, nor transact any business, but sit upon the ground without shoes, receiving the condolences of their brethren. They are not allowed to shave their beards, cut their nails, or wash themselves for thirty days. Among the natives of Northern Guinea, all the blood relations of the deceased are required to shave their heads, and wear none but the poorest and most tattered garments for one month. The wives are expected to come together every morning and evening, and spend an hour in bewailing their husband. This term of mourning is continued for one month, after which the male relations come together, and the wives of the deceased are distributed among them like any other property. They are then permitted to wash themselves, put away the ordinary badges of mourning, and before taking up with their new husbands, they are permitted to visit their own relations and spend a few weeks with them.

In Japan mourners are dressed in white, and remain shut in the house with the door fastened, and at the end of that time they shave and dress, and return to their ordinary employments. Bright colours, however, are not to be worn, nor a Sinto temple entered for thirteen months.

The early Christians, who were accustomed to contemplate death not as a melancholy but a joyful event, gave no countenance to immoderate grief, or excessive mourning, on occasion of the decease of a Christian brother or sister. The mourning customs of the Jews, accordingly, were completely discarded, as entirely inconsistent with Christian faith and hope. Some of the fathers actually censure the practice of wearing black as a sign of mourning. Augustine especially speaks with severity on this point. "Why," says he, "should we disfigure ourselves with black, unless we would imitate unbelieving nations, not only in their wailing for the dead, but also in their mourning apparel? Be assured these are foreign and unlawful usages; but if lawful, they are not becoming." No rules were laid down in the early Christian church as to the duration of mourning for the dead. This matter was left to custom and the feeling of the parties concerned. Heathen customs, however, gradually crept into the church, which called forth the animadversions of some of the fathers. Thus Augustine complains of some in his time who superstitiously observed nine days of mourning in imitation of the *Novendiale* of the Pagan Romans.

MOVEABLE FEASTS, those feasts observed in various sections of the Christian church which fall on different days in the calendar in each year; as for instance Easter and the feasts calculated from Easter. The English Book of Common Prayer contains several tables for calculating Easter, and also rules to know when the moveable feasts and holidays begin. Thus, Easter-day, on which the rest depend, is always the first Sunday after the full moon, which happens upon or next after the twenty-first day of March, and if the full moon happens upon a Sunday, Easter-day is the Sunday after. Advent Sunday is always the nearest Sunday to the feast of St. Andrew, whether before or after. The moveable feasts before Easter are Septuagesima Sunday, nine weeks; Sexagesima Sunday, eight weeks; Quinquagesima Sunday, seven weeks; and Quadragesima Sunday, six weeks. The moveable feasts after Easter are Rogation Sunday, five weeks; Ascension Day, forty days; Whit-Sunday, seven weeks; Trinity Sunday, eight weeks.

MOZARABIC LITURGY. See LITURGIES.

MOZDARIANS, a heretical Mohammedan sect who held it possible for God to be a liar and unjust. Mozdar, the founder of the sect, declared those persons to be infidels who took upon them the administration of public affairs. He condemned all indeed who did not embrace his opinions as chargeable with infidelity.

MUDITA, one of the five kinds of BHAWANA (which see), or meditation, in which the Buddhist priests are required to engage. The *mudita* is the meditation of joy, but it is not the joy arising from earthly possessions. It feels indifferently to individuals, and refers to all sentient beings. In the exercise of this mode of meditation, the priest must

express the wish, "May the good fortune of the prosperous never pass away; may each one receive his own appointed reward."

MUEZZIN, an officer belonging to a Mohammedan *mosque*, whose duty it is to summon the faithful to prayers five times a-day at the appointed hours. Stationed on one of the minarets he chants in a peculiar manner the form of proclamation. Before doing so, however, the Muezzin ought to repeat the following prayer: "O my God! give me piety; purify me; thou alone hast the power. Thou art my benefactor and my master, O Lord! Thou art towards me as I desire, may I be towards thee as thou desirest. My God! cause my interior to be better than my exterior. Direct all my actions to rectitude. O God! design in thy mercy to direct my will towards that which is good. Grant me at the same time, true honour and spiritual poverty, O thou, the most merciful of the merciful." After this prayer, he must make proclamation in the following terms: "God is great (four times repeated); I bear witness, that there is no God but God (twice repeated); I bear witness, that Mohammed is the prophet of God (twice repeated); Come to the Temple of salvation (twice repeated); God is great, God is most great; there is no God but God, and Mohammed is his prophet." The same proclamation is made at the five canonical hours, but at morning prayer, the Muezzin must add, "Prayer is better than sleep" (twice repeated).

MUFTI, the head of the Mohammedan faith in Turkey, and the chief ecclesiastical ruler. He is held in the highest respect, and his authority is very great throughout the whole of the Ottoman Empire. The person chosen to this responsible office is always one noted for his learning and the strict purity of his life. The election of the Mufti is vested in the Sultan, who uniformly receives him with the utmost respect, rising up and advancing seven steps to meet him; and when he has occasion to write to the Mufti, asking his opinion on any important point, he addresses him in such terms as these: "Thou art the wisest of the wise, instructed in all knowledge, the most excellent of the excellent, abstaining from things unlawful, the spring of virtue and true science, heir of the prophetic and apostolic doctrines, resolver of the problems of faith, revealer of the orthodox articles, key of the treasures of truth, the light to doubtful allegories, strengthened with the grace of the Supreme Guide and Legislator of mankind. May the most high God perpetuate thy virtue."

The office of *Mufti* is not restricted to religious but extends also to civil matters. He is consulted in all important points by the Sultan and the government. On such occasions the case is proposed to him in writing, and underneath he states his decision in brief but explicit terms, accompanied with these emphatic words, in which he repudiates all claims to infallibility, "God knows better." In civil or criminal suits the judgment of the *Cadi* or judge is regu-

lated by the opinion which may be given by the *Mufti*.

In all matters of state the Sultan takes no step of importance without consulting this supreme ecclesiastical officer. No capital sentence can be pronounced upon a dignitary; neither war nor peace can be proclaimed, without the *FETVA* (which see), or sanction of the *Mufti*, who generally, before giving his decision, consults the College of *Ulemas*. This privilege possessed by the head of the Mohammedan religion, or *Sheikh-ul-Islam*, as he is often called, has on some occasions been abused for the purpose of dethroning Sultans, and handing them over to the rage of the *Janissaries*. It has sometimes been necessary for a despotic Sultan to deprive a *Mufti* of his office, who happened by his obstinate and refractory conduct to obstruct the designs of government. Nay, we read in history that Momrad IV. actually beheaded one of these high ecclesiastical functionaries who ventured to oppose his will. The decisions of the *Mufti* are understood to be regulated by the teaching of the *Koran*, but at the same time he is considered as possessing a discretionary power to interpret the Sacred Writings in a liberal sense, accommodated to peculiar circumstances and exigencies. Such is the high estimation in which the office of these sacred dignitaries is held, that should one of them fall into crime, he is degraded before being punished. When guilty of treason he is brayed to pieces in a mortar.

MUGGLETONIANS, a sect which arose in England about the year 1657, deriving their name from Ludovic Muggleton, a journeyman tailor, who, with his associate Reeves, claimed to be possessed of the Spirit of prophecy. These two men declared their mission to be wholly of a spiritual character, and that they were the two last witnesses referred to in Rev. xi. 3—6, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Reeves affirmed that the Lord Jesus from the throne of his glory thus addressed him: "I have given thee understanding of my mind in the Scriptures above all men in the world; I have chosen thee, my last messenger, for a great work unto this bloody unbelieving world; and I have given thee Ludovic Muggleton to be thy mouth." Thus Reeves professed to act the part of Moses, and Muggleton that of Aaron; and they boldly asserted that if any man ventured to oppose them, they had received power to destroy him by fire, that is, by curses proceed-



The Mufti.



ing from their mouths. They denied the doctrine of the Trinity, and alleged that God the Father assumed a human form and suffered on the cross; and that Elijah was taken up bodily into heaven for the purpose of returning to earth as the representative of the Father in bodily shape. After the death of Reeves, his companion Muggleton, who survived him for many years, pretended that a double portion of the Spirit now rested upon him. Among other strange opinions, he taught that the devil became incarnate in Eve, and filled her with a wickedness producing what he termed "unclean reason," which is the only devil we have now to fear. Within the last thirty years a small remnant of the sect of Muggletonians was still to be found in England, but no trace of them occurs in the Report of the last Census of 1851, so that in all probability they are quite extinct.

**MULCIBER**, a surname of *Vulcan*, the Roman god of fire. The euphemistic name of *Mulciber* is frequently applied to him by the Latin poets.

**MUMBO JUMBO**, a mysterious personage, frightful to the whole race of African matrons. According to the description of Mr. Wilson, "he is a strong, athletic man, disguised in dry plantain leaves, and bearing a rod in his hand, which he uses on proper occasions with the most unsparing severity. When invoked by an injured husband, he appears about the outskirts of the village at dusk, and commences all sorts of pantomimes. After supper he ventures to the town hall, where he commences his antics, and every grown person, male or female, must be present, or subject themselves to the suspicion of having been kept away by a guilty conscience. The performance is kept up until midnight, when Mumbo suddenly springs with the agility of the tiger upon the offender, and chastises her most soundly, amidst the shouts and laughter of the multitude, in which the other women join more heartily than any body else, with the view, no doubt, of raising themselves above the suspicion of such infidelity."

**MUNTRAS**, mystic verses or incantations which form the grand charm of the Hindu Brahmans. They occupy a very prominent place in the Hindu religion. The constant and universal belief is, that when the Brahman repeats the Muntras, the deities must come obedient to his call, agreeably to the favourite Sanskrit verse:—"The universe is under the power of the deities, the deities are under the power of the Muntras, the Muntras are under the power of the Brahmans; consequently, the Brahmans are gods." The Muntras are the essence of the Vedas, and the united power of Brahma, Vishnu, and Shiva. See **GAYATRI**.

**MURTIA**, a surname of *Venus* at Rome, supposed to be identical with *Myrtia*, because the myrtle tree was consecrated to this goddess.

**MUSEIA**, a festival with contests celebrated in honour of the *Muses* every fifth year at Thespie in *Bœotia*.

**MUSERNI**, an atheistical sect among the Mohammedans, who endeavoured to conceal from all except the initiated their gross denial of the existence of a God. They attempted to account for the existence and growth of all things by referring to the inherent power of Nature.

**MUSES**, originally nymphs who presided over song, and afterwards divinities, who were the patrons of the arts and sciences, but more especially of the art of poetry. They were generally regarded as the daughters of *Zeus* and *Mucosyne*, though some affirm them to have been descended from *Uranus* and *Ge*. Their birth-place is said to have been *Pieria*, at the foot of Mount Olympus. Some difference of opinion has existed as to the number of the Muses. Originally they are said to have been three, who were worshipped on Mount Helicon in *Bœotia*, namely, *Melele*, *Musæe*, and *Aude*. At one period they were reckoned to be four, at another seven, and at another eight. At length, however, they came to be recognized as nine. This is the number mentioned by Homer and Hesiod, the latter poet being the first who mentions their names, which are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polyhymnia*, *Urania*, and *Calliope*. They were regarded by the earlier Greek poets as residing on Mount Olympus, and as being themselves the source of the inspiration of song among men. Hence the frequent and earnest invocations to the *Muses*. In many instances we find *Apollo* classed along with the *Nine*, who like him are viewed as possessing prophetic power. The original seat of the worship of the Muses was *Thessaly*, particularly the immediate neighbourhood of Mount Olympus, whence it passed into *Bœotia*. A solemn festival called **MUSEIA** (which see), was celebrated on Mount Helicon by the Thespians. Mount Parnassus was sacred to the Muses, and also the Castalian spring near which stood a temple dedicated to their worship. In course of time the Muses were worshipped throughout almost every part of Greece, and temples were reared and sacrifices offered to them at Athens, Sparta, and Corinth. The libations offered to them consisted of water or milk and of honey.

**MUSIC (SACRED)**. The art of music may be traced back to a very early period of the world's history; it must have been known indeed to the Antediluvians, as is plain from Gen. iv. 21, "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." In all probability the most ancient mode of handing down the memory of events was by poetry and song, which were admirably fitted to embody interesting or important transactions in the minds and hearts of the people. The ancient Hebrews held music to be an essential part of their religious ceremonies, festivals, nuptial rejoicings, or mourning occasions. We find the Israelites having recourse to music, both vocal and instrumental, in the solemn service of thanksgiving which followed their deliverance at the Red Sea.

For any degree of skill which they possessed in the musical art, they were chiefly indebted to the Egyptians. On this point, Sir J. G. Wilkinson makes some valuable observations. "The Israelites," he says, "not only considered it becoming to delight in music and the dance, but persons of rank deemed them a necessary part of their education. Like the Egyptians, with whom they had so long resided, and many of whose customs they adopted, the Jews carefully distinguished sacred from profane music. They introduced it at public and private rejoicings, at funerals, and in religious services; but the character of the airs, like the words of their songs, varied according to the occasion; and they had canticles of mirth, of praise, of thanksgiving, and of lamentation. Some were epithalamia, or songs composed to celebrate marriages; others to commemorate a victory, or the accession of a prince; to return thanks to the Deity, or to celebrate his praises; to lament a general calamity, or a private affliction; and others again were peculiar to their festive meetings. On these occasions they introduced the harp, lute, tabret, and various instruments, together with songs and dancing, and the guests were entertained nearly in the same manner as at an Egyptian feast. In the temple, and in the religious ceremonies, the Jews had female as well as male performers, who were generally daughters of the Levites, as the Palaces of Thebes were either of the royal family, or the daughters of priests; and these musicians were attached exclusively to the service of religion, as I believe them also to have been in Egypt, whether men or women. David was not only remarkable for his taste and skill in music, but took a delight in introducing it on every occasion. And seeing that the Levites were numerous, and no longer employed as formerly in carrying the boards, veils, and vessels of the tabernacle, its abode being fixed at Jerusalem, he appointed a great part of them to sing and play on instruments at the religious festivals.

"Solomon, again, at the dedication of the temple, employed 'one hundred and twenty priests to sound with trumpets;' (2 Chron. v. 12;) and Josephus pretends that no less than 200,000 musicians were present at that ceremony, besides the same number of singers who were Levites.

"The Jews regarded music as an indispensable part of religion, and the harp held a conspicuous rank in the consecrated band. (2 Sam. vi. 5.) David was himself celebrated as the inventor of musical instruments, as well as for his skill with the harp; he frequently played it during the most solemn ceremonies; and we find that, in the earliest times, the Israelites used the timbrel or tambourine, in celebrating the praises of the Deity; Miriam herself, 'a prophetess and sister of Aaron,' (Exod. xv. 20.) having used it while chanting the overthrow of Pharaoh's host. With most nations it has been considered right to introduce music into the service of religion; and if the Egyptian priesthood made it so

principal a part of their earnest inquiries, and inculcated the necessity of applying to its study, not as an amusement, or in consequence of any feeling excited by the reminiscences accompanying a national air, but from a sincere admiration of the science, and of its effects upon the human mind, we can readily believe that it was sanctioned and even deemed indispensable in many of their religious rites. Hence the sacred musicians were of the order of priests, and appointed to this service, like the Levites among the Jews; and the Egyptian sacred bands were probably divided and superintended in the same manner as among that people. At Jerusalem Asaph, Heman, and Jeduthun, were the three directors of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of sacred music, were at the head of twenty-four bands of musicians who served the temple in turns. Their number then was always great, especially at the grand solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershon on the right hand. The whole business of their life was to learn and practise music; and, being provided with an ample maintenance, nothing prevented their prosecuting their studies, and arriving at perfection in the art. Even in the temple, and in the ceremonies of religion, female musicians were admitted as well as men; and they were generally the daughters of Levites. Heman had three daughters, who were proficient in music; and the 9th Psalm is addressed to Benaiah, chief of the band of young women who sang in the temple. Ezra, in his narrative of those he brought back from the captivity, reckons two hundred singing men and singing women; and Zechariah, Aziel, and Shemiramoth, are said to have presided over the seventh band of music, which was that of the young women."

But while special arrangements were thus made for the due performance of the musical part of the Jewish service connected with the first temple, that of the second temple was probably of a far inferior description; and if we may take the service of the modern Jewish synagogue, as bearing some resemblance to the services of the latter days of the Hebrew state, it gives no idea, at all events, of the music for which the psalms of David were composed, and by which their solemn performance, as a part of public worship, was accompanied.

Among the ancient Heathens music was looked upon as a sacred exercise, Apollo being the tutelary god of musicians, and the whole of the Nine Muses being singers, who, by their sweet songs, delighted the ears of the gods, while the Sirens charmed the ears of men. The earliest specimens of sacred music were the Theurgic Hymns, or Songs of Incantation, which are supposed to have originated in Egypt



Diodorus Siculus alleges, that the Egyptians prohibited the cultivation of music, but this is contradicted by Plato, who studied and taught in Egypt. The Theurgic Hymns were succeeded by popular or heroic hymns sung in praise of some particular divinity. Those sacred to Apollo and Mars were called *Pæans*, those to Bacchus *Dithyrambics*. The music of the Romans was far inferior to that of the Greeks.

Among the early Christians sacred music formed one of the principal parts of their religious services. It was with them a habitual, a favourite employment, the psalms of David, along with some sacred hymns, being adapted to appropriate airs, which were sung with the utmost enthusiasm. No specimens, however, exist of the melodies used by the Christians of the early church. Some of them would probably be borrowed from the Hebrew worship, others from the Pagan temples. Sometimes the psalm was sung in full swell by the whole assembly; at other times it was distributed into parts, while the chorus was sung by the entire congregation. Isidore of Seville says that the singing of the primitive Christians differed little from reading. At the midnight meetings, thirty, forty, and even fifty psalms were often sung, the delightful exercise being protracted till the morning dawn. In fulfilment of the exhortation of the Apostle Paul, the primitive Christians sang psalms and hymns and spiritual songs. And Pliny, in his celebrated letter to the Emperor Trajan, refers to the custom as prevailing among the Christians, of singing hymns to Christ as God. Nor was the practice limited to the orthodox brethren in the early church; heretics, also, recognizing the power which sacred melody exercises over the heart, availed themselves of church music as well calculated to serve the purpose of propagating their peculiar tenets.

We have seen that, in the time of David, singers were set apart in the Jewish church to conduct this important part of the devotional service of the sanctuary. These separate officers were continued in the temple and synagogue worship; and a similar class of functionaries was chosen in the apostolic and primitive Christian churches. It is somewhat remarkable, that the performance of the psalmody in public worship was restricted by the council of Laodicea to a distinct order in the church, styled by them canonical singers; but the psalms or hymns, which were to be sung, were regulated by the bishops or presbyters.

The first rise of the singers, as an inferior order of the clergy under the name of *Psalmista*, or *Psalter*, a name evidently of Greek origin, appears to have been about the beginning of the fourth century. The design of their institution was to revive and improve the ancient psalmody; and for this purpose the temporary arrangement was adopted by the council of Laodicea, of forbidding all others to sing in the church, except only the canonical singers, who went up into the *ambo* or reading-desk, and

sung out of a book. That such a mode of conducting public worship was only intended to be for a time, is evident from the circumstance, that several of the fathers of the church mention the practice as existing in their time, of the people singing all together. The order of *Psalter*, on their appointment to office, required no imposition of hands, or solemn consecration, but simply received their office from a presbyter, who used this form of words as laid down by the council of Carthage: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart."

The service of the early church usually commenced, as among ourselves, with psalmody; but the author of the Apostolical Constitutions prescribes first the reading of the Old Testament, and then the Psalms. The most ancient and general practice of the church was for the whole assembly to unite with one heart and voice in celebrating the praises of God. But after a time alternate psalmody was introduced, when the congregation, dividing themselves into two parts, repeated the psalms by courses, verse for verse, one in response to another, and not as formerly, all together. The mode of singing altogether was called *symphony*, while the alternate mode was termed *antiphony*, and in the West, *responsoria*, the singing by responsals. This latter manner of conducting the psalmody originated in the Eastern church, and passed into the Western in the time of Ambrose, bishop of Milan. But in a short time antiphonal singing became the general practice of the whole church; and Socrates informs us, that the Emperor Theodosius the younger, and his sisters, were accustomed to sing alternate hymns together every morning in the royal palace. Augustine was deeply affected on hearing the Ambrosian chant at Milan, and describes his feelings in these words: "The voices flowed in at my ears; truth was distilled into my heart; and the affection of piety overflowed in sweet tears of joy." Eusebius tells us that the first regular Christian choir was established at Antioch in Syria, and that Ambrose brought his famous melodies to Milan from that city. These Ambrosian melodies, and the mode of their performance by canonical singers, continued in the Western church till the time of Gregory the Great, who was devotedly zealous in the cultivation of sacred music, having been the first to introduce singing schools at Rome. Gregory separated the chanters from the clerical order, and exchanged the Ambrosian chant for a style of singing named after himself the Gregorian Chant, besides introducing musical notation by Roman letters. It seems to be a point fully established, that antiphonal singing, and as Sir John Hawkins considers it, the commencement of church music, originated in the churches of the East, particularly those of Antioch, Cesarea, and Constantinople. The Greek fathers, Basil and Chrysostom, were the original institutors of the choral service in their respective churches. From the

East Ambrose carried it to Milan, whence it was transferred to Rome, and afterwards passed into France, Germany, and Britain. Pope Damasus ordained the alternate singing of the Psalms along with the Gloria Patri and Hallelujah; in A. D. 384, Siricius introduced the Anthem; in A. D. 507, Symmachus appointed the Gloria in Excelsis to be sung; and in A. D. 690, the Gregorian Chant was brought into use. When Gregory, in A. D. 620, sent his Chant into Britain, such was the opposition manifested to its introduction into the church, that 1,200 of the clergy fell in the tumult which ensued, and it was not until fifty years after, when Pope Vitalianus sent Theodore the Greek to fill the vacant see of Canterbury, that the British clergy were prevailed upon to admit the cathedral service in accordance with the Romish ritual.

Besides the psalms which had been used from the earliest times, and short doxologies and hymns, consisting of verses from the Holy Scriptures, spiritual songs, especially those by Ambrose of Milan, and Hilary of Poitiers, came to be used in public worship in the Western church. The *Te Deum*, often styled the Song of St. Ambrose, is generally supposed to have been composed jointly by him and St. Augustine early in the fourth century, though Archbishop Usher ascribes it to Nicetius, and supposes it not to have been composed till about A. D. 500. Considerable opposition, it is true, was manifested to the introduction of such mere human compositions into Divine worship, but the unobjectionable purity of their sentiments led to their adoption by many churches. The complaint, however, began to be raised that church music had deviated from its ancient simplicity. Thus the Egyptian abbot, Pambo, in the fourth century, inveighed against the introduction of heathen melodies into the psalmody of the church. About this time church music began to be cultivated more according to rule. In addition to the *Psalte* and canonical singers, church choristers were appointed, who sang sometimes alone, sometimes interchangeably with the choirs of the congregation.

In the fourth century, the custom began to be introduced into some churches, of having a single person to lead the psalmody, who began the verse, and the people joined with him in the close. This individual was called the *phonascus* or precentor, and he is mentioned by Athanasius as existing in his time in the church of Alexandria. The study of sacred music received peculiar attention in the sixth century, schools for instruction in this important art having been established and patronized by Gregory the Great, under whom they obtained great celebrity. From these schools originated the famous Gregorian chant, which the choir and the people sing in unison. Such schools rapidly increased in number, and at length became common in various parts of Europe, particularly in France and Germany. The prior or principal of these schools was

held in high estimation, and possessed extensive influence.

In the eighth century Pope Adrian, in return for the services which he had rendered to Charlemagne in making him Emperor of the West, stipulated for the introduction of the Gregorian Chant into the Gallic Church, and the Emperor having paid a visit to Rome, where he kept Easter with the Pope, received from the hands of his Holiness the Roman antiphonary, which he promised to introduce into his dominions. About the end of this century, all opposition to cathedral music ceased, and, for seven centuries thereafter, church music underwent little or no change in the Church of Rome. It is a remarkable fact, however, that from the eighth till the middle of the thirteenth century, not only was it considered a necessary part of clerical education to understand the principles of harmony and the rudiments of singing, but the clergy were generally proficient both in vocal and instrumental music.

In the Eastern Church, where sacred music, as we have seen, had its origin, there arose in the eighth century a remarkable man, John of Damascus, who was not only an eminent theologian, but a most accomplished musician. On account of his great skill in the art of vocal music, he was usually styled *Melodos*. To this noted master of music, the Eastern Church is indebted for those beautiful airs to which the Psalms of David are sung at this day. The Greek word *Psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church as it was in the primitive church. Sir John Hawkins, following the Romish writers in his erudite work on the History of Music, makes Pope Vitalianus, in A. D. 660, the first who introduced organs into churches. But learned men are generally agreed that instrumental music was not used in churches till a much later date. For Thomas Aquinas, A. D. 1250, has these remarkable words, "Our church does not use musical instruments as harps and psalteries to praise God withal, that she may not seem to judaize." From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A. D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name of *Torcillus*. In the East the organ was in use in the emperors' courts, probably from the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern churches; nor is mention of instrumental music found in all their liturgies ancient or modern.

Towards the time of the Reformation, a general partiality for sacred music prevailed throughout Europe, owing, as is generally supposed, to the encouragement which Pope Leo X. gave to the cultivation of the art. It is no doubt true that Leo was

himself a skilful musician, and attached a high importance to the art as lending interest, solemnity, and effect to the devotional services of the Romish church. But to no single individual can be traced the prevailing love for sacred music in the sixteenth century, for besides Leo X., we find Charles V. in Germany, Francis I. in France, and Henry VIII. in England, all of them countenancing sacred music, and treating musicians at their court with peculiar favour.

At the Reformation the greater part of the services of the Romish church was sung to musical notes, and on the occasion of great festivals the choral service was performed with great pomp by a numerous choir of men and boys. That abuses of the most flagrant kind had found their way into this department of Romish worship is beyond a doubt, as the council of Trent found it necessary to issue a decree on the subject, in which they plainly state, that in the celebration of the mass, hymns, some of a profane, and others of a lascivious nature, had crept into the service, and given great scandal to professors of the truth. By this decree, the council, while it arranged the choral service on a proper footing, freeing it from all extraneous matter, gave it also a sanction which it had hitherto wanted. From this time the Church of Rome began to display that profound veneration for choral music which she has continued to manifest down to the present day.

The Protestants at the Reformation differed on the subject of sacred music. The Lutherans in great measure adopted the Romish ritual, retained the choral service, and adhered to the use of the organ and other instruments. Some of the Reformed churches differed more widely from Rome than others. Calvin introduced a plain metrical psalmody; selecting for use in churches the Version of the Psalms by Marot, which he divided into small portions and appointed to be sung in public worship. This Psalter was bound up with the Geneva Catechism. When the Reformation was introduced into England, Henry VIII., himself a musician of considerable celebrity, showed his partiality for the choral service by retaining it. The cathedral musical service of the Reformed Church of England was framed by John Marbeck of Windsor, in a form little different from that which is at present in use. It is a curious fact that the ancient foundations of conventual, cathedral, and collegiate churches make no provision for an organist, but simply for canons, minor canons, and choristers.

The first Act of Uniformity, passed in the reign of Edward VI., allowed the clergy either to adopt the plain metrical psalmody of the Calvinists, or to persevere in the use of the choral service. The musical part of Queen Elizabeth's Liturgy is said to have been arranged by Parker, Archbishop of Canterbury. The Puritans, however, objected strongly to the cathedral rites, particularly "the tossing the Psalms from one side to the other," as Cartwright sar-

castically describes the musical service, and which was regarded as inconsistent with that beautiful simplicity which ought ever to characterize the ordinances of Divine worship. The assaults made by the Puritans upon the musical, as well as other portions of the cathedral service, were answered with great ability and power by Richard Hooker, in his famous work on 'Ecclesiastical Polity,' the first four books of which appeared in 1594, and the fifth in 1597. From the appearance of this masterly defence of the Polity of the Church of England, down to the present day, no material change has taken place in the musical service of that church. The Lutheran and Episcopal churches, both in Europe and America, have also a solemn music service, while the Reformed churches, including the Presbyterian and Independent, have a plain selection of melodies, to which the metrical Psalms, Paraphrases, and Hymns are set, some churches with, but the greater number without, instrumental music. There is almost universally a precentor or leader of the sacred music in the congregation, and in some cases a select choir or band of male and female voices, while the whole congregation is expected to engage in this solemn part of the devotional exercises of the sanctuary. For a number of years past, while Romish churches in Europe and America have made a gorgeous display of their musical service, which is performed by regularly trained musicians, vocal and instrumental, the Protestant churches have aroused themselves to a more careful training of their whole congregations in the art of sacred music, that this interesting and impressive part of Divine worship may be conducted both with melody of the voice and of the heart unto the Lord.

**MUSIMOES**, festivals celebrated in honour of the dead among some of the native tribes of Central Africa.

**MUSORTITES**, a superstitious sect of Jews, who are said to have revered rats and mice. The origin of this peculiarity is to be found in an event which is narrated in 1 Sam. vi. The Philistines had taken away the ark of the covenant, and detained it in their country for seven months, during which time the Lord in anger had sent among them a plague of mice, which destroyed the fruits of the ground. Under the dread inspired by this Divine judgment upon their land they restored the ark, and, by the advice of their priests and diviners, they prepared as a trespass-offering to the God of Israel five golden emerods and five golden mice. Perverting this solemn incident of Old Testament history the sect seems to have entertained a superstitious veneration for mice and rats.

**MUSPELLHEIM**, the sphere or abode of light in the ancient Scandinavian cosmogony. It was in the southern region, and was too luminous and glowing to be entered by those who are not indigenous there. It is guarded by Surtur, who sits on its borders bearing a flaming falchion, and at the end of

the world he shall issue forth to combat, and shall vanquish all the gods, and consume the universe with fire.

MUSSULMANS, a term used, like *Moslems*, to denote the whole body of the Faithful who believe in the Koran.

MUTA. See TACITA.

MUTEVEL, the president or chief ruler of a Mohammedan mosque in Turkey, into whose hands the revenue is regularly paid.

MU-TSOO-PO, the tutelary goddess both of women and sailors, worshipped with great reverence among the Chinese. Her worship was introduced some centuries ago into the Celestial Empire; and she so strikingly resembles the Virgin Mary of the Romanists, that the Chinese at Macao call her *Santa Maria di China*, Holy Mother of China. The sailors especially make her an object of adoration; and there are very few junks that have not an image of her on board. She is also accompanied by very dismal satellites, the executors of her behests.

MUTUNUS, a deity among the ancient Romans, who averted evil from the city and commonwealth of Rome. He was identical with the *Phallus* or *Priapus*, who chiefly delivered from the power of demons. *Mutunus* had a temple inside the walls of Rome, which existed until the time of Augustus, when it was removed outside.

MWETYI, a Great Spirit venerated by the Shekani and Bakéle people in Southern Guinea. The following account of him is given by Mr. Wilson in his 'Western Africa': "He is supposed to dwell in the bowels of the earth, but comes to the surface of the ground at stated seasons, or when summoned on any special business. A large, flat house, of peculiar form, covered with dried plantain-leaves, is erected in the middle of the village for the temporary sojourn of this spirit, and it is from this that he gives forth his oracular answers. The house is always kept perfectly dark, and no one is permitted to enter it, except those who have been initiated into all the mysteries of the order, which includes, however, almost the whole of the adult male population of the village. Strange noises issue forth from this dark den, not unlike the growling of a tiger, which the knowing ones interpret to suit their own purposes. The women and children are kept in a state of constant trepidation by his presence; and, no doubt, one of the chief ends of the ceremonies connected with the visits of this mysterious being is to keep the women and children in a state of subordination. He is the great African *Blue Beard* whom every woman and child in the country holds in the utmost dread. Every boy, from the age of fourteen to eighteen years, is initiated into all the secrets pertaining to this Great Spirit. The term of discipleship is continued for a year or more, during which period they are subjected to a good deal of rough treatment—such, undoubtedly, as make a lasting impression both upon their physical and mental na-

tures, and prevent them from divulging the secrets of the order. At the time of matriculation a vow is imposed, such as refraining from a particular article of food or drink, and is binding for life.

"When Mwetyi is about to retire from a village where he has been discharging his manifold functions, the women, children, and any strangers who may be there at the time, are required to leave the village. What ceremonies are performed at the time of his dismissal is known, of course, only to the initiated.

"When a covenant is about to be formed among the different tribes, *Mwetyi* is always invoked as a witness, and is commissioned with the duty of visiting vengeance upon the party who shall violate the engagement. Without this their national treaties would have little or no force. When a law is passed which the people wish to be especially binding, they invoke the vengeance of Mwetyi upon every transgressor, and this, as a general thing, is ample guarantee for its observance. The Mpongwe people sometimes call in the Shekanis to aid them, through the agency of this Great Spirit, to give sanctity and authority to their laws."

MYCALESSIA, a surname of the goddess *Demeter*, derived from Mycalessus in Bœotia, where she was worshipped.

MYESIS, a name sometimes applied to *Baptism* in the early Christian church, because it was the ordinance by which men were admitted to all the sacred rites and mysteries of the Christian religion.

MYIAGROS, a hero who was invoked at the festival of *Athena*, celebrated at Aliphera, as the protector against flies.

MYLITTA, a name which, according to Herodotus, was given by the Assyrians to the goddess *Aphrodite*, as the generative principle in nature.

MYRTLE, a tree very commonly found in Judea. It was accounted an emblem of peace, and hence, in the vision of Zechariah, the angel who was committed to deliver promises of the restoration of Jerusalem is placed among myrtle trees. Josephus relates that at the feast of tabernacles the Jews carried in their hands branches of myrtle. Herodotus states that among the Persians the individual who was engaged in offering sacrifices wore a tiara enriched with myrtle. This tree was sacred to Venus among the ancient Romans. That goddess, accordingly, was represented with a garland of myrtle on her head, and a branch of myrtle in her hand. In the symbolic language of Pagan antiquity, the myrtle was an emblem of love, marriage, and immortality. Among the ancient Greeks, accordingly, the young maiden was crowned on her marriage day with wreaths of myrtle leaves.

MYSIA, a surname of the ancient Grecian goddess *Demeter*, and also of the goddess *Artemis*, under which she was worshipped near Sparta. The term *Mysia* is also applied to a festival celebrated by the inhabitants of Pellene in honour of *Demeter*. This

feast lasted for seven days. During the first two days the solemnities were observed by both men and women; on the third day the women alone performed certain mysterious rites throughout the night; and on the two last days the men returned to the festival, and the remainder of the time was passed in merriment and raillery.

MYSTÆ, those who were initiated into the lesser ELEUSINIAN MYSTERIES (which see).

MYSTAGOGIA, communion in the sacred mysteries, a term applied by Chrysostom, Theodoret, and others to the sacraments of baptism and the Lord's Supper.

MYSTAGOGUS, the high-priest of the Eleusinian goddess Ceres, who conducted the celebration of her mysteries and the initiation of the *Mystæ*. See *HIEROPHANTS*.

MYSTERIES, mystic festivals among the ancient Pagans, consisting of sacrifices and ceremonies which were performed in secret, or during the night, and to which only the initiated were admitted. In all ages, and among all nations, certain religious rites have been hidden from the multitude, and thus clothed, in their estimation, with a secret grandeur. Such observances may be traced back to a very remote age of Grecian history, and were probably intended to keep up the remembrance of the religion of a still more ancient period.

The most celebrated mysteries of the ancient Greeks were the *Cabeiria* and the *Eleusinia*. Other mysteries of an inferior description belonged to different divinities, and were peculiar to certain localities. Cases of profanation of the mysteries were tried by a court consisting only of persons who were themselves initiated. Such mysteries as were found among the Greeks were unknown to the Romans; and even those mystic rites which were connected with certain festivals were plainly of foreign origin. Thus the *Bacchanalia* of the Romans were drawn from the *Dionysia* of the Greeks.

From the sacredness attached to Pagan mysteries, the early Christians threw a similar air of hidden grandeur over certain holy rites, by concealing them from the world generally. This remark particularly applies to the solemn ordinances of baptism and the Lord's Supper, to which the term *mysteries* was specially attached. Hence the introduction into the primitive Christian church of the ARCANI DISCIPLINA (which see). In apostolic times, and those immediately succeeding the age of the apostles, no such practice seems to have existed as that of concealing the sacred mysteries from the knowledge of the *Catechumens*. The first writer who mentions this marked difference between Catechumens and the faithful is Tertullian. There is no appearance, as Roman writers would allege, that the worship of saints and images was included among the mysteries. On the contrary, they seem to have been limited to these specific points: (1.) The mode of administering baptism; (2.) The unction of chrism or confir-

mation; (3.) The ordination of priests; (4.) The mode of celebrating the eucharist; (5.) The liturgy or divine service of the church; (6.) And for some time the mystery of the Trinity, the Creed, and the Lord's Prayer. The Romish church regards the eucharist as more especially a mystery in consequence of the doctrine which they hold, that the elements of bread and wine are transubstantiated into the real body, blood, soul, and divinity of the Lord Jesus Christ.

MYSTERIES, theatrical representations made by the priests in the dark ages, of the events recorded in Scripture, that they might be brought more clearly and impressively before the minds of the unlearned multitude. Two series of these mysteries have been lately published from old manuscripts, namely, the Townley mysteries performed by the monks of Woodchurch near Wakefield; and the Coventry mysteries by the Grey Friars of that ancient city. Both these series of mysteries begin with the creation and end with the general judgment.

MYSTICAL TABLE, a name applied by Chrysostom to the COMMUNION TABLE (which see).

MYSTICAL VEILS, an expression sometimes used by early Christian writers to denote the hangings which separated the chancel from the rest of the church.

MYSTICS, a class of men found in every age of the world, who, whether philosophers or divines, have professed not only to be initiated into hidden mysteries, but to be the subjects of a divine manifestation to their intuition or self-consciousness. Almost infinitely varied are the forms of thought and modes of action in which mysticism has been developed in different periods and among different nations. It has appeared in the loftiest abstract speculation, and in the grossest and most sensuous idolatry. It has mingled itself up with Theism, Atheism, and Pantheism. Mr. Vaughan, in his 'Hours with the Mystics,' divides this extravagant class of religionists into three classes, the *Theopathic*, *Theosophic*, and *Theurgic*. Under the first class, or the Theopathic, are included all those who resign themselves in a passivity more or less absolute to an imagined divine manifestation. The Theosophists again are those who form a theory of God, or of the works of God, which has not reason but an inspiration of their own for its basis. And, finally, the Theurgic class of mystics includes all who claim supernatural powers generally through converse with the world of spirits.

Minds predisposed to mysticism have been found in every age and in every country. The earliest mysticism, that of India, as exhibited in the *BUHAVAT-GITA* (which see), appears not in a rudimental and initial form, but full-developed and as complete as it has ever manifested itself in modern Christendom. The Jewish mystics are to be found at an early period among the ascetic *Therapeutæ*, a sect similar to the *Essenes*. "The soul of man," said they, "is divine, and his highest wisdom is to become as much as possible a

stranger to the body with its embarrassing appetites. God has breathed into man from heaven a portion of his own divinity. That which is divine is indivisible. It may be extended, but it is incapable of separation. Consider how vast is the range of our thought over the past and the future, the heavens and the earth. This alliance with an upper world, of which we are conscious, would be impossible, were not the soul of man an indivisible portion of that divine and blessed Spirit. Contemplation of the Divine Essence is the noblest exercise of man; it is the only means of attaining to the highest truth and virtue, and therein to behold God is the consummation of our happiness here."

Jewish mysticism, combined with the profound philosophy of Plato, gave rise to the Neo-Platonist school, which, as shown in the teaching of Plotinus, its founder, was thoroughly mystical. The mystic, according to this sect, contemplates the divine perfections in himself; and in the ecstatic state, individuality, memory, time, space, phenomenal contradictions and logical distinctions, all vanish.

In the sixth century, Mysticism was strongly developed in the writings of Dionysius the Areopagite, who sought to accommodate to Christianity the theosophy of the Neo-Platonist school. The Greek theory compels Dionysius virtually to deny the existence of evil. "All that exists," says Mr. Vaughan, in describing the sentiments of Dionysius, "he regards as a symbolical manifestation of the super-existent. What we call creation is the divine allegory. In nature, in Scripture, in tradition, God is revealed only in figure. This sacred imagery should be studied, but in such study we are still far from any adequate cognizance of the Divine Nature. God is above all negation and affirmation: in Him such contraries are at once identified and transcended. But by negation we approach most nearly to a true apprehension of what He is.

"Negation and affirmation, accordingly, constitute the two opposed and yet simultaneous methods he lays down for the knowledge of the Infinite. These two paths, the *Via Negativa* (or Apophatica) and the *Via Affirmativa* (or Cataphatica) constitute the foundation of his mysticism. They are distinguished and elaborated in every part of his writings. The positive is the descending process. In the path downward from God, through inferior existences, the Divine Being may be said to have many names;—the negative method is one of ascent; in that, God is regarded as nameless, the inscrutable Anonymous. The symbolical or visible is thus opposed, in the Platonist style, to the mystical or ideal. To assert anything concerning a God who is above all affirmation is to speak in figure—to veil him. The more you deny concerning Him, the more of such veils do you remove. He compares the negative method of speaking concerning the Supreme to the operation of the sculptor, who strikes off fragment after fragment of the marble, and progresses by diminution."

Romanism in the Middle Ages presents us with several specimens of contemplative mystics, who, in the seclusion of the monastery, speculated so boldly, that they fell into the wildest extravagance. One of the most favourable examples of this mediæval tendency, is to be found in Bernard of Clairvaux, who goes so far as to identify his own thoughts with the mind of God. Full of monastic prepossessions, he spurns the flesh and seeks to rise by abstraction and elevated meditation to the immediate vision of heavenly things. He denounces reason and the dialectics of the schools; but Bonaventura in the thirteenth, and Gerson in the fifteenth century, strove to reconcile mysticism with scholasticism.

In the fellowships and spiritual associations which existed in the Netherlands and Germany throughout the thirteenth and part of the fourteenth centuries, mysticism was a predominant element, chiefly in the form of mystical pantheism. This, indeed, was the common basis of the doctrine found among the Brethren of the Free Spirit. Their fundamental principle, that God is the being of all beings, the only real existence, unavoidably led them to consider all things without exception as comprised in him, and even the meanest creature as participant of the divine nature and life. God, however, is chiefly present where there is mind, and consequently in man. In the human soul there is an uncreated and eternal principle, namely, the intellect, in virtue of which he resembles and is one with God. Such mystical doctrines were partially a revival of the tenets of the *Amalricians* and David of Dinanto. The most remarkable of the pantheistic mystics of the mediæval period was Henry Eckart, who elaborated the doctrines of the Beghards into a regular speculative system. The following brief epitome of his doctrines is given by Dr. Ullmann in his 'Reformers before the Reformation:': "God is the Being, that is, the solid, true, universal, and necessary being. He alone exists, for he has the existence of all things in himself. All out of him is semblance, and *exists* only in as far as it is in God, or is God. The nature of God, exalted above every relation or mode (*weise*), and for that reason unutterable and nameless, is not, however, mere abstract being (according to the doctrine of Amalric), or dead substance; but it is spirit, the highest reason, thinking, knowing, and making itself known. The property most peculiar to God is thinking, and it is by exerting it upon himself that he first becomes God; then the Godhead—the hidden darkness—the simple and silent basis of the Divine Being actually is God. God proceeds out of himself, and this is the eternal generation of the Son, and is necessarily founded in the Divine essence. In the Son, or creative word, however, God also gives birth to all things, and as his operation, being identical with his thinking, is without time, so creation takes place in an 'everlasting now.' God has no existence without the world, and the world, being his existence in another mode, is eternal with him.

The creatures, although they be in a manner set out of God, are yet not separated from him; for otherwise God would be bounded by something external to himself. Much more the distinction in God is one which is continually doing itself away. By the Son, who is one with God, all things are in God, and that which is in God is God himself. In this manner it may be affirmed that 'all things are God,' as truly as that 'God is all things.' In this sense also, every created object, as being in God, is good.

"According to this the whole creation is a manifestation of the Deity; every creature bears upon it a 'stamp of the Divine nature,' a reflection of the eternal godhead; indeed, every creature is 'full of God.' All that is divine, however, when situate forth from the Divine Being, necessarily strives to return back to its source, seeks to lay aside its finitude, and from a state of division to re-enter into unity. Hence all created things have a deep and painful yearning after union with God, in untroubled rest. It is only when God, after having, by the Son, passed out of himself into a different mode of existence, returns by love, which is the Holy Spirit, into himself once more, that the Divine Being is perfected in the Trinity, and he 'rests with himself and with all the creatures.'"

To this Pantheistic Mysticism was opposed a less noxious kind of mysticism which reared itself on the basis of Christian *Theism*. The chief representative of this theistical mysticism is Ruysbroek, by whose efforts the mystical tendency in the Netherlands and Germany underwent a complete revolution. The system of this able and excellent writer, in so far as it affects life, is thus sketched by Ullmann: "Man, having proceeded from God, is destined to return, and become one with him again. This oneness, however, is not to be understood as meaning that we become wholly identified with him, and lose our own being as creatures, for that is an impossibility. What it is to be understood as meaning is, that we are conscious of being wholly in God, and at the same time also wholly in ourselves; that we are united with God, and yet at the same time remain different from Him. Man ought to be conformed to God and to bear his likeness. But this he can do only in so far as it is practicable, and it is practicable only in as far as he does not cease to be himself and a creature. For God remains always God, and never becomes a creature; the creature always a creature, and never loses its own being as such. Man, when giving himself up with perfect love to God, is in union with him, but he no sooner again acts, than he feels his distinctness from God, and that he is another being. Thus he flows into God, and flows back again into himself. The former state of oneness with, and the latter state of difference from, Him, are both enjoined by God, and betwixt the two subsists that continual annihilation in love which constitutes our felicity."

Gerson, himself a mystic, attempted to involve

Ruysbroek in the same charge of pantheistical mysticism which attaches to Henry Eckart. The accusation, however, is without foundation. The mysticism of Ruysbroek, which had the double advantage of being at once contemplative and practical, was thoroughly theistical in its character; and its influence was extensively felt. Through Gerhard Groot the practical mysticism was propagated in the Netherlands; through John Tauler the contemplative and spiritual in Germany. From this period, that is from the middle of the fourteenth century, we find in Germany a continuous chain of traditional mysticism reaching down to the Reformation, and by means of its most distinguished productions exerting the greatest influence upon the mind of Luther.

One feature which is common to all the medieval mystics, and which pervades the writings of Thomas à Kempis, is, that they look upon oneness with God, attained by means of the annihilation of self, as the summit of all perfection. Henry Suso, whose mysticism assumed a poetical character, gives utterance to his sentiments in a single sentence: "A meek man must be deformed from the creature, conformed to Christ, and transformed to Deity." John Tauler, another devout mystic, and who, by his sermons, exercised a most remarkable influence upon the popular mind, unfolds his opinions in a few sentences. "Man, as a creature originating directly from God, who is one, longs to return, according to his capacity, back to the undivided unity. The efflux strives again to become a reflux: and only when all things in him have become wholly one in and with God, does he find entire peace and perfect rest. The means to this end, are to rise above sense and sensuality, corporeal and natural powers, all desires, figures and imagery, and thus freed from the creatures, to seek God solely and directly, spirit with spirit, and heart to heart. The divine perfect life can become ours only when we die within, and cease to be ourselves. But this cannot be effected by the power of nature. It must be done by grace, and through the mediation of Christ. What belongs to God by nature, man must acquire by grace. To this end the pattern of Christ has been given to him. As Jesus came from the Father, and returns to the Father again, so is this the destination of every man. As Christ died a bodily death, and rose again from the dead, so must every man spiritually die and revive, in order wholly to live in and with God. The image of Christ, however, which must be engraved on the heart, is the likeness not of what is created and visible, but of what is noble, divine, and rational in the Son of God, the God-man. He who has this image in his heart is never without God, and, wherever God is at all, there he is wholly. Such a man acquiesces fully in the divine will, resigns himself entirely to God, stands in bottomless patience, humility, and love, and herein enjoys perfect blessedness." The writings of John Tauler were afterwards highly prized, not only by Luther and

Melanethon, but also by some Romish divines of the highest celebrity.

Among the mystical writings which prepared the way for the Reformation, a conspicuous place must be assigned to a small anonymous treatise, which appeared in the fourteenth century, under the name of 'Deutsche Theologie,' or German Theology. To this homely but admirable volume Luther lay under the deepest obligations. "Next to the Bible and St. Augustine," he says, "from no book with which I have met have I learned more of what God, Christ, man, and all things, are." The sound theology which pervades the work, though clothed in a somewhat mystical garb, conveyed much light to the Reformer's mind. The fundamental thought which the book contains is thus described by Ullmann: "If the creature recognise itself in the immutable Good, and as one therewith, and live and act in this knowledge, then it is itself good and perfect. But if, on the contrary, the creature revolt from that Good, it is then evil. All sin consists in apostatizing from the supreme and perfect Good, in making self an object, and in supposing that it is something, and that we derive from it any sort of benefit, such as existence, or life, or knowledge, or ability. This the devil did, and it was by this alone he fell. His presuming that he too was something, and that something was his, his 'I' and his 'me,' and his 'my' and his 'mine,' were his apostacy and fall. In the self-same way Adam also fell. Eating the apple was not the cause of his fall, but his arrogating to self his 'I' and 'me' and 'mine.' But for this, even if he had eaten seven apples, he would not have fallen. Because of it, however, he must have fallen, although he had not tasted the one. So is it with every man, in whom the same thing is repeated a hundred times. But in what way may this apostacy and general fall be repaired? The way is for man to come out of self (isolation as a creature), and enter into God. In order to this, two parties must concur, God and man. Man cannot do it without God; and God could not do it without man. And, therefore, it behoved God to take upon him human nature and to become man, in order that man might become God. This once took place in the most perfect way in Christ, and as every man should become by grace what Christ was by nature, it ought to be repeated in every man, and in myself among the rest. For were God to be humanized in all other men, and all others to be deified in him, and were this not to take place in me, my fall would not be repaired. In that way Christ restores what was lost by Adam. By Adam came selfishness, and with it disobedience, all evil, and corruption. By Christ, in virtue of his pure and divine life transfusing itself into men, come the annihilation of selfishness, obedience, and union with God, and therein every good thing, peace, heaven, and blessedness."

The 'Deutsche Theologie,' which thus unfolded Protestant truth so clearly before the Reformation,

has since 1621 been inscribed in the Romish index of prohibited books; while on the part of Protestant, but especially Lutheran divines, it has always been held in the highest estimation. At the instigation of Staupitz, Luther issued an edition of this popular work, with a preface written by his own hand. Staupitz was himself a mystic, but his mysticism was of a more thoroughly practical character than those writers of the same class who had preceded him; and among all the contemporaries of Luther none had a more powerful influence in the spiritual development of the great Reformer.

The mediæval mysticism in its gradual progress from a mere poetical sentiment to a speculative system, and thence to a living, practical power, led men steadily forward towards the Reformation. In the view of Scholasticism, Christianity was an objective phenomenon, but in the view of Mysticism it was an inward life. The former pointed to the church as the only procuring means of salvation, but the latter pointed directly to God, and aimed at being one with him. The one concerned itself chiefly with a gorgeous hierarchy, outward forms, and necessarily efficacious sacraments; the other was mainly occupied with having Christ formed in the soul, the hope of glory. The Reformers therefore could not fail to sympathize far more deeply with the teachings of the Mystics than of the Schoolmen. Though an exceptional class, the Mystics possessed, with all their extravagances, more of the truth of God than could be found within the wide domains of the Roman church. But while Luther and his brother Reformers learned much from the Mystics, their theology went far beyond the doctrines of Mysticism. During the fifteenth century indeed, the Scripture element was gradually supplanting the Mystical in the religion of the times. The Bible began to displace the Schoolmen at the universities. Both in Germany and the Netherlands arose several able and orthodox divines, with whom the Word of God was brought into greater prominence than it had been for centuries as the standard of their teaching.

Meanwhile Mysticism, which had been training men in the West for a great religious revolution, sprung up and spread rapidly also in the East. No sooner had the doctrines of Islâm been proclaimed by the great Arabian Prophet, than a class of Mystics appeared who revolted against the letter of the Koran in the name of the Spirit, and boldly urged their claims to a supernatural intercourse with the Deity. For several centuries Persia was the chief seat of a body of Mohammedan Mystics, who are known by the name of *Sufis*; and the writings of their poets during the thirteenth and fourteenth centuries are deservedly admired by every student of Oriental literature. These Eastern Mystics sought, and in some cases claimed, an immediate knowledge of God by the direct exercise of the intuitive faculty, which is a ray of Deity, and beholds Essence. Hence the indifference which they uni-



formly exhibited to all the various forms of positive religion. Self-abandonment and self-annihilation formed the highest ambition of the *Sufi*. He is bound wholly to lose sight of his individuality; by mystical death he begins to live. The more extravagant among these Persian mystics claimed identity with God, and denied all distinction between good and evil. They held the sins of the *Sufi* to be dearer to God than the obedience of other men, and his impiety more acceptable than their faith. The *Sufism* of the East has continued unmodified in its character down to the present day, and is actually at this moment on the increase in Persia, notwithstanding the inveterate hatred which the other Mohammedans bear to its adherents. See SCIS.

In the West, Mysticism has undergone no small modification since the Reformation in the sixteenth century. No sooner was the great Protestant principle announced by Luther that the Scriptures are the sufficient standard of Christian truth, than Traditionalism and Mysticism alike fell before it. Oral tradition and individual intuition were both of them rejected as infallible guides in an inquiry after truth. But while such was the general fate of mysticism among the Reformed, it broke forth in the most extravagant forms among the Zwickan prophets, and the various sects of Anabaptists who appeared in the Low Countries and different parts of Germany. Thus, as Mr. Vaughan has well said: "By the mystic of the fourteenth century, the way of the Reformation was in great part prepared; by the mystic of the sixteenth century it was hindered and imperilled." The wild fanaticism of the ANABAPTISTS (which see), was alleged to be a practical refutation of the alleged right of every man to the exercise of private judgment; and though Luther, Melancthon, Zwingli, and Bullinger exposed the fallacy of such an objection, yet for a time the work of reform was undoubtedly retarded thereby.

In the beginning of the seventeenth century, mysticism took an entirely new direction. Hitherto its great efforts had been put forth to reach union, and even identity with God. Now, however, it began to seek a supernatural acquaintance with the works of God. The leader of this movement was Jacob Boehmen. It is true he had learned much from the theurgists who preceded him, particularly Cornelius Agrippa and Paracelsus, but the grand source of the knowledge which he professed to communicate in his mystical writings, was an inward illumination, which he claimed to have received from the Spirit of God, whereby he became minutely acquainted with the essences, properties, and uses of all the objects in nature. (See BEHMEISTS.) Then followed in the same track of mysticism the Rosicrucians and Freemasons, and secret societies which abounded so much in the eighteenth century.

Protestantism has had its *mystics*, and so also has Romanism. In France, in the sixteenth century, appeared St. Francis de Sales, and in Spain, St.

Theresa and St. John of the Cross; all of them making their mystical doctrines subservient to the interests of Mother church. "Nowhere," says Mr. Vaughan, "is the duty of implicit self-surrender to the director or confessor more constantly inculcated than in the writings of Theresa and John of the Cross, and nowhere are the inadequacy and mischief of the principle more apparent. John warns the mystic that his only safeguard against delusion lies in perpetual and unreserved appeal to his director. Theresa tells us that whenever our Lord commanded her in prayer to do anything, and her confessor ordered the opposite, the Divine guide enjoined obedience to the human; and would influence the mind of the confessor afterwards, so that he was moved to counsel what he had before forbidden! Of course. For who knows what might come of it if enthusiasts were to have visions and revelations on their own account? The director must draw after him these fiery and dangerous natures, as the lion-leaders of an Indian pageantry conduct their charge, holding a chain and administering opiates. The question between the orthodox and the heterodox mysticism of the fourteenth century was really one of theological doctrine. The same question in the sixteenth and seventeenth was simply one of ecclesiastical interests."

According to the mystical doctrine of St. Theresa, there are four degrees of prayer: (1.) Simple Mental Prayer. (2.) The Prayer of Quiet, called also Pure Contemplation. (3.) The Prayer of Union, called also Perfect Contemplation. (4.) The Prayer of Rapture or Ecstasy. The raptures and visions of this female saint of Romanism have gained for her a high name. But the mysticism of John of the Cross wore a different aspect. He delighted not in ecstatic prayer like Theresa, but in intense suffering. His earnest prayer was, that not a day might pass in which he did not suffer something.

In the history of mysticism, the seventeenth century was chiefly distinguished by the Quietist Controversy. The most remarkable exhibition of Quietism is to be found in the writings of Madame Guyon. Thus when describing her experience she observes: "The soul passing out of itself by dying to itself necessarily passes into its divine object. This is the law of its transition. When it passes out of self, which is limited, and therefore is not God, and consequently is *evil*, it necessarily passes into the unlimited and universal, which is God, and therefore is the true good. My own experience seemed to me to be a verification of this. My spirit, disenthralled from selfishness, became united with and lost in God, its Sovereign, who attracted it more and more to Himself. And this was so much the case, that I could seem to see and know God only, and not myself. . . . It was thus that my soul was lost in God, who communicated to it His qualities, having drawn it out of all that it had of its own. . . . O happy poverty, happy loss, happy nothing, which gives no

less than God Himself in his own immensity,—no more circumscribed to the limited manner of the creation, but always drawing it out of that to plunge it wholly into his divine Essence. Then the soul knows that all the states of self-pleasing visions, of intellectual illuminations, of ecstasies and raptures, of whatever value they might once have been, are now rather obstacles than advancements; and that they are not of service in the state of experience which is far above them; because the state which has props or supports, which is the case with the merely illuminated and ecstatic state, rests in them in some degree, and has pain to lose them. But the soul cannot arrive at the state of which I am now speaking, without the loss of all such supports and helps. . . . The soul is then so submissive, and perhaps we may say so passive,—that is to say, is so disposed equally to receive from the hand of God either good or evil,—as is truly astonishing. It receives both the one and the other without any selfish emotions, letting them flow and be lost as they came."

This quotation contains the substance of the doctrine which pervades the mystical writings of Madame Guyon. The whole may be summed up in two words, "disinterested love," which she regarded as the perfection of holiness in the heart of man. A similar, if not wholly identical doctrine, was inculcated at the same period by Molinos in Italy, in a book entitled 'The Spiritual Guide.' Quietist opinions were now evidently on the advance in different countries of Europe, and among their supporters were some of the most illustrious men of the day, of which it is sufficient to name Fenelon, archbishop of Cambrai. But the high character for piety and worth of the leading Quietists made them all the more obnoxious to the Jesuits. Nor was the hostile spirit which was manifested towards the Quietists limited to the Jesuits alone; the celebrated Bossuet also was one of the most bitter persecutors of Madame Guyon, and succeeded in procuring the public condemnation of her writings.

Fenelon was for a time conjoined with Bossuet in opposing Madame Guyon, but all the while he was conscious that his own opinions did not materially differ from hers. At length, in 1697, he openly avowed his sympathy with the sentiments of the Mystics in a work which, under the name of the 'Maxims of the Saints,' was devoted to an inquiry as to the teaching of the church on the doctrines of pure love, of mystical union, and of perfection. The publication of this treatise gave rise to a lengthened and angry controversy. Bossuet sought to invoke the vengeance of the government upon his heretical brother, and he had even hoped to call down upon him the fulminations of the Pope. In the first object he was successful; in the second he was, for a time at least, disappointed. A war of pamphlets and treatises now raged at Paris, the chief combatants being Bossuet on the one side, and Fenelon on the other. The 'Maxims' were censured by the Sor-

bonne, and their author was persecuted by the King of France, but Pope Innocent XII. declined for a long time to pronounce a sentence of condemnation upon Fenelon, of whom he had been accustomed to say, that he had erred through excess of love to God. At length, with the utmost reluctance, and in measured terms, he sent forth the long-expected anathema, and Fenelon submitted to the decision of the Roman See. Madame Guyon, after a long life of persecution, thirty-seven years of which were spent in prison, died in 1717.

Among the Quietists of the seventeenth century may be mentioned Madame Bourignon and her accomplished disciple Peter Poiret, (see BOURIGNONISTS,) as well as the fascinating mystic Madame de Krüdener. England had its mystical votaries in the earnest followers of George Fox, with whom the doctrine of the Inward Light was the central principle of the gospel scheme. But the most extravagant of all the mystics of modern times is beyond all doubt Emanuel Swedenborg, the founder of the Church of the New Jerusalem. (See SWEDENBORGIANS.) One of the leading principles of this mystical system is the doctrine of *Correspondence*, which declares every thing visible to have its appropriate spiritual reality. Another principle which lies at the foundation of the Swedenborgian theory, is, that the Word of God is holy in every syllable, and its literal sense is the basis of its spiritual and celestial meaning.

Of the more modern mystics, William Law may be considered as the father. He was a clergyman of the Church of England in the last century; and the doctrines which he and his followers held exhibit so strong a tendency to mysticism, that it may be well to give an outline of his system: "Mr. Law supposed that the material world was the region which originally belonged to the fallen angels. At length the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God, (whom, like the Hutchinsonians, he compares to 'fire, light, and spirit,') a living mirror of the divine nature, formed to enjoy communion with Father, Son, and Holy Ghost, and to live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body: but by his fall he changed the light, life, and spirit of God, for the light, life, and spirit of the world. He died on the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open to him, as they are in any animal, at his birth into this world: he became an earthly creature subject to the dominion of this outward world and stood only in the highest rank of animals.

"But the goodness of God would not leave man in this condition: redemption from it was immediately granted; and the bruiser of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, except by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and Spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls."

We are not altogether strangers to mysticism even in our own days. Only a few years have elapsed since we were asked to believe in the supernatural revelations made to the followers of Edward Irving; and the Spiritualists of North America profess to hold converse with the spiritual existences of another world. But passing from these we find a class of mystics in the INTUITIONISTS (which see), on both sides of the Atlantic, who substitute the subjective revelation of consciousness for the objective revelation of the written Word.

MYTH, a fable or fictitious narrative, under which are coched religious or moral principles. Facts often constitute the basis of the myth, and with these religious ideas are interwoven. A myth may also be of a mixed nature, partly true and partly fictitious, but designed to convey important principles which are embodied in the event narrated.

MYTHOLOGY (Gr. *muthos*, a fable, and *logos*, a discourse), a word used to denote the fabulous stories which have been invented and propagated by the ancient nations concerning the origin and history of their gods. The mythology of the ancient world is one of the most interesting departments of human inquiry. Man is naturally a religious being. He has been endowed by his Creator with certain faculties and powers which fit him for the investigation of spiritual and heavenly things. But even from the earliest period in the history of fallen man, we find a constant tendency to make to himself a religion of fable rather than of fact. He looked abroad upon the world with all its infinitely varied objects and phenomena, but instead of rising from nature up to nature's God, he clothed creation with the character of the Creator, and converted it into a deity to be adored. Polytheism and idolatry in the grossest forms were the necessary results of such perverted views of nature, and, accordingly, the religion of the primitive ages was, in its full extent, a system of Pantheism.

The heavenly bodies were probably first of all the objects of adoration; and next, the most conspicuous and important objects on the earth. Deified mortals, or a system of hero-worship, probably followed next in succession. The personification of abstract virtues or of physical laws, deduced from the operations of nature, belongs to a more advanced stage of society. It may be a pleasing exercise of intellectual power to trace in the religion of the ancient Egyptians a well-connected series of astronomical allegories, or in that of the ancient Greeks and Romans a series of profound and plausible myths. But the question may well be started, whether in the earlier ages of the world either priests or people maintained a religion, which, if we are so to understand it, was nothing more than an allegorical myth, a philosophical mystery. No such refined notions can be traced in the simple theology of the Homeric age. All classes, learned and illiterate, sacerdotal and lay, were, in plain language, gross idolaters. But as we advance onward in the course of history, we meet with a higher class of minds, who, not contented with being religious, seek to reason on the subject; and in the days of Aristotle and Plato, the mind of man, more enlightened, elevated, and refined, calls in the aid of allegory to reconcile the popular mythology with its more advanced conceptions. In viewing the subject of mythology, however, it is important to keep in mind the distinction between the primitive religions themselves, and the philosophic systems which have been attempted to be reared on the basis of these religions. The *Tsothism* of the early Chaldeans affords an example of the extreme simplicity which characterized the first forms of idolatrous worship. The sun, the moon, the heavenly bodies in general, were looked upon as gods, and as exercising an influence, whether prosperous or adverse, upon the interests of mankind. In these circumstances the planetary deities were adored, and men bowed before them with solemn awe as the regulators of human destiny.

When we pass, however, from the simple and primitive *Tsothism* of the Chaldeans, Phœnicians, and other primitive nations, and examine the more complex and intricate mythology of ancient Egypt, we cannot fail to be struck with the variety of opinion which exists among the learned as to its real nature. Many writers have regarded it as of a purely symbolic character, all its gods being deified personifications of nature; while Bryant, Faber, and many others, have come to the conclusion that the gods of the Egyptians, and indeed of all the heathen nations of antiquity, were the souls of their forefathers, to whom was assigned the control of the elements of nature. On this subject considerable doubt cannot fail to rest, from the circumstance that two different creeds existed among the Egyptians, the one popular, and the other a sacerdotal system of belief. The priests were a separate class, who claimed to be the sole depositaries both of science and religion. To maintain their influence over the people, they seem

to have constructed an elaborate metaphysical mythology which was carefully concealed from the knowledge of the vulgar. The Egyptian priests, accordingly, are supposed to have been the first who reduced mythology to a kind of system, which they unfolded only to a select class of the initiated. The more effectually to exclude the great mass of the people from the knowledge of their mystic allegorical theology, they conducted their religious ceremonies in an unknown tongue. What views then must the common people have entertained of the gods and goddesses whom they were taught to worship? This question it is difficult to answer satisfactorily. In all probability, however, they were satisfied with the observance of idolatry in its grossest forms, whether as applied to the starry heavens, and the other visible objects of nature, or to the souls of deified mortals. And as to the Egyptian sacerdotal creed, about which the learned have speculated to so little purpose, it is difficult to believe that at so early a period of the world's history, a body of priests actually devised a system of philosophical mythology so complicated and so profound as to elude the penetration of some of the most learned and most ingenious men of modern times. The truth is, that the primitive gods of Egypt, as represented on the most ancient monuments, were thirteen in number, and were in all probability worshipped both by priests and people as the spirits of their ancestors, whom they believed to inhabit and to preside over the heavenly bodies. The animals also which they worshipped may have been regarded as living representatives of the gods who inhabited their bodies, and through them received the homage which was paid by men.

The constant intercourse, commercial and otherwise, between Egypt and the Canaanitish tribes, must have led to the rapid propagation of idolatry; and as Canaan lay in the direct road between Babylon and Egypt, it was naturally to be expected that the gods of Babylon and Assyria would be readily transferred to the land of the Pharaohs. That the *Tsabianism* of the early Chaldeans and Egyptians was thus carried into Canaan, is plain from the fact that *Ashthoreth* or *Astarte*, the principal goddess of the Canaanites, is universally believed to have represented the Moon, and *Bel* or *Baal* the Sun.

The mythology of Greece and Rome, in every aspect of it, bears much more the appearance of a mythical hero-worship than do the religions of the earlier eastern nations. Its gods and goddesses are plainly men and women, actuated by the same motives, impelled by the same passions, characterized by the same virtues and vices as mortals of flesh and blood. They love, they hate; they doubt, they fear; they deliberate, they decide; all indicating a human origin, and that they were framed like ordinary men. And not only were they capricious and uncertain in their individual character, but they were believed to be divided and subdivided into factions ranged in hostile array against one another. The *Iliad* of

Homer abounds in allusions to and even detailed descriptions of these unseemly dissensions among the Olympic gods.

The entire Pantheon of Greece and Rome was one immense graduated hierarchy, at the head of which sat enthroned in awful majesty *Zeus* or *Jupiter*, wielding the sceptre of universal empire. Next to him in order, but immeasurably inferior in authority and power, were the celestial deities whose business it was pre-eminently to rule in the affairs of men. Superior in number to these, but far beneath them in rank and power, were the terrestrial gods and goddesses presiding over fields and cities, mountains, rivers, and woods. Subordinate even to the terrestrial gods were the *Penates* and *Lares*, the *Demigods* and *Deified Heroes*, all claiming a share in the veneration, the homage and respect of the human family. Every nation, every town, nay, every family had its friends and its foes in the council of Olympus, and so numerous was the entire assemblage of Grecian and Roman divinities, that it was said to be easier to find a god than a man. Nor was this immense host of heavenly rulers idle or unemployed; to each was allotted his separate share in the government of the universe. "On Mercury," says Mr. Gross, "devolved the duty to be the messenger of his divine compeers; Bacchus bore sway over the convivial cup and its orgian rites; and stern Mars found his post wherever the cry of battle and the clash of arms resounded in martial discord. Apollo presided over the fine arts, medicine, music, poetry, and eloquence; while Neptune stretched his pronged sceptre over the green waters and mountain-waves of *old ocean*. Ceres introduced the cereal grains among mankind, and guided and fostered agrarian pursuits; to be the queen of love and the mistress of grace and soft delights, became none so well as Venus; Flora betrayed her refined taste in the cultivation of flowers; and the elastic and sprightly Diana strung her bow in the sports and fatigues of the chase."

The Greek mythology is justly believed to have been of Cretan origin, and Crete having been the primeval seat of Phœnician and Egyptian colonists, it is fundamentally, like the earlier religions, a strictly *Tsabian* system of idolatry, the recognition and worship of the sun, moon, and stars as divinities, being the basis on which the whole complicated system is made to rest. Accordingly there is ample ground for the theory of Creuzer and other German writers, that the classical mythology of the ancient heathens is of a strictly allegorical and symbolic character. In the days of Homer, the gods of Greece were only eight in number, but as time advanced the Grecian divinities so rapidly multiplied, that the form in which it has come down to us is that of a perfectly complete mythic system, the exposition of which has engaged the earnest and profound investigation of some of the ablest and most erudite scholars of the age.

The mythology of the ancient Persians, as devel-

oped in the *Zend-Avesta*, has in it several peculiarities which distinguish it from the other religions of antiquity. One of these is its dualistic character, the two elementary principles, *Ormuzd* and *Ahriman*, constituting an original antagonism between good and evil, which might seem at first contradictory and self-destructive. But above and beyond these contending elements, was the Supreme Being under the name of *Zerwane Akerene*. Fire was regarded as the omnipotent organ of the Divine energy, in the form of a twofold emanation, represented by *Mithras* the fire-god, and *Mitra* the fire-goddess. This fire-worship, which was simply a form of *Tsabaism*, appears to have been almost coeval with the human race. Under the name of *Agni*, fire was worshipped in India in the Vaidic age; and from India and Persia, this species of worship was propagated among other nations. The Ethiopians revered the Persian fire-god as their oldest lawgiver, and the founder of their religion. The Egyptians also had their Heliopolis, or city of the sun, where obelisks were erected in honour of the sun, the source of light and heat. From Persia, Mithras worship spread to Armenia, Cappadocia, Pontus, Cilicia, Greece, Rome, and even Germany. Humboldt discovered the same species of worship in the halls and temples of the Montezumas.

It is remarkable how far the mythologies of ancient times spread beyond the regions in which they originated. The Persian fire-worship, for instance, was introduced at Rome in the time of the Emperors, and thence it was rapidly diffused over the whole empire. "Troops of Egyptian priests," to use the language of Mr. Osburn in his 'Religions of the World,' "made their appearance in many of the cities of the Roman Empire, singing the praises and setting forth the temporal advantages of the worship of the gods of Egypt, especially of Isis, the wife or female half of Osiris. They had assuredly great success. This is evidenced by the number of Egypto-Roman statues of the gods of Egypt to be seen in all extensive collections of classical antiquities. The ruins of the temple of Isis have likewise been found at Pompeii, in South Italy. It was in the wake of the conquering arms of Rome that the Greek mythology travelled over the world. Both systems were, however, in this their propagation, associated with the very remarkable dogma of Pantheism. This word meant, in its ancient and true sense, that everything which ever had been worshipped by any race of mankind, was a god really, and ought still to be worshipped. It was in obedience to this teaching that the Egyptian priests were permitted to build temples to their gods in Rome, Byzantium, Carthage, and other great cities of the empire. It was in the same spirit that the Roman legionaries placed the altars and temples of their own gods in all the countries they had conquered. They were merely Roman names for the gods whose worship they once established there.

All were gods alike. All were indeed the same gods, and they merely worshipped them abroad under the names they had been accustomed to apply to them at home."

The varied forms of mythology which had thus found their way into the Roman Empire, gradually lost their power over the minds of the people, in consequence of the progress of science and philosophy, but more especially the introduction of Christianity, which rapidly extinguished the false lights of Pagan religions, substituting the full effulgence of the Sun of Righteousness with its illuminating and refreshing influence on the hearts and consciences of men.

The Scandinavian mythology holds a kind of intermediate place between the religions of antiquity and those of modern heathendom. It seems to have had its origin among the Teutonic tribes in the plains of Upper Asia, between the Euxine and the Caspian seas. Under the leadership of Odin, a portion of the people inhabiting this locality set out on an expedition towards the north-west, subduing the countries through which they passed, and settled at length in the country now called Jutland and the adjacent islands. Here was erected the kingdom of Denmark, over which Odin appointed his son, Skjold, to be the first king. The conquest of Scandinavia by Odin is calculated by the archaeologists of the North to have happened so recently as about forty years before the birth of Christ, and the whole history of the mythology of the Edda, from its origin to its final disappearance, does not include a longer space of time than 1,000 years. At the head of the Norse deities is *Odin*, the sun-god, and next to him *Frigga*, his spouse, who represents the earth. *Thor*, the son of Odin, is the god of thunder. *Baldur* is the personification of all that is great and good, and *Loki*, the principle of evil. The whole body of the Northern gods, or *Æsir*, as they were called, in the opinion of some writers, symbolized the laws and operations of physical nature; but according to others, they were planetary gods. In this latter view Mr. Gross thus describes them: "Thor, the opener of the year, begins his reign at the period of the vernal equinox, in the sign of Aries; and as such he is symbolical of time and terrestrial fecundity. Next comes Uller in Taurus, when the earth begins to develop its latent energies, and gives promise of future plenty; and therefore the horn of taurus, or the ox, is typical of agrarian abundance; it is the horn of plenty, so frequently quoted in the ornate effusions of poets and orators. Frey, the floral god, who is at once the lovely and the loving, takes his turn in Gemini, and is now in the bloom and vigour of his strength, of which his sword is the emblem. June, or Cancer, claims the presence of Odin, and the sun-god is now in the culmination of his divine might: his creative and maturing planetary influence is complete. At this point of the ecliptic the sun begins its recession from the northern hemisphere,—Odin dies; retires to his hall

Valhalla, in July; and in August, he already occupies Gladshelm—glad-home, or the abode of bliss, as the father of souls. Skadi succeeds in Libra, or September; and Baldur, the good, takes his station in Scorpio, or October, after the autumnal equinox. As to Heimdall, the preserver of the planetary world, he demands Sagittarius, or November, for his portion of zodiacal sway; while Freyja, the delight, is content with December, or Capricorn. Forsetti takes possession of Aquarius, or January; Njörd of Pisces, or February; and Vidar, without any definite abode, closes the cycle of the year, of the quiet, silent departure of which he is the type. Hence he is called the silent god."

It is somewhat remarkable, that from districts closely adjacent to that part of Asia from which Odin came, several other religious reformers issued on expeditions of conquest several centuries before. Thus Budha journeyed south-eastward into India, Confucius north-eastward into China, and Zoroaster southward into Persia. The earliest mythology which is known to have existed in India, is that of the Védas, which was essentially symbolic of the elements and energies of nature, one-half of the hymns and prayers of the Rîg-Véda being addressed either to *Indra*, the god of light, or *Agni*, the god of fire. The next in prominence to these is *Varuna*, the god of water. And although a multitude of other gods are mentioned, they appear to have been simply personifications of the powers and processes of nature. "Perhaps," says Ritter, in his 'History of Ancient Philosophy,' "there is nothing more instructive in Indian archaeology, than, so to express ourselves, the transparency of their mythology, which permits us to perceive how, with a general sense of the divine, the co-existence of a special recognition thereof in the separate phenomena of nature was possible, and how, out of the conception of the one God, a belief in the plurality of gods could arise."

By what means the second phase of the mythology of India, that of Brahmanism, was produced, it is impossible even to conjecture. With the conquests of the Aryans came an entire change in the religion of the vanquished. For the worship of gods symbolizing the elements and processes of nature, was substituted the worship of gods more completely resembling men. But at the head of this humanized pantheon is a mere abstraction, which, under the name of *Brahm*, sits enthroned in solitary majesty the sole existing being in the universe, all else, though seeming to exist, being *Maya* or illusion. Subordinate to this supreme deity, is the Hindu *Trimurti*, consisting of *Brahma*, the creator, *Vishnu*, the preserver, and *Shiva*, the destroyer. The numberless gods of the Hindu pantheon are simply different names or attributes of these members of the sacred Triad.

In process of time Brahmanism or Hinduism succeeded, displacing the simpler mythology of the Vau-

dic period; but the complicated religion of the Aryans at length began to lose its hold of the thinking portion of the community, through the rise of certain philosophic schools, whose creed was that of undisguised Atheism, under the imposing title of a rational system of belief; but still more through the promulgation of Buddhism in the seventh century before the Christian era. The progress of this new faith was slow but sure, and at length it succeeded in overshadowing its rival for a thousand years, at the end of which a terrible revulsion took place in the feelings of the people: "The younger sister," to use the language of Mr. Hardwick, "was violently extruded by the elder from all parts of Hindustan, if we except one scanty remnant at the foot of the Himalaya. Yet meanwhile Buddhism had evinced a property unknown to every other heathen system. It was far more capable of transplantation. It flourished with peculiar freshness and luxuriance in Tibet, and ultimately in the Tatar tribes of central Asia. Above all, it kept possession of its ancient fortress in the island of Ceylon; and thither, in the early centuries of our era, flocked a multitude of foreign pilgrims, anxious by such visit to abridge their term of penitential suffering, to venerate the relics of Gautama Buddha, or to kiss the print of his gigantic foot."

The religion of Budha can scarcely be considered as having a mythology, since it not only disowns all belief in the numberless gods of Hinduism, but it is essentially atheistic and nihilistic in its whole character. All nature is in Buddhism nothing more than an eternal and necessary chain of causes and effects; and in the case of the human family an infinite succession of births and new births. It teaches, accordingly, that the grand aim of all religions is to deliver us from this terrible necessity of repeated births.

When driven from Hindustan, Buddhism found a home in Thibet and Tartary, where it assumed the form of *Lamaism*, with its doctrine of perpetual incarnations. In China, again, where it was introduced shortly after the Christian era, it is known by the name of Fo-ism. But the orthodox Buddhists are found chiefly in Ceylon. A remnant of the system still exists in India in the religion of the JAINS (which see). Gutzlaff tells us, that the only genuine Buddhists in China are the monks and mendicants. The Buddhist mythology of Nepál exhibits a peculiarity which is not found in any other country, that it recognizes an *Adi-Budha* or a first *Budha*, in the character of a Supreme Creator—a doctrine which may possibly have been borrowed from the adjacent Brahmanism. In the numerous Fo-ist temples of China, the chief object of adoration is a perfect Budha named *O-ne-to*, who is looked upon as the great source of deliverance from all kinds of evil. One prayer of faith addressed to this imaginary deity will, it is believed, secure a man's salvation. It is a remarkable fact, that in the revolution which is at present going forward in China, the rebels manifest a special hatred

to the Fo-ists, and so rapidly has Buddhism in that country been declining for some years past, that as the missionary Gutzlaff informs us, "The Fo-ist temples are now mostly deserted and in a state of ruins; the votaries fewer and fewer, and the offerings very sparing." To compensate this state of matters Buddhism seems to flourish vigorously in Burmah and Siam, though the progress of British conquest, in the former country, is likely to check its further advances.

About the middle of the sixth century before Christ, a remarkable sage, named Confucius, was born in China, who gave rise to a system of philosophy which, partaking partly of a political and partly of a religious character, has established itself as one of the leading forms of belief among the Chinese. The most ancient creed of the Middle Kingdom appears to have been a kind of *Tsabaism*, or worship of the heavenly bodies, combined with a worship of demons or spirits, who were believed to preside over different realms of creation. Confucius modified the ancient mythology of the Chinese, by adding to it a system of hero-worship, while to the sage himself was assigned a most conspicuous place in the already crowded pantheon. Nor are the Chinese at this day strangers to this system of apotheosis, men and even women having temples erected in honour of them, and prayers said before their images. The most prominent superstition, indeed, among this strange people at the present moment, is the worship of the holy mother *Ma-tso-poo*, which chiefly prevails among the sailors. But throughout the whole Chinese Empire, creature-worship is almost universally found in the form of veneration paid to departed ancestors.

Half-a-century earlier than the birth of Confucius, an ascetic philosopher, named *Lao-tse*, appeared, who gave origin to a sect called the *Tao-ists*, who worshipped their founder, and zealously adhered to and propagated his doctrines as developed in the *Tao-te-king*. This School of the Fixed Way, as it is called, seems to have aimed at banishing from the mythology of China those numberless deities, demons, and heroes with which it was encumbered, and to have set themselves to promulgate among their countrymen the 'Doctrine of Reason,' as they termed it, which alleges the existence of a great nameless Unity in nature, of which *Lao-tse* was believed to be an incarnation. For a time this sect made little progress, but about B. C. 140, the then reigning Emperor having along with his Empress embraced the system, it received a very large accession to the numbers of its adherents. The *Tao-ists* now began to claim supernatural powers, and from this time they gave themselves to magic, fortune-telling, and superstitious practices of various kinds. Their chief men accordingly are

styled "heavenly doctors," and the head of the whole sect is believed to be an incarnation of *Tao*, and to exercise absolute dominion over un-cen spirits.

In both North and South America the most ancient forms of religion were, as in China, spirit-worship and element-worship, which may be considered as primitive forms of heathenism. The spirits which they venerate are some of them the manes of their departed ancestors, and others the tenants of various natural objects which are thus converted into *Fetishes*, such as are worshipped in Greenland, Western Africa, and Siberia.

The sun, moon, and stars are the chief objects of the adoration of the American savage, believing them, as he does, to be animated and even intelligent. Amid the polytheism, however, which pervades his mythology, he believes in one Great Spirit, who rules over and regulates the universe, but who is nevertheless merely one of a whole host of deities, and in fact little more than a personification of the powers of nature, the Sun-god, as he is often termed. And while the American Indian believes in an array of benevolent spirits headed by the Sun, he puts equal faith in the existence of an army of evil spirits headed by the Moon. To propitiate the favour of the one, and avert the anger of the other, constitutes one of the chief aims of his religion.

Of a similar character was the mythology of the ancient Mexicans. Originally partaking of the distinctive characteristic of a Nature-worship, it gradually assumed the features of a species of Hero-worship. The deities came more nearly to resemble human beings. It is generally believed, however, that the Mexicans believed in a Supreme Being, whom they termed *Tao-tl*. Their pantheon consisted of thirteen chief divinities, at the head of which was *Tezcatlipoca*, who appears to have been a Sun-god. Another deity, who was the object of dread to the Mexicans, was Mexitli or Huitzilopochtli, who may be called the Mars of Central America. To propitiate this awful divinity, his altars were made continually to stream with the blood of human victims. A third important member of the Aztec pantheon was *Quezalcoatl*, or the "Feathered Serpent."

The mythology of many nations of modern heathendom consists of a series of fables in reference to demons or devils whom they worship. Of this character is the *Shamanism* of the Ugrian tribes of Siberia, Lapland, and other northern countries, and the same mode of worship prevails among the aboriginal tribes of Hindustan, and the inhabitants of Polynesia or the islands of the South Pacific Ocean. Such, so varied is the mythology of the nations of the world.

## N

NAAMAH, the sister of Tubat-cain, as we learn from Gen. iv. 22. Her name signifies in Hebrew, "the fair one," and the Arabian writers are generally agreed in representing her as a very beautiful woman. She is one of the four females from whom the Jewish Rabbis allege the angels to have sprung. Some have supposed her to be identical with *Ash-turoth*.

NADAB, the ecclesiastical head of the Mohammedans in Persia. His office corresponds to that of the *Mufti* in Turkey, with this difference, however, that the *Nadab* can divest himself of his spiritual functions, which the *Mufti* cannot do.

NADHAMIANS, a heretical Mohammedan sect, which maintained that God could do evil, but that he never does it, lest he should appear an imperfect and wicked Being.

NÆNIA, a funeral dirge, which was sung among the ancient Greeks in praise of the deceased. A goddess bearing this name was worshipped at Rome, but being connected with the dead, her temple was outside the city.

NAGAS, snake-gods, who, according to the system of Buddhism, have their residence under the sacred mountain *Méru*, and in the waters of the world of men. They have the shape of the spectacle-snake, with the extended hood; but many actions are attributed to them that can only be done by one possessing the human form. They are demi-gods, who are usually considered as favourable to Buddha and his adherents; but when roused to anger they are very formidable.

NAGAS, a class of Hindu mendicant monks who travel about in a state of nudity, but armed with warlike weapons, usually a matchlock, and sword, and shield. They are not limited to one sect, there being *Vaishnava* and *Saiva Nāgas*, the latter of whom smear their bodies with ashes, allow their hair, beards, and whiskers to grow, and wear the projecting braid of hair, called the *Jata*. The *Sikh Nāgas*, however, differ from those of the other sects by abstaining from the use of arms, and following a retired and religious life.

NAHAT. See ANAPTES.

NAHMEU, the goddess of health among the ancient Egyptians. She was the spouse of THOTH (which see).

NAIADS, nymphs who were considered among the ancient Greeks and Romans to preside over rivers, fountains, lakes, and streams.

NAINS, spirits in the Scandinavian mythology

who dwelt in caverns, and excelled in the art of working metals. They only appeared during the night, and if they allowed themselves to be overtaken by the rays of the rising sun, they were straightway changed into stones.

NAKIB, the chief of the EMIRS (which see) among the Turkish Mohammedans, who is held in great respect as being the head of the descendants of the prophet. He has the power of life and death over the other Emirs.

NAKIR, one of the two angels who, according to the Mohammedans, preside at the examination of the dead. See DEAD (EXAMINATION OF THE).

NAMANDA, a short ejaculatory prayer usually addressed by the Japanese to their god AMIDAS (which see). This prayer, which is either sung or repeated to the tinkling of a little bell, consists of only three words, which signify, "Ever blessed Amidas, have mercy upon us." The frequent repetition of the *Namanda* is considered by the Japanese as conducive to the deliverance of their friends and relations from suffering in another world. Societies also are formed to repeat this short prayer for the comfort and relief of their own souls. Oriental scholars allege that the words in which the *Namanda* is expressed are pure Sanskrit.

NAMAZI, the five daily prayers which the Mohammedans regularly repeat every twenty-four hours. According to a tradition, the prophet was commanded by God to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited and obtained permission to reduce them to five, which are indispensable. The five times of prayer in the course of a day are, 1. Day-break; 2. Noon; 3. Afternoon; 4. Evening; and 5. The first watch of the night. These prayers are of divine obligation. The introduction of the first is attributed to Adam, of the second to Abraham, of the third to Jonah, of the fourth to Jesus, and of the fifth to Moses. On Friday, which is the Mohammedan Sabbath, a sixth prayer is added, and this additional prayer is repeated between day-break and noon. If the prayers are not repeated at the prescribed hours, they are accounted vain and useless. The arrival of each of the hours of prayer is publicly announced by the proclamation of a MUEZZIN (which see).

NANA, the mother of the Phrygian god *Atys*, and the great goddess of the Armenians.

NANAK SHAHIS. See SIKHS.

NANEA, an ancient Persian goddess, whose temple and priests are mentioned in 2 Mac. i. 13. The



name is supposed to be derived from the Persian word *nahida*, a ripe virgin.

**NANTES** (EDICT OF). See FRANCE (PROTESTANT CHURCH OF).

**NAOS**. See NAVE.

**NAPĒĒ**, nymphs among the ancient Greeks who presided over groves and forests, and who were believed sometimes to frighten solitary travellers.

**NARADA**, a Hindu deity, the offspring of *Brahma* and *Saraswati*. He was believed to be the inventor of the Æolian harp, and to preside over the sacred music of heaven and earth, of nature and humanity.

**NĀRAKAS**, the principal places of suffering in the system of the Buddhists. These are reckoned eight in number, each of them 10,000 *yojanas* in length, breadth, and height. The walls are nine *yojanas* in thickness, and of so dazzling a brightness, that they burst the eyes of those who look at them, even from the distance of a hundred *yojanas*. Each hell is so enclosed that there is no possibility of escape from it. There are in all 136 *Narakas*, and the whole are situated in the interior of the earth.

**NĀRAYANA**, a surname given in the laws of Manu to Brahma as resting on an aquatic plant, the lotus flower, in the midst of the great abyss of waters. There he reclines on the serpent Ananta or eternity, with closed eyes, and reposes in mysterious slumber.

**NARTHEX**, the name given by the early Christians to that portion of a church which formed its outer division within the walls. It was an oblong section of the building, extending across and occupying the front part of the interior of the house. It was entered by three doors leading from the outer porch. From the narthex there were also three entrances, the main entrance being in the middle, directly opposite the altar, and opening immediately into the nave. Two smaller doors upon each side appear to have opened into the side aisles, from which the nave was entered by doors on the north and the south. The doors consisted of two folding leaves, and the different classes of worshippers entered the nave at different doors, which were appropriated to them. The vessel or font of water for purification, which stood at one time outside the church, was afterwards introduced into the *narthex*. In this part of the church the penitents and catechumens stood during divine service to hear the psalms and scriptures read, and the sermon preached, after which they were dismissed without any prayers or solemn benediction. In the *narthex* also Jews, heathens, heretics, and schismatics were sometimes allowed to take their place. The term *narthex* seems to have been applied to the ante-temple of a church, because it was of an oblong figure. Some churches had three or four *narthexes*, but these were without the walls, not like the ordinary *narthex* inside the church.

**NĀSĀRIYĀH**. See ANSĀRIANS.

**NASCIO**, a Roman goddess who was believed to preside over the birth of children.

**NASI**, the name given by the Jews to the president of the great Sanhedrim, who was held in high respect by the court, who received him standing when he entered the place of meeting. Till the Captivity the sovereign or chief ruler acted as *Nasi*. Moses is said by the Rabbis to have been the first president of the Sanhedrim, but after the Captivity the two offices became quite distinct. According to the Rabbis it was the prerogative of the descendants of Hillel to execute the duties of this high office.

**NASIB**, the Mohammedan destiny or FATE (which see).

**NASR**, one of the five gods of the ancient Arabians mentioned in the Koran. He was the supreme deity of the Arabs of Yemen, and as the name signifies an eagle, he may have been the sun-god.

**NASTROND**, the shore of the dead, one of the two places of punishment among the ancient Scandinavians. In this place, which was to endure for ever, the Edda declares, "there is a vast and direful structure with doors that face the north. It is formed entirely of the backs of serpents, wattled together like wicker work. But the serpents' heads are turned towards the inside of the hall, and continually vomit forth floods of venom, in which all those wade who commit murder, or who forswear themselves."

**NATALES EPISCOPATUS**, the birth-days of bishops or their ordination, being at first anniversaries of their ordination, which they themselves kept in their lifetime, and which were continued in memory of them after their death. By this means these festivals came to be inserted in the Martyrologies as standing festivals in remembrance of their ordination or nativity to the episcopal office. These anniversaries were celebrated with reading, psalmody, preaching, praying, and receiving the eucharist.

**NATALITIA**. See ANNIVERSARIES, BIRTH DAY.

**NATIGAY**. See ITOGAY.

**NATIONAL COVENANT OF SCOTLAND**. See COVENANT (THE FIRST NATIONAL OF SCOTLAND).

**NATIVITARIANS**, a name given by Damascus to a heretical sect of the fourth century, who maintained that the Second Person in the Holy Trinity was eternal as God, but not as the Son of God, that is, they denied his eternal generation.

**NATIVITY OF CHRIST**. See CHRISTMAS.

**NATIVITY OF JOHN THE BAPTIST**. See JOHN (ST.) BAPTIST'S DAY.

**NATIVITY OF THE BLESSED VIRGIN MARY**, a festival observed by the Church of Rome annually on the 8th of September.

**NATURALISTS**. See RATIONALISTS.

**NATURAL RELIGION**, an expression used to denote those religious truths which are derived from the teaching of the light of nature, or the exercise of

the unassisted powers of human reason. These primary truths of religion are few in number, including simply the Being and Perfections of God; the different relations in which we stand to this Great Being, and the duties arising therefrom; the Divine government of the world; the immortality of the soul, and the future state of rewards and punishments. These are the great articles of Natural Religion; but though said to be derived from the simple unaided efforts of human reason, mankind are far from being unanimous in their admission of these articles. Some have even gone so far as to deny that human reason can possibly discover for itself religious truths of any kind. But without utterly rejecting Natural Religion, we may remark that there is no point which it is of greater importance to keep constantly in view, in all our inquiries into matters of religion, than the precise line of distinction which separates the province of reason from that of revelation. The two are constantly in danger of being confounded, more especially by those who have been educated in a professedly Christian country, and under the influence, perhaps imperceptible, which a knowledge of divine truth, however superficial, exercises over all our opinions and judgments. So liable, indeed, are we to be modified in our sentiments by the peculiar circumstances amid which we are placed, that it is often difficult, if not impossible, to state from what precise source any particular opinion has been derived. Hence it not unfrequently happens, that we attribute to the pure native operations of reason, sentiments which we have acquired only in consequence of our acquaintance with the truths of revealed religion; and conversely also we sometimes imagine that the perverse deductions of our own unassisted reason are sanctioned by, or perhaps originate in, the dictates of inspiration. Of these two classes of errors, though the latter is attended with the worst practical consequences, the former is the more subtle and imperceptible in its influence. We have formed many of our religious opinions directly from our knowledge of revealed truth, and yet so familiar have we become with them, and so deeply convinced of their reality, that we are in danger of confounding them with the plainest and simplest deductions of human reason. They bear upon our minds with the force of independent axioms, until at length we conclude them to have reached us in consequence of the primary operations of our own minds. It is more difficult than is often imagined to separate between the conviction arising from our belief in the doctrines of Scripture and the conviction arising from the simple exercise of our minds upon the evidence in favour of that truth of which we are become convinced. Thus, the doctrine of the immortality of the soul is taught clearly in the pages of revelation, but it is also alleged to be ascertainable by the exercise of unassisted reason. Now, in reference to all those who have been familiar from infancy with the statements of the Bible, the difficulty is to calculate what amount of

conviction, as to the soul's immortality, they have drawn from the one source, and what from the other. Do they believe the doctrine because nature has taught them to believe it, or is it not rather because the Bible has taught them? The proofs which have passed before the minds of the heathen unenlightened by the Gospel, have, with at least equal force, pressed themselves upon the attention of those who are blessed with the light of revelation; they have learned much upon the subject, no doubt, from the dictates of nature, but how much more have they learned from the lessons of Scripture! The danger lies in their confounding the teaching of the one with the teaching of the other; in attributing to reason what they have received solely from revelation; and, on the other hand, in endeavouring to make revelation responsible for what are purely and entirely the perverse judgments of unaided reason. In a sound condition of our intellectual and moral powers, reason and revelation must always be at one; but we are too prone to exalt the former at the expense of the latter. To keep the province of the one separate and distinct from the province of the other, is in fact one of the most difficult, but nevertheless one of the most important lessons which the theological student is called upon to learn. It is to ignorance and recklessness on this one point, that we would be inclined to attribute the greater part of the heresies which have distracted the Christian Church.

We have been endowed by our Creator with reason for the most valuable and necessary ends; but these ends in reference to theology, are too little regarded. The Socinian entertains the most vague and extravagant views as to the illimitable extent to which reason can go, while the enthusiast, on the other hand, restricts it within too narrow bounds; and one of the most necessary points, we conceive, in the logical training of the speculative inquirer in theology, is to enable him to ascertain the precise and definite limits which bound the province within which the exercise of human reason must be strictly confined. As long as we investigate the evidence on which the truth of revelation rests, reason is employed within her own sphere; and even after having ascertained that there is sufficient evidence to prove that the alleged revelation has indeed come from God, reason may legitimately inquire what is the precise meaning of its contents, and the relative bearing of its parts upon each other, or, in other words, what is usually termed the analogy of faith. Here, however, we have reached the point at which reason must pause, and revelation assume the sole and undivided supremacy. The truth of the individual doctrines is founded not on their reasonableness, though that may be admitted as an additional evidence in their favour, but solely on the authority of Him from whom we have ascertained the revelation to have come. It is not necessary, as the Socinian would argue, that what the

Bible teaches should be proved to be consistent with reason; this were to make the reason of man, feeble though it be, the arbiter and judge in matters which, from their very nature, must be regarded as beyond the limits of human investigation. Revelation presupposes man to be ignorant of those truths which it unfolds, and shall he notwithstanding dare to exalt reason so extravagantly as to imagine it, in point of fact, superior in authority to the dictates of inspiration? No, by no means. It is in condescension to the feebleness and inadequacy of human reason, that a revelation has been imparted at all, and ever recollecting that what we do not understand is far from being, on that account, necessarily untrue, let us bow implicitly to the simple statements of that Being whose "understanding is infinite."

No little injury has been done to the cause of Christianity by the extravagant adulators of human reason. Under the delusive idea, that by depriving the religion of the Bible of all that was *peculiar*, and by endeavouring to reduce it to a perfect consistency and harmony with what are imagined to be the necessary truths taught by nature, they have furnished the infidel with powerful, and we fear too effective, weapons, wherewith to destroy the whole Christian system. The result, accordingly, has been such as might have been anticipated. Bolingbroke, Tindal, Collins, and many others of the same school, have directed their whole efforts to show that there is nothing in Christianity which was not previously revealed to us in the religion of nature; and if any mysteries are recorded, they are merely resolvable into the figurative phraseology in which the author wrote, or into subsequent corruptions and interpolations of the record itself. Thus it is, that under the guise of friendship the deadliest blows have been struck at all that is vital in the Christianity of the Bible; and that, too, arising from no other cause than the injudicious conduct of its real friends. It is not in Germany alone that this spirit of rationalism has been diffusing its withering influence; in Britain, also, has such a spirit been gradually gaining ground. The consistency of revelation with reason is, no doubt, when properly conducted, a powerful argument in its favour; but there is a point in the argument beyond which we dare not go, and the exact position of which, it is absolutely necessary for us previously to ascertain. It was an investigation of this kind that gave rise to one of the most valuable works on mental science that has ever appeared—the immortal essay of Locke on the Human Understanding. "Were it fair to trouble thee with the history of this essay," says the author in his Epistle to the reader, "I should tell thee, that five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand, by the difficulties that rose on every side. After we had a while puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my

thoughts that we took a wrong course, and that before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what object our understandings were or were not fitted to deal with." It were well for the cause of Christianity, and well for the cause of science in general, that the example of Locke were more frequently followed, and the fact rendered familiar to our minds, that there is a point where reason ends, and implicit faith in revelation must begin. The human mind has not previously discovered all that the Bible unfolds to us, otherwise what necessity for the Bible at all? If, then, there be truths *peculiar* to the Christian system, there is no necessity for the slightest anxiety on the part of the defenders of Christianity to reconcile any *apparent* inconsistency between these *peculiar* Christian truths and the principles of reason. A strong presumptive argument, it is true, may be founded on the fact which, in most instances, can be shown by analogy, that what is peculiar to Christianity is not *contrary* to reason. Such an argument, however, can never amount to more than a presumption in its favour; and though it may be powerful enough to silence the cavils of objectors, it adds little to the direct force of the Christian evidence.

The essential and primary elements of all religious truth may be learned by the pure efforts of reason unaided by revelation, and all revealed religion, in fact, proceeds on the existence of that class of truths which is included under the term Natural Religion. But to assert this, is just tantamount to the assertion that the Scriptures are accommodated to the nature of the beings to whom they are addressed. This is not all, however, that may be said in reference to their value. They state, no doubt, what is addressed to our reason, and what proceeds on the supposition that there are some truths which unassisted reason has discovered; but they do more, for they state, and in this their peculiar excellence consists, many truths which the reason of man hath not discovered, and by its most strenuous and sustained exertions never could discover. And the danger is, that in deference to a certain class of sceptics and unbelievers, these *peculiarities* of the Christian system should either be entirely overlooked, or attempted to be so modified as to suit the caprice of those who, while they profess an adherence to the doctrines of revelation, are all the while still more devoted admirers of human reason. All human systems of religion, even the most degrading, are founded to some extent on natural religion, or, in other words, on those religious sentiments and feelings which are inherent in the constitution of every mind. But from these human religions, Christianity stands separate and apart; and the exhibition of its peculiarities, as contradistinguished from every other system of religious doctrine, forms a most important branch of the Christian evidence. This argument skillfully conducted would tend to destroy the force of the infidel maxim which is too

often assumed as the shibboleth of a self-styled liberal party—that all religions are alike. The counterfeit, we admit, may resemble the true coin in one point—that they are both of them *coins*, but in every other point they are diametrically opposed. Between truth and falsehood in the eyes of God there is and must ever be a great gulf fixed; and though man may impiously dare to approximate the two, and even to mistake the one for the other, the eye of Omniscience discerns between them an inconceivable, an infinite distance.

**NATURE-WORSHIP.** See FETISH-WORSHIP, MYTHOLOGY.

**NAULEM**, the fare which *Charon*, according to the belief of the ancient Greeks and Romans, demanded from those whom he ferried over the rivers Styx and Acheron in the Infernal regions. To enable the dead to satisfy this demand, it was customary to put a small piece of money in the mouth of a corpse before burial.

**NAVE**, the name given in ancient times to the main body of a Christian church, where the people met for religious worship. It was also called the place of assembly, and the quadrangle, from its quadrangular form, in contrast with the circular or elliptical form of the chancel. In a central position in the nave stood the *ambo* or reading-desk, elevated on a platform above the level of the surrounding seats. The choristers and professional singers were provided with seats near the desk. The seats in front, and on either side of it, were occupied by the believers or Christian communicants. At a very early period the *nave* was divided into separate parts, and specific seats assigned to the several classes of which the audience consisted. As the rules of the primitive church required the separation of the sexes, the male and female portion of the audience 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. The ordinary place for the catechumens was next to the believers, and arranged in the order of their several classes. Behind the catechumens sat those penitents, who had been restored to a place in the church. The *nave* was separated from the *narthex* by wooden rails, in which were gates, called by the modern rituals and Greek writers, the beautiful and royal gates, where kings and emperors were wont to lay aside their crowns before entering the body of the church.

**NAZARENES**, a term of reproach applied to the early Christians by the Jews, by whom they were sometimes styled the sect of the *Nazarenes*, as we find in Acts xxiv. 5. A particular sect, however, arose in the second century, which Jerome and Epiphanius mention as called by this name, and who taught that the Jewish law, and especially circumcision, was obligatory on Jewish Christians, and

moreover, they believed Jesus to be the son of the Virgin Mary, but a mere man. The Jews, we are told by early Christian writers, were wont to curse and anathematize this sect of Nazarenes, three times a-day, morning, noon, and night, using this imprecation in their prayers in the synagogue, "Send thy curse, O God, upon the Nazarenes." Jerome mentions a Hebrew gospel which he had received from the Nazarenes near the close of the fourth century. They then dwelt at Bercea in Syria. Their views of Christ, as exhibited in the gospel which bears their name, are thus detailed by Neander: "He is described by them as the one towards whom the progressive movement of the theocracy tended from the beginning; as the end and aim of all the earlier divine revelations. In him, the Holy Spirit, from whom, down to this time, only isolated revelations and excitations had proceeded, first found an abiding place of rest, a permanent abode. Inasmuch as the Holy Spirit was the productive principle of his entire nature, and it was first from him that the efficiency of the Spirit, in shaping the entire life of humanity, and forming other organs of action, could proceed, he is called the first-born of the Holy Spirit;—as the Holy Spirit is also denominated his mother. Where this gospel describes how the whole fountain of the Holy Spirit descended on Christ at his baptism and abode permanently with him, the following words of salutation are ascribed to the former: 'My Son, in all the prophets I expected thee, that thou shouldst come, and I might find in thee a place of rest; for thou art my resting place, thou art my first-born Son, who reignest for ever.'" The *Nazarenes* are often confounded with the *Ebionites*, with whom to a certain extent they agreed in opinion.

**NAZARITE**, one consecrated to God under the Jewish law by a peculiar vow, which is fully explained in Num. vi. 13—21. Samson was dedicated to the Lord even before his birth under the vow of a Nazarite. The same also was done in the case of Samuel, whose mother Hannah, we are informed in 1st Samuel i. 11, "vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." Michaelis alleges that Nazaritism was not instituted by Moses, but was of more ancient, probably of Egyptian origin. The vow of the Nazarite was the only rite of an ascetic character in use among the Israelites. It was called the Great Vow, and those who observed it were accounted of equal sanctity with the high-priest. The vow was either for life, or only for a short time, which the Jews say was at least thirty days. From Acts xxii. 26, however, it appears that the duration of the vow might last no longer than a week. Women, if they wished, might become Nazarites as well as

men, provided they were at their own disposal, and not under the authority of parents or husbands who might cancel their vow. One part of the obligations under which a Nazarite came, was to abstain altogether from wine, and other intoxicating liquors, that he might be the better fitted to study the law, and devote himself to religious exercises. He was also bound to let his hair grow until the time of his vow was ended. That he might be always ready to engage in divine service, he was prohibited from touching a dead body, or even accompanying a funeral procession, lest he should contract ceremonial defilement. During his separation, a *Nazarite* was usually dressed in a garment of hair, called by the Hebrews *Aldereth*. At the expiry of his vow the Nazarite was obliged to offer a lamb of the first year without blemish for a burnt-offering: a ewe lamb of the first year without blemish for a sin-offering, and a ram without blemish for a peace-offering. He was now allowed to shave his head, and was obliged to carry his hair into the room of the Nazarites, which, in the second temple, was situated in the north-east corner of the court of the women, and there to commit it to the flames. This was done as a token that he had performed his vow.

NDA, a secret association among the people of Southern Guinea in West Africa. It is confined to the adult male population, and is thus described by Mr. Wilson, who, from his long residence in the country, acquired an intimate acquaintance with its peculiar customs. Speaking of this association, he says, "It is headed by a spirit of this name, who dwells in the woods, and appears only when summoned by some unusual event, at the death of a person connected with the order—at the birth of twins, or at the inauguration of some one into office. His voice is never heard except at night, and after the people have retired to rest. He enters the village from the woodside, and is so bundled up in dried plantain leaves that no one would suspect him of belonging to the human species. He is always accompanied by a train of young men, and the party dance to a peculiar and somewhat plaintive air on a flute-like instrument as they parade the streets. As soon as it is known that he has entered the village, the women and children hurry away to their rooms to hide themselves. If they should have the misfortune to see Ndâ, or should be discovered peeping at him through the cracks of the houses, they would be thrashed almost to death. Perhaps no woman has ever had the temerity to cast eyes upon this mysterious being. Ndâ frequently stops in front of the dwelling of a man who is known to have rum in his possession, and exacts a bottle, in default of which his property would be injured. The leading men of the village show the utmost deference to his authority, and no doubt for the purpose of making a stronger impression upon the minds of the women and children. If a distinguished person dies, Ndâ affects great rage, and comes the following night with

a large posse of men to seize the property of the villagers without discrimination. He is sure to lay hands on as many sheep and goats as are necessary to make a grand feast, and no man has any right to complain. Many take the precaution to lock up their sheep and other live stock in their dwelling-houses the night before, and in this way alone can they escape the ravages of this monster of the woods, who is sure to commit depredations somewhat in proportion to the importance and rank of the man who has died. The institution of Ndâ, like that of Mwetyi, is intended to keep the women, children, and slaves in subjection. I once heard a man who belonged to the order acknowledge that there was no such spirit; 'but how,' said he, 'shall we govern our women and our slaves if we do away with the impression that there is such a being?'"

NDENGEI, the highest deity worshipped by the inhabitants of the Feejee Islands. They believe that this god manifests himself in a variety of forms from age to age, but he is actually worshipped in the form of a huge serpent. The word *Ndengei* is supposed by some to be a corruption of the first part of the name *Tanga-roa*, or great Tanga, the chief divinity of Polynesia; but whether this idea be well founded or not, great veneration is entertained for *Ndengei*, as they believe that to this deity the spirit goes immediately after death, either to be purified or to receive sentence. All spirits, however, are not permitted to reach the judgment-seat of *Ndengei*, for the road is obstructed by an enormous giant, wielding a large axe, with which he attacks all who pass him, and those who are wounded dare not present themselves to *Ndengei*, and are obliged to wander about in the mountains. "At Rewa," says Captain Wilkes of the American Exploring Expedition, "it is believed that the spirits first repair to the residence of Ndengei, who allots some of them to the devils for food, and sends the rest away to Mukalon, a small island off Rewa, where they remain until an appointed day, after which they are all doomed to annihilation. The judgments thus passed by *Ndengei* seem to be ascribed rather to his caprice than to any desert of the departed soul."

NEBO, a god of the ancient Babylonians, mentioned in Isa. xlvi. 1, in connexion with *Bel* or *Baal*, with which deity Calmet supposes it to have been identical. This god was worshipped also by the Moabites. It presided over the planet Mercury. The estimation in which Nebo was held is evident from the circumstance, that it forms a part of the names of various princes, as Nebuchadnezzar, Nabouassar, Nabopolassar, and others.

NECESSARIANS, or NECESSITARIANS, a name applied to those who believe in the doctrine of necessity, whether natural or moral, philosophical or theological. This profound subject has engaged the attention, and exercised the ingenuity of many thoughtful men in every age. The question may be considered either in a wider sense, including all ob-

jects, whether material, mental, or moral; or it may be viewed in a more restricted sense, as applied to mere human agency. In either case it is necessary to bear in mind the important distinction which exists between natural and moral necessity. The former may be defined as that necessity which is of mere nature, without anything of choice; the latter as that necessity which is connected with the exercise of choice, and, therefore, arises from strictly moral causes. Matter being, in its very nature, inert, passive, and unconscious, the assertion of necessity, as applied to material objects alone, is tantamount to the assertion of the eternity of matter, and that too not only in its substance or essence, but in all its forms. If material things cannot but be what they are, then they must have been such from all eternity. Such is accordingly the doctrine of the NATURALISTS or RATIONALISTS (which see). Such was the theory of the Epicureans and the *Materialists* of ancient times, and such is still the opinion of the *Positivists* in our own day.

The term *Necessitarians*, however, is generally used to denote those who maintain the doctrine of moral necessity as bearing upon human will and human agency. This, it is obvious, may be as absolute as natural necessity. "That is," to use the words of President Edwards, "the effect may be as perfectly connected with its moral cause, as a natural necessary effect is with its natural cause. Whether the will in every case is necessarily determined by the strongest motive, or whether the will ever makes any resistance to such a motive, or can ever oppose the strongest present inclination, or not. if that matter should be controverted, yet I suppose none will deny, but that, in some cases, a previous bias and inclination, or the motive presented, may be so powerful, that the act of the will may be certainly and indissolubly connected therewith. When motives or previous bias are very strong, all will allow that there is some difficulty in going against them. And if they were yet stronger, the difficulty would be still greater. And therefore, if more were still added to their strength, to a certain degree, it would make the difficulty so great, that it would be wholly impossible to surmount it; for this plain reason, because whatever power men may be supposed to have to surmount difficulties, yet that power is not infinite; and so goes not beyond certain limits. If a man can surmount ten degrees of difficulty of this kind with twenty degrees of strength, because the degrees of strength are beyond the degrees of difficulty; yet if the difficulty be increased to thirty, or an hundred, or a thousand degrees, and his strength not also increased, his strength will be wholly insufficient to surmount the difficulty. As, therefore, it must be allowed, that there may be such a thing as a sure and perfect connexion between moral causes and effects; so this only is what I call by the name of moral necessity."

Dr. Priestley, in perfect consistency with his ma-

terialistic views which resolved mind into a mere property of matter, was a keen supporter of the doctrine of necessity, not, however, of moral, but philosophical, or rather mechanical necessity. He held that in the same state of mind, and in the same view of things, man would make always the same choice, since motives act upon the mind as weights do upon the scale, by a mechanical necessity. Were this the true state of matters in regard to human agency, man would be nothing more than a mere passive machine, and responsibility for his actions would, of course, be excluded. But with the exception of writers of the materialist school, Necessitarians uniformly regard motives as governing the will not by a mechanical but a moral influence, the two modes of influence being essentially distinct from each other, and not as Priestley and others allege, capable of being blended into one.

Leibnitz, the eminent German philosopher of the 17th century, was a keen advocate for the doctrine of necessity, founding it on his system of *Optimism*. The perfection of the universe was with him a fundamental principle, and this perfection required the best order of combination, which was accomplished by the evolutions of each monad being adapted to the evolutions of all the others. To fulfil the Divine decrees in the attainment of the greatest possible perfection, Leibnitz considered the doctrine of necessity to be essential in a twofold aspect; mechanical necessity in the motions of material and inanimate objects, but moral and spiritual necessity in the voluntary determinations of intelligent beings. All events that happen, whether for good or evil, form part of the Divine plan predetermined from all eternity, and, therefore, necessarily must come to pass. Things could not possibly on this scheme be different from what they are. They are under the power of a mechanical necessity in the case of material things, and a moral necessity in the case of human beings, which bring them into harmony with the entire plan of the universe.

The most strenuous and powerful supporter of the doctrine of necessity, however, is President Edwards, in his very able treatise on the Freedom of the Will, in which he contends strongly for moral necessity, or, in other words, that the will is, in every case, necessarily determined by the strongest motives. He argues most conclusively against the Arminian notion of liberty, as implying a self-determining power in the will, and defines liberty or free-will to be the power which any one possesses of doing what he pleases. This freedom of the will Mr. Edwards shows with the most convincing clearness to be completely consistent with moral necessity; arguing the matter in various ways. Thus he proves that every effect has a necessary connexion with its cause, or with that which is the true ground and reason of its existence; that every act of will has a necessary connexion with the dictates of the understanding; that every act of will is excited by a motive, which is, therefore, the

cause of the act of the will; and finally, that God's certain foreknowledge of the volitions of moral agents is utterly inconsistent with such a contingency of those volitions as excludes all necessity.

But it has often been maintained in opposition to the doctrine of necessity, that if the whole series of events, material, mental, and moral, be necessary, then human liberty is impossible. The reply which Dr. Dick gives to this objection, in his 'Lectures on Theology,' though brief, is conclusive: "Those actions," says he, "are free which are the effect of volition. In whatever manner the state of mind which gave rise to the volition has been produced, the liberty of the agent is neither greater nor less. It is his will alone which is to be considered, and not the means by which it has been determined. If God fore-ordained certain actions, and placed men in such circumstances that the actions would certainly take place agreeably to the laws of the mind, men are nevertheless moral agents, because they act voluntarily, and are responsible for the actions which consent has made their own. Liberty does not consist in the power of acting or not acting, but in acting from choice. The choice is determined by something in the mind itself, or by something external influencing the mind; but, whatever is the cause, the choice makes the action free, and the agent accountable." Thus the freedom of the will may be reconciled with absolute decrees involving irresistible necessity. And if the will be free, moral responsibility becomes quite possible.

Lord Kames, in his *Essays on the Principles of Morality*, declares himself a Necessitarian, but on grounds altogether different from those on which President Edwards rests his scheme. There is nothing in the whole universe, his Lordship argues, which can properly be called contingent; but every motion in the material, and every determination and action in the moral world, are directed by immutable laws, so that while those laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. In this condition man, though goaded on by stern necessity which by no effort on his part he can possibly overcome, is provided, according to the hypothesis of Lord Kames, with a delusive sense of liberty which fits him for discharging his duties in this world with greater efficiency than if he had the full consciousness of being the victim of an insuperable necessity which exempted him alike from either praise or blame, reward or punishment. In vindication of this deception alleged to be practised on man by his Creator, his lordship refers to various illusions to which the senses of man are liable. His eyes, for example are neither microscopic on the one hand, nor telescopic on the other, but limited in power of vision to a certain narrow range. The objects, accordingly, on which he looks assume a very different aspect from that in which they appear to creatures whose eyes are differently constructed.

Such an argument, however, as applied to the freedom of the will, is altogether irrelevant and without force. It is unnecessary even to suppose such a deception, seeing no such necessity exists as is inconsistent with perfect freedom of will. Both necessity and freedom exist, and both exist in harmony. But the bond which connects the two together is hid from human vision, and belongs to the region of humble faith.

**NECOUSIA**, offerings among the ancient Greeks and Romans on the anniversary of the day of the death of a relative. According to some, the *Necousia* were the same with the *GENESIA* (which see).

**NECRODEIPNON** (Gr. *nekros*, dead, and *deipnon*, a supper), a feast among the ancient heathens, commonly held after a funeral. It took place at the house of the nearest relative of the deceased, and was usually attended by the whole friends and relations, it being regarded as a sacred duty to be present on the mournful occasion.

**NECROMANCER** (Gr. *nekros*, and *mantia*, divination), one who consults the dead, imagining them to have the power of revealing secrets and foretelling future events. From a very remote antiquity such persons existed. Thus we find them mentioned in Deut. xviii. 11. and an instance is set before us in the witch of Endor, who pretended to possess the power of summoning the dead to return to earth. Maimonides describes a necromancer as one who, having afflicted himself with fasting, goes to the burying-place and there lies down and falls asleep, and then the dead appear to him and give him the information he requires. In the early Christian church the severest ecclesiastical censures were inflicted upon all who practised necromancy or similar arts of divination.

**NECROMANCY**, the art of evoking the dead, and questioning them as to the secrets of the future. In ancient Greece, Orpheus was believed to have been the inventor of this magical art. Thessaly was regarded as the chief residence of all who excelled in divination. Ulysses in the *Odyssey* of Homer evokes the manes of the dead. One of the most famous of the oracles of antiquity was that of Trophonius, in which the dead were believed to answer from the bowels of the earth. The Scandinavians ascribed the origin of *necromancy* to Odin. In several heathen nations, but particularly among the negro tribes in Western Africa, the art of consulting the spirits of the dead is constantly practised. Native priests pretend to hold converse with them, and act as a medium of intercourse between the living and the dead. In the United States of North America, even in this enlightened age, a class of people has arisen, usually called *Spiritualists*, who pretend by table-turning, spirit-rapping, and different kinds of incantation, to put themselves in relation with the tenants of the world of spirits, and to converse with them freely on all subjects which concern the past, the present, or the future.

**NECROTIIAPTÆ** (Gr. *neeros*, dead, and *thapto*, to bury), a name given by the ancient Greeks to undertakers at funerals. Among the Romans they were called *Libitinarii*, from the goddess *LIBITINA* (which see).

**NECTAR**, the drink of the immortal gods, according to the early Greek poets, which was served round to them by the hands of *Hyle* or *Ganymede*. It is confounded by some of the ancient writers with *ambrosia*, the food of the gods.

**NEDUSIA**, a surname of *Athena*, derived from the river Nedon, on the banks of which she was worshipped.

**NEFASTI** (*DIES*), unlawful days among the ancient Romans. Neither courts of justice nor assemblies of the people could be held on these days; and afterwards they were dedicated chiefly to the worship of the gods. Numa Pompilius is said to have been the originator of the *dies nefasti*.

**NEGES**. See **CANUSIS**.

**NEGOMBO**, a priest and prophet among the inhabitants of Congo in West Africa. He pretends to foretell future events, and to heal all kinds of disease.

**NEGORES**, a religious sect in Japan, which derives its origin from Cambodoxi, a disciple of *Xaca*. This sect consists of three classes. The first, which is less numerous than the others, devote themselves to the worship of the gods, and the performance of religious ceremonies; the second employ themselves in military affairs, and the third in the preparation of weapons of war. The Negores, as a body, are so numerous and influential, that the Emperor finds it necessary to secure their favour. They are scrupulously careful about the life of inferior animals, but their quarrels with one another often end in bloodshed.

**NEGOSCI**, the title of a priest among the natives of Congo. He must have eleven wives, and as is usual among African tribes, he acts the part of a magician. When any native meditates revenge upon an enemy, he applies to a Negosci, who cuts off some locks of his hair, and binding them together throws them into the fire, uttering all the while various imprecations upon the enemy and all that belongs to him.

**NEHALENNIA**, a Pagan goddess, the origin of whose name it is difficult to trace. An image of this female deity was first discovered in 1646 in Zealand, among some ruins which had long been covered by the sea. Montfaucon in his *Antiquities* gives seven pictures of the goddess. She is represented carrying a basket of fruit, and with a dog at her side.

**NEHUSHTAN**, a name given by Hezekiah to the brazen serpent which Moses had set up in the wilderness, and which had ever since that time been carefully preserved by the Israelites. The good king finding that his people had actually converted the serpent into an idol, and were burning incense before

it, resolved to put an end to this form of idolatry. We are told accordingly in 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." It is difficult to ascertain when this brazen serpent began to be worshipped. Rabbi Kimchi supposes that the people had burnt incense to it from the time when the kings of Israel corrupted themselves; and that this species of idolatry escaped the notice of Asa and Jehoshaphat when they reformed the church. For a long period, in all probability, the serpent of brass had been piously preserved like the pot of manna, or Aaron's rod, as a memorial of God's miraculous goodness to his people. In process of time, however, the serpent was worshipped as a god. Hezekiah in his indignation called it Nehushtan, which Bishop Patrick interprets to mean "foul-fiend, the old Dragon or Satan," and he broke it in pieces; that is, as the Talmudists explain it, he ground it to powder, and scattered it in the air, that no relic of it might remain to be worshipped by a superstitious people. See **SERPENT-WORSHIP**.

**NEITH**, the goddess of wisdom among the ancient Egyptians, identified with *Athena* of the Greeks. She was chiefly worshipped in the Delta, where a city was built bearing her name.

**NEMEAN GAMES**, one of the four great festivals of ancient Greece, deriving its name from Nemea, where it was celebrated, as Pindar tells us in honour of *Zeus*. The games consisted of horse-racing, chariot-racing, running, wrestling, boxing, throwing the spear, shooting with the bow, and other warlike exercises. The victors were crowned with a chaplet of olive, and afterwards of green parsley. The Nemean games were regularly celebrated twice in the course of every Olympiad. They appear to have been discontinued soon after the reign of the Roman Emperor Hadrian. See **GAMES**.

**NEMEIUS**, a surname of *Zeus*, under which he was worshipped at Nemea, where games were celebrated in his honour. See preceding article.

**NEMESIACI**, the officers of the goddess *Nemesis*, who presided over good fortune, and was the dispenser of fate. See next article.

**NEMESIS**, the goddess among the ancient Greeks who was believed to regulate human affairs, dispensing at pleasure happiness or unhappiness, the goods or the ills of life. She was looked upon also as an avenging deity, who punished the proud. There is a tradition that *Zeus* begot by *Nemesis* an egg, which *Leda* found, and from which *Helena* and the *Dioscuri* sprung. Rougemont, in his 'Le Peuple Primitif,' regards *Nemesis* as a goddess, symbolizing the separation of the elements in the act of creation. She was represented at Smyrna with wings, and *Hesiod* calls her the daughter of *Night*, or of the darkness which enveloped the waters of chaos.



NEOCORI, officers attached to the Pagan temples in ancient Greece, whose office it was to sweep the temple, and perform other menial offices connected with it. In course of time these duties were intrusted to slaves, and the *Neocori* came to occupy a higher position, superintending the temples, guarding the treasures, and regulating the sacred rites. In some towns there was a regular college of *Neocori*; and the office having considerable honour attached to it, was sought by persons even of high rank. In the time of the Emperors, nations and cities eagerly sought the title *Neocori*, and counted it a special privilege to have the charge of a temple. Thus in the Acts of the Apostles, we learn, that the city of Ephesus was *Neocora* of the great goddess Diana.

NEOMENIA. See NEW MOON.

NEONOMIANS (Gr. *neos*, new, and *nomos*, law), a word used to describe those who believe the gospel to be a new law, which no longer exacts a perfect, uniform, universal obedience, but accepts of faith and a sincere though imperfect obedience, as the passport to eternal life. This doctrine has been a favourite hypothesis with Arminian writers from the time of the Synod of Dort in 1618, when it was fully canvassed and explicitly condemned. Towards the end of the seventeenth century, a controversy arose among the English Dissenters on this subject, the BAXTERIANS (which see), being branded as *Neonomians*. It must be borne in mind, however, that Mr. Baxter, followed by Dr. Daniel Williams, was called upon to contend against the *Crispites*, who were avowed *Antinomians*, and it is not wonderful that in his anxiety to uphold the claims of the law of God as eternally binding upon all his creatures, this ardent controversialist should have expressed himself in language which laid him open to the charge of taking a legal view of the gospel. The HOPKINSIANS (which see) in America have also exposed their teaching to the same objection. Not only do they fearlessly set forth the extent, spirituality, and unflinching demands of the law; they think it necessary also to urge upon sinners the *legal dispensation*, if we may so speak, of the gospel. Now that such a view of the gospel is in one sense consistent with truth, we readily admit. The law, no doubt, extends its wide and all-comprehensive requirements over the whole range of human duty, and is denounced with unmitigated and unmitigable severity its awful threatenings against all ungodliness and unrighteousness of men. Viewing man, therefore, as simply *under the law*, without any reference, in the mean time, to his having either kept or broken the law, it is the bounden duty of every human being instantly to "repent and believe the gospel." In this sense "God commandeth *all men everywhere* to repent." They are subject to that immutable and everlasting law which binds in holy and harmonious subjection the whole intelligent creation to its God; and it is at his peril if any one shall neglect to perform, in all its purity, and in all its perfection, this

or any other branch of moral duty. The commands to believe, to repent, and to obey, are equally obligatory upon every man as a subject of God's moral government. The law of God was originally formed with the express design of being applicable to man, not in one situation merely, but in all the possible circumstances in which he might be placed. And hence it is, that in this abstract view of the subject, man being considered as simply under the law, the divine statutes extend their claims of obedience even to the faith and repentance of the gospel. So that there is in fact a *legal dispensation* of the gospel; for if Christ hath been therein set forth, and even if in the Mosaic law he was, however obscurely, exhibited as the sole ground of justification, we are bound by the commands of that moral or natural law, which is immutable and eternal in its obligations, to accept of the blessings held out to us in the gospel. And indeed it is expressly declared in Sacred Scripture, that "he who believeth shall be saved; and he that believeth not is condemned *already*." He is condemned by the terms of that very law to which, in rejecting the gospel, he professes to adhere; he is condemned, because, instead of yielding obedience to the express injunction of the law, "Thou shalt love the Lord thy God with all thy heart," he dares to disbelieve "the record which God hath given of his Son."

We may remark, however, still further, in illustration of the *evangelical law*, that it is binding upon the *saint* equally with the *sinner*. If the moral law, which it must be observed has not been and never can be abrogated, takes cognizance of every man's acceptance or non-acceptance of the gospel, it is evident that the same law must take cognizance also of the Christian's actings, whether of faith, repentance, or true obedience, posterior as well as anterior to the period of his reception of "the truth as it is in Jesus." It demands with equal firmness that he shall exercise faith and repentance, and that he shall exercise them sincerely, habitually, and without imperfection. And accordingly every believer knows that if his salvation depended upon his performance of these or any other duties in a legal sense, he must be certainly and irremediably lost. And yet it is indubitably true that the same law which declares "Thou shalt not steal," commands us, under still severer penalties, to "repent and believe the gospel;" to "live by the faith of the Son of God," and to "adorn the doctrine of our Saviour by a conversation becoming the gospel."

All this we readily admit is abstractly true, in reference to man viewed simply as a moral agent, placed "*under the law*;" but this is scarcely the attitude which the gospel assumes in addressing man as a fallen being, a *breaker of the law*. It regards him as ruined, and, in so far as the law is concerned, irretrievably ruined. And as the most melancholy proof of his undone condition is his utter insensibility to his true character in the sight of God, the

first step towards his recovery must obviously be to arouse him from this state of moral torpor and death. The mode of accomplishing this in an humble dependence upon the blessing of the Spirit, we allege to be, in the first instance, a faithful and energetic proclamation of the *original law*, in all its spirituality of extent and inflexibility of demand; and chiefly with the view of convincing the careless sinner that by the law of God he is a guilty, condemned, helpless criminal; that in his present condition, wherever he goes, and in whatever circumstances he is placed, he is under the curse, and every moment liable to undergo the wrath, of the Almighty. And accordingly in thus making a legitimate, a sanctioned use of the law, we have reason to expect that the sinner will be compelled anxiously and eagerly to exclaim "what shall I do to be saved?"

But the species of *Neonomianism* to which we have now been adverting, is very different from that which is held by many Arminian divines, both in Britain and on the Continent. According to their view of the matter, the *new law* of the gospel is substituted for the *old law* of the ancient economy, which is abrogated and annulled. Christ by his vicarious sufferings hath purchased, they allege, the relaxation of God's law, and the consequent acceptance of an imperfect, if only sincere obedience. But inflexible justice, which is a necessary part of moral perfection, forbids any such demonstration of leniency on the part of Jehovah. Justice unflinchingly demands a fulfilment of all the obligations under which as creatures we have come, and even were it possible for the mercy of God to incline towards a depression of the standard of morality, holiness and righteousness and truth must alike oppose it. If the law of God be relaxed, where is the security of the Divine government, where the immutableness of the Divine character? But it were altogether inconsistent with the purity of the Almighty to connive at imperfection in any of his creatures. Neither can faith under the gospel be accepted as equivalent to perfect obedience under the law. And in proof of this, we remark, that faith is either perfect, or it is imperfect. Now it cannot be perfect, seeing it is the act of a sinful creature; and if it be imperfect, God can neither regard it as perfect, nor ground any act of judicial acquittal on the performance of an act which is admitted to be imperfect. Hence the necessity of the righteousness of Christ, since by the deeds of no law, whether new or old, can a man be justified before God, but we are justified freely by God's grace, through the imputed righteousness of the Lord Jesus.

NEOPHYTES (Gr. *neos*, new, and *phronai*, to be born), new-born or regenerated, a term sometimes applied in ancient times to those who were newly baptized, or to new converts to Christianity. It has also been often used to denote those who had recently joined a religious order.

NEPAUL (RELIGION OF). See BUDDHISTS.

NEPENTHE, a magic potion mentioned both by Greek and Roman poets, which was supposed to make persons forget their sorrows and misfortunes. It was the juice or infusion of a plant now unknown. Homer says that it grew in Egypt.

NEPHALIA (Gr. *nephalios*, sober), festivals and sacrifices of the ancient Greeks, but more especially of the Athenians, which received their name from the circumstance that no wine was offered, but only milk, mead, and other simple liquors. The vine, the figtree, and the mulberry were prohibited from being used in the *Nephalia*, because they were looked upon as symbols of drunkenness.

NEPHILIM, demons of gigantic stature in the mythology of ancient Egypt, which attended on *Typhon*, the god of evil. The *Nephilim* or giants mentioned in Gen. vi. 4, and Num. xiii. 33, have been sometimes regarded as men noted for deeds of violence and oppression, rather than remarkable for height of stature.

NEPHTHYS, the sister and the wife of *Typhon*, the evil god of the ancient Egyptians. To *Osiris* she bore *Anubis*, who is represented with the head of a dog. *Nephtys* belongs to the third order of the deities, as classified by Sir J. G. Wilkinson in his *Materia Hieroglyphica*.

NEPINDI, a priest among the natives of Congo in Western Africa, who styles himself the master of the elements, and pretends to control the thunder, lightning, storms, and tempests. To display his power in this respect he raises large heaps of earth, out of which, after he has performed various sacrifices and magical incantations, creeps a little animal, which raises itself slowly, and at length takes its flight towards heaven. Then thick clouds darken the skies, and thunder, lightning, and rain immediately come on.

NEPTUNALIA, a festival anciently celebrated at Rome in honour of NEPTUNE (which see), on the 23d of July. Little information can be got as to the manner in which this festival was kept, but it would appear that huts were wont to be erected with the branches and foliage of trees, where the people probably feasted and amused themselves in various ways.

NEPTUNE, the chief god of the sea among the ancient Romans. A temple was erected to this deity in the Campus Martius, and before a naval expedition was undertaken, it was customary for the commander of the fleet to offer a sacrifice to Neptune, which he threw into the sea. The *Neptune* of the Romans is identical with the *Poseidon* of the Greeks.

NEQUITI, a secret association among the natives of Congo, who celebrate their mysteries in dark and sequestered places, where none but the initiated are allowed to enter.

NEREIDS, nymphs of the sea among the ancient Greeks. They were fifty in number, and daughters of *Nereus*, the old man of the sea. They are generally represented as having been very beautiful, and

particularly favourable to sailors. They were worshipped in several parts of Greece, but more especially in seaport towns.

**NEREUS**, a marine god among the ancient Greeks, who was believed to dwell at the bottom of the sea with his lovely daughters, the *Nereids*. He ruled principally over the Ægean sea, and was believed occasionally to appear to men in different shapes, predicting what should befall them in future. Nereus yielded his place, and gave his daughter *Amphitrite* to *Poseidon*.

**NERGAL**, an idol of the Cutheans, mentioned in 2 Kings xvii. 30. The Rabbinists allege that this deity was in the form of a cock; but this has been supposed to be a calumny, arising from their hatred against the Samaritans, who were descended from the Cutheans sent by Shalmaneser to occupy the place of those belonging to the kingdom of Israel who had been carried into Assyria.

**NERIO**, the spouse of *Mars*, who was the god of war among the ancient Romans. Little or nothing is known concerning her.

**NESSA**, an intercalary month introduced by the ancient Arabians, to bring the lunar, every third year, into conformity with the solar year. The use of this month was forbidden by Mohammed in the Koran.

**NESSUS**, the god of a river in Thrace, which bore the same name.

**NESTORIANS**, a sect which arose in the fifth century, deriving its name from Nestorius, a Syrian monk, remarkable for the austerity of his habits, and his eloquence as a preacher. According to the historian Socrates, who has written his life, he was born at Germanicia in the northern parts of Syria. After an education somewhat imperfect, he was ordained presbyter at Antioch, where, by the popularity of his pulpit gifts, he attracted large and attentive audiences. He became quite a favourite with the people, and great was the satisfaction felt throughout the Christian community in the East, when, in A. D. 428, he was consecrated patriarch of Constantinople. No sooner was he promoted to this elevated and responsible position than he began to display an intemperate zeal, which partook more of the bigotry of the monk than the gentle tolerant spirit which was becoming his character and position as a minister of Christ. His first efforts were directed towards the extirpation of heretics, including *Arians* and *Noratians*, *Quartodecimans* and *Macedonians*, who, at that time, abounded in the capital of the East and its subordinate dioceses. Accordingly, in his inaugural discourse, addressing the Emperor Theodosius the Younger, he gave utterance to these violent expressions: "Give me a country purged of all heretics, and in exchange for it, I will give you heaven. Help me to subdue the heretics, and I will help you to conquer the Persians." Nor did his fury against heretics find vent only in words; he proceeded to deeds of persecution, which, by excit-

ing tumults among the people, led to the effusion of blood.

While thus busily engaged in persecuting others Nestorius raised up, even among the orthodox party in the church, a numerous host of enemies, who were not long in accusing him also of heresy. Having been trained in the strict Antiochian doctrine as to the clear distinction between the divine and human natures of Christ, he and his friend Anastasius, whom he had brought with him from Antioch, could not fail to disapprove of some expressions then current in the church, which evidently proceeded upon confused notions in respect to the two natures of Christ. One expression, in particular, the title *Theotokos*, or Mother of God, applied to the Virgin Mary, more especially taken in connexion with the excessive veneration of the Virgin, which had begun to prevail, called forth the strongest reprobation on the part of Nestorius. Along with Anastasius, he took occasion, in his public discourses, to state, in the most emphatic manner, his objections to the term *Theotokos*, and dwelt much upon the doctrine of the union of the two natures of Christ, as laid down by Theodore of Mopsnestia. A controversy now ensued, in which the enemies of Nestorius, not comprehending the danger which he saw to be involved in the use of the word *Theotokos*, charged him most unjustly with holding the *Pholinian* and *Samosatanian* views, which asserted that Jesus was born of Mary as a mere man; or, in other words, they accused him of denying the Divinity of Christ. The question was now keenly agitated, both among the clergy and laity, whether Mary was entitled to be called the Mother of God. In this dispute Nestorius took an active part, adhering firmly to the doctrine of the school of Antioch. He was opposed in public even by some of his own clergy, and, accordingly, enraged at the contempt shown to his authority as patriarch, he hesitated not to issue orders that the most refractory should be seized, and forthwith beaten and imprisoned. One of these, Proclus by name, who had at a former period applied in vain for the patriarchate of Constantinople, rendered himself peculiarly conspicuous by the bitter hostility which he evinced to the opinions of Nestorius. This man having, on one occasion, been called to preach in the presence of his patriarch, took occasion, in the course of his sermon, to extol the Virgin Mary as the Mother of God, and charged all who refused to acknowledge her as such, with being believers in a deified man. The sermon was received with loud applause, and Nestorius found it necessary to defend his own doctrine against the misrepresentations of the preacher.

Veneration for Mary had at this time begun to prevail extensively in the church, and in these circumstances, as might have been expected, the tide of public opinion ran strongly against Nestorius, who, to disarm hostility without compromising principle, employed the term as applied to Mary,

Mother of Christ, inasmuch as the name Christ belonged to the whole person, uniting the divine and human natures. The adoption of this middle course, however, failed to conciliate the enthusiastic admirers of the Virgin, who were fast rushing towards open and avowed *Mariolatry*. At Constantinople matters were now assuming a very critical aspect, and a schism of the church seemed to be not far distant. A considerable party, indeed, both of the clergy and monks, refused to recognize Nestorius as their ecclesiastical superior, and even renounced all church fellowship with him. The patriarch, accordingly, convened a synod at Constantinople, which deposed some of the most violent of the clergy as favourers of *Manichean* doctrines, by denying the reality of Christ's humanity.

In a short time the Nestorian controversy, which had raged so violently in the church and patriarchate of Constantinople, extended far beyond these narrow limits. Cyril, bishop of Alexandria, who had previously exhibited a violent persecuting spirit against Pagans, Jews, and heretics, took an active share in the dispute, contending at first gently, but latterly with the utmost vehemence, against the opinions which Nestorius held, representing them as at variance with the very essence of Christianity. To aid him in assailing the patriarch the more effectually, he prevailed upon Pope Celestine I. to join him in the attack. Soon after the commencement of the controversy at Constantinople, Cyril published two letters addressed to the Egyptian monks, in which he assailed the opinions of Nestorius, without, however, alluding to, or once mentioning his name. The appearance of these writings excited no slight sensation in the East, and gave great offence to Nestorius, against whom they were so plainly levelled. An epistolary altercation now took place between the two patriarchs, which continued for some time with considerable bitterness on both sides. At length, to rouse the Pope against Nestorius, Cyril caused the sermons of that patriarch to be translated and sent to Rome, and at the same time urged his holiness to take summary measures for the vindication of pure doctrine. Celestine, accordingly, summoned a synod to meet at Rome, and with their sanction decided that the clergy excommunicated by Nestorius should be restored to the fellowship of the church; and further, that if within ten days after receiving the sentence pronounced at Rome, Nestorius should not give a written recantation of his errors, he should be forthwith deposed from his office as patriarch, and expelled from the communion of the church. Cyril, glad of the opportunity of humbling his rival, took upon him to execute the sentence of the Roman synod. Summoning, accordingly, a synod of Egyptian bishops at Alexandria, he despatched a letter, A. D. 430, in the name of that synod, to Nestorius, in which, conformably to the sentence pronounced at Rome, he called upon him to recant, and concluded with twelve anathemas against his presumed errors, thus

formally setting forward the Egyptian creed in opposition to the Antiochian system, as expressed by Theodore of Mopsuestia.

The controversy now completely altered its aspect, being converted from a personal into a doctrinal dispute. By orders of John, patriarch of Antioch, a refutation of the Egyptian anathemas was published by Theodoret, bishop of Cyrus, a town on the Euphrates; and this refutation, which was written with great severity, called forth an equally violent reply from the pen of Cyril. Nestorius on his part treated the deputies sent from Celestine and Cyril with the utmost contempt, and answered the anathemas of Cyril by sending twelve other anathemas. It was now thought to be absolutely necessary to summon a general council, and, therefore, the Emperor Theodosius II. issued a proclamation to all the metropolitans of his empire to meet in council at Ephesus, about Pentecost in the following year. Cyril and Nestorius arrived at Ephesus at the appointed time, the former authorized temporarily to represent Pope Celestine, and accompanied by a great number of Egyptian bishops ready to act as his devoted tools. The bishop of the city in which the council was assembled, was the friend of Cyril, and such was the extent of influence arrayed against Nestorius, that he found it necessary to solicit from the imperial commissioner, a guard, who surrounded the house in which he resided. A number of the Syrian bishops were prevented from reaching Ephesus in time for the opening of the council, and having waited sixteen days beyond the day appointed by the emperor, Cyril insisted on commencing proceedings, and accordingly, on the 22d June 431, he opened the synod with 200 bishops. Nestorius refused to attend until all the bishops should be assembled, and having been formally invited three several times to appear and answer to the various charges, oral and written, laid against him, his refusal to obey the summons of the synod was construed as an admission, on his own part, of his guilt, and the synod, after many tears as they declared, constrained by the laws of the church, and by the letter of the Roman bishop, Celestine, pronounced sentence in the following terms: "Our Lord Jesus Christ, by Nestorius blasphemed, has ordained by this most holy synod, that the Nestorius above-named should be excluded from the episcopal dignity, and from the whole college of priests." This sentence was no sooner passed, than by orders of Cyril it was publicly proclaimed by heralds through the whole city. It was also formally announced to the emperor.

Meanwhile, John, bishop of Antioch, with about thirty Syrian bishops, arrived at Ephesus a few days after the council headed by Cyril had met and deposed Nestorius, and on learning what had been done, they declared the proceedings of that council null and void, and proceeded to form a new council, which considered itself to be the only regular one. This council in turn deposed Cyril and Memnon

bishop of Ephesus, and excommunicated the other members who had taken part in the proceedings of the Cyrillian council, until they should manifest penitence, and condemn the anathemas of Cyril. The sentence against the two bishops was made known through the city, and formally reported to the emperor. In the midst of this conflict of councils, the deputies of the Roman bishop appeared at Ephesus, and according to their instructions gave their formal sanction to all the proceedings of Cyril and his council. The emperor, however, on hearing the report of his commissioner, lost no time in despatching a letter to Ephesus, by the hands of an imperial officer, conveying his royal pleasure, that the disputed question should be carefully considered, not by any party in the assembly, but by the whole council in common, and until this was done, no one of the bishops could be permitted to return home to his diocese, or to visit the court. Cyril and his party seeing the evident leaning of the emperor in favour of Nestorius, resorted to various expedients for the purpose of attracting the influence of the court towards themselves, and at length they succeeded in prevailing upon the feeble and vacillating emperor to confirm the deposition of Nestorius, although he had agreed to withdraw his objection to the word *Theotokos*, Mother of God. Thus forsaken by the court, which had so long protected him against his numerous and powerful enemies, Nestorius saw himself deserted also by many of the bishops of his party, and though John of Antioch, and a number of the Eastern bishops, stood firm for a time, John and Cyril were ultimately brought to an agreement, and both retained their sees.

The compromise of principle with which John of Antioch was thus chargeable, roused against him a large party in his own diocese, and many of the Syrian bishops withdrew from all fellowship with him. A schism followed in various parts of the Eastern church. The successor of Nestorius in the patriarchate of Constantinople died in A. D. 433; a large party in the city demanded the restoration of Nestorius, threatening, if their wish was refused, to set fire to the patriarchal church, but so strong was the influence exercised by the opponents of the deposed patriarch, that the vacant dignity was conferred upon his early adversary, Proclus. Nestorius was confined in a cloister in the suburbs of Antioch, where he had resided before his election to the patriarchate. Here he continued for four years to enjoy undisturbed repose free from the persecution to which he had so long been subjected. But by the influence of his enemies an imperial edict was procured A. D. 435, condemning him to perpetual banishment in the Greater Oasis in Upper Egypt. In this remote place of exile he wrote several theological works. After a time, however, the district in which he dwelt was laid waste by hordes of Libyan barbarians, known by the name of the Blemmyes, and he himself was carried off; but in a short time he

was released and returned to the Thebaid, where, amid the sufferings of his exile, he wrote a history of his controversy, in which he sought to vindicate himself against the reproaches of both friends and foes. Various accounts are given of the circumstances which led to his death, but in one thing all are agreed, that his last years were embittered by many acts of harsh and cruel persecution. The precise time of his death has not been ascertained, but he seems to have died somewhere about A. D. 450.

The death of Nestorius had no effect in suppressing the Nestorian controversy. Other teachers arose who taught the same doctrines, and the sect continued to extend after its separation from the dominant church. It was patronised and encouraged by some of the Persian kings, and the Mohammedan conquests in the seventh century gave an additional impulse to its wider propagation. Under the designation of Chaldean Christians which they assumed, they still exist, particularly in the mountains of Kurdistan and the valley of Oroomiah intermediate between Persia and Turkey. The numbers of the sect are estimated by the American missionaries at about 140,000 souls. They dislike the name of *Nestorians*, alleging their doctrines to have been far more ancient, having been derived from the teaching of the Apostle James, and that they were first called *Nestorians* by an enemy, Dioscorus of Alexandria. The people usually call themselves *Syrians*, and occasionally *Nazarenes*. The great body of the Nestorian Christians fled in consequence of the persecution to which they were subjected under the Emperor Justinian, and took refuge in the dominions of the king of Persia, where at one time they exerted a great influence. Once and again, however, a time of persecution came, more especially after the Mohammedan conquests, which compelled them to quit their original residence, and take shelter in the mountains of Kurdistan.

According to the general admission of travellers in the East, the religious belief and practices of the Nestorian Christians are more simple and spiritual than those of the other Oriental churches. They reject image worship, auricular confession, the doctrine of purgatory, and many other corrupt doctrines of the Roman and Greek churches. They cherish the highest reverence for the Holy Scriptures, and exalt them far above all tradition. Mr. Perkins, the father of the American mission in their country, goes so far in his admiration of this ancient body of Christians, that he says, "they may with great propriety be denominated the Protestants of Asia."

The ecclesiastical government of the Nestorians is thoroughly episcopal in its constitution. It is thus described by Dr. Wilson in his 'Lands of the Bible:': "The Nestorians have nine ecclesiastical orders among their clergy; but two or three of them are at present little more than nominal. They are those of sub-deacon, reader, deacon, priest, arch-

deacon, bishop, metropolitan, catholicos, and patriarch. All below a bishop are permitted at any time to marry, according to their pleasure. The word Bishop does not occur in the Syriac Testament, *Kashisha*, elder, being employed where it is used in the English translation; but *Episcopa*, transferred from the Greek, is the ecclesiastical title in common use. The wish of the people is generally understood and consulted in the appointment of a bishop; but his consecration depends on the patriarch. A candidate for the office, according to a strange custom, must abstain from the use of animal food, except fish, eggs, and the productions of the dairy; and his mother must observe the same abstinence while she nurses him at the breast. The patriarch officially has only spiritual power, but, in point of fact, he exercises a great deal of secular influence among his people." The higher orders of the clergy are bound by the Canons of the church to adhere to celibacy, but the lower orders are allowed to marry. Monasteries and convents are unknown among the Nestorians. They have no relics, such as are common in the Church of Rome, yet they believe the remains of the martyrs and saints to be endowed with supernatural virtues, and they invoke the Virgin Mary and the saints, asking for their prayers to Christ. They have no pictures, nor images in their churches, and the only symbol used among them is a plain Greek cross, which they venerate very highly. The sign of the cross is used in baptism and in prayer; a cross is engraved over the low entrances of their churches, and kissed by those who enter. The priests also carry with them a small silver cross, which is often kissed by the people.

Since the year 1834, an interesting and most efficient mission has been established among the Nestorians by the American Board of Foreign Missions. The remarkable wisdom and prudence which have characterized the proceedings of the mission since its commencement, entitle it to the highest commendation. The following remarks of the Rev. J. Perkins exhibit the missionaries in a very favourable light: "From the commencement of the mission there has been reason to hope that pure religion might be revived in the small Nestorian community without seriously disturbing the existing ecclesiastical constitution. The missionaries have not sought to form a new Christian community, but to bring individuals, both among the ecclesiastics and the common people, to a full and saving knowledge of the truth, hoping that such a change might be brought about by the grace of God as should cause the forsaking of false doctrines, so far as such were held, the laying aside of whatever was superstitious or unscriptural, and the establishing of a pure church upon existing foundations. It seemed at least best to make the experiment, and to leave the question as to the necessity or propriety of forming new churches to be decided by time and providential cir-

cumstances. There has been the more reason, and the more encouragement, for pursuing such a course, from the fact that many of the leading ecclesiastics, so far from setting themselves in opposition to the missionaries and to their instructions, as has been done so generally among the Armenians and the Greeks, have been decidedly friendly, and in not a few instances have earnestly co-operated in every effort to elevate and *evangelize* the people. The four bishops on the plain, Mar Yohannan, Mar Elias, Mar Joseph, and Mar Gabriel, exhibited friendliness, and a disposition to favour the objects of the mission from the first, and the missionaries early made it an object of special attention to instruct and benefit these and other ecclesiastics. The four bishops named were placed in the relation of boarding pupils to the mission, and for several years the three first received daily instruction in a theological or Bible class, forming, with some priests and other promising young men, the first class in the seminary. They were also soon employed as native helpers to the mission, and as early as 1841 Mr. Perkins speaks of some of the ecclesiastics as 'enlightened, and we trust really pious.' 'They not only allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work. It is an important fact that through the schools which have been established, almost the entire education of ecclesiastics is now in the hands of the missionaries.'

The remarkable success which has attended the labours of the American missionaries among this interesting people is deeply gratifying. Schools have been established, Bibles and tracts, both in ancient and modern Syriac, have been extensively circulated, the gospel has been faithfully preached, and the result has been of the most favourable description. The missionaries, however, have met with obstacles as well as with encouragements. Jesuits and other emissaries of the Romish church have laboured long, but with little success, to persuade the Nestorians to submit to the authority of the Pope. Finding that their own exertions, both among the Nestorians and Armenians, were almost fruitless, they strove earnestly to procure the banishment of the American missionaries from the Persian dominions. Their efforts in this direction happily failed, and in 1851 an edict of toleration was promulgated by the Persian government, granting equal protection to all Christian subjects, and permitting them to change their religion or denomination at their pleasure.

The mountain Nestorians have not received from the Turkish government that protection to which they are entitled; and hence they have been exposed to frequent assaults from the predatory Kurdish tribes. A violent storm burst upon them from this quarter in 1843, which proved most disastrous in its results. Thousands of the Nestorians, men, women, and children, were massacred, often with horrible tortures; others were dragged off to a terrible captivity, and others fled. Their villages were utterly

destroyed, and what remained of the people in Central Kurdistan were entirely subdued and reduced to a state of deeper poverty and wretchedness than they had known before.

A few years ago, Dr. Grant, an American missionary, who resided among the Nestorians for a considerable time, and had studied their manners and customs with the greatest minuteness and care, published a treatise with the view of proving that this interesting class of people are the descendants of the lost ten tribes of Israel. The argument is conducted with great ingenuity and skill, but its conclusiveness may well be doubted. His theory rests on the Jewish physiognomy of the Nestorians, the prevalence among them of Old Testament names, the peculiarities of their customs, which in several instances partake more of a Jewish than a Christian character. Of these last, he adduces in particular a commemoration for the dead, which is observed once a-year, in the month of October. Offerings of lambs and bread are prepared by each family some days before the time at which the festival is observed; and when prepared they are carried into the churchyard. The Lord's Supper is first dispensed, after which the officiating priest cuts several locks of wool from the fleeces of the lambs, and throws them into a censer, which he hands to a deacon, by whom it is waved backwards and forwards in the presence of the people. While this ceremony is going forward, the priest recites an anthem, and offers prayers for the living and the dead. At the close of the service the lambs and bread are distributed among the people. Another ceremony, which Dr. Grant supposes to be of Jewish origin, is a sacrifice of thank-offering which the Nestorians occasionally observe. Having slain a lamb at the door of the church, they sprinkle the blood upon the lintels, and, as in the case of burnt-offerings under the Law of Moses, the right shoulder and breast, along with the skin, are assigned to the priest. It ought to be noticed that such ceremonies may not have been derived immediately from the Jews, being found also occasionally practised by the Mohammedans of Turkey.

It is remarkable at what an early period the Nestorians rose into influence in the East, and diffused their principles throughout various and even remote countries. In A. D. 498, a Nestorian was raised to the high dignity of archbishop of Seleucia and Ctesiphon, assuming the title of patriarch of the East. During the fifth and two following centuries, Nestorianism spread through Persia, Chaldaea, and Syria, and penetrated even to India, Tartary, and China. A Nestorian church of considerable extent was found by the Portuguese in the sixteenth century on the coast of Malabar, in the south of India. These Christians, who held a tradition that their church was founded by the Apostle Thomas, called themselves by the name of Christians of St. Thomas. (See THOMAS (ST.), CHRISTIANS OF.) The CHALDEAN CATHOLIC CHURCH (which see) originated in

a schism which took place towards the middle of the sixteenth century, among the *Nestorians*, a party having consented to subject themselves to the authority of the See of Rome.

**NETHERLANDS CHURCH.** See DUTCH REFORMED CHURCH.

**NETHINIM**, inferior officers employed in the service of the ancient Jewish tabernacle and temple. They were employed chiefly in cutting wood and drawing water, to be used in the sacrifices. They were not originally of Hebrew descent, but are generally supposed to have been the posterity of the Gibeonites, who, in the time of Joshua, were doomed by God to perform menial offices. In the faithful discharge of these humble duties, they continued till the time of Nehemiah, who mentions that great numbers of them returned from Babylon to rebuild Jerusalem and the temple. Ezra brought 220 of them into Judea. Those who followed Zerubbabel made up 392. This number seems not to have been sufficient for the discharge of the duties required of them, and hence Josephus speaks of a solemnity called *Xylophoria*, in which the people generally carried wood to the temple, to keep up the fire on the altar of burnt-sacrifices. When the *Nethinim* were on duty at the temple, they lodged in the tower of Ophel, or in a street adjacent, that they might be near the east gate of the temple, which was the usual entrance. They were not allowed to lodge within the courts of the temple, because they were not of the tribe of Levi. When their week of ministration was ended, they returned to the cities and villages assigned to them as their places of residence.

**NETON.** Macrobius, in his *Saturnalia*, mentions that the Accitani, an Iberian tribe, worshipped, under the name of *Neton*, a statue of Mars adorned with rays of light.

**NETOVTSCHINS**, a sect of Russian Dissenters, who are described by Dr. Pinkerton, in his account of the Greek church in Russia, as very ignorant and much divided in opinion. They go under the general name of *Spasova Soglasia*, or the Union for Salvation. They believe that Antichrist has come, and has put an end to everything holy in the church.

**NETPE**, the mother of *Typhon*, the god of evil among the ancient Egyptians. According to a myth, she was represented as seated on the tree of life, and sprinkling healthful water upon the souls of men.

**NEW-BORN**, a sect which arose in the United States of North America in the early part of the last century. It was originated by Matthias Bowman, a German emigrant, who embarked for America in 1719, and settled in what is now Berks County, Pennsylvania. During the few years which he passed in his adopted country—he died in 1727—Bowman succeeded in drawing around him a small sect, who called themselves *New-Born*, pretending to have received the new birth through mediate in-

spiration, apparitions, dreams, and the like. Any one who had thus been regenerated was alleged to be like God and Christ, and to be incapable of any longer committing sin. They denied the Bible to be necessary as a means of salvation, and scoffed at the holy sacraments. The privilege of impeccability they believed to be the portion of all who truly belonged to Christ. The New Birth they held to be that new stone which none knoweth but he that receiveth it. The sect appears to have survived the death of their founder little more than twenty years.

**NEW JERUSALEM CHURCH.** See SWEDENBORGIANS.

**NEW MOON (FESTIVAL OF THE).** From very early times, months being computed by the moon, the first appearance of the new moon was regarded as a festival. Thus in the Law of Moses, the Jews were commanded, in addition to the daily sacrifices, to offer on the new moons, two bullocks, a ram, and seven sheep of a year old, together with a meal-offering and a libation. These constituted the burnt-offering, and a goat the sin-offering. These numerous victims were probably divided between the morning and evening sacrifices. The first appearance of the new moon was announced by the sounding of silver trumpets. The new moon of the seventh month, or *Tisri*, being the commencement of the civil year, was observed as a festival under the name of the *feast of trumpets*. The Jewish Rabbis maintain that the commencement and length of each month were determined from time to time by the decision of the *Sanhedrim*. Several parties were dispatched to elevated places with instructions to watch the first appearance of the moon, and the *Sanhedrim* appointed a committee of three to receive their depositions. If they returned on the thirtieth day of the month, declaring that they had seen the moon, and if their testimony on this point agreed, then the thirtieth was consecrated and observed as the day of New Moon. If, however, the moon was not seen till the thirty-first day of the month, that day was appointed to be kept. The decision of the *Sanhedrim* was announced to the people by lighted beacons on the hills in time of peace, and by messengers sent in all directions in time of war. Those, however, who were very far distant from Jerusalem kept both days. The modern Jews observe the feast of the new moon on both the first and second days of the month, during which, though the men are allowed to engage in their ordinary employments, the women are forbidden to do any servile work. The time is spent in feasting, in the recitation of several psalms and other portions of Scripture, and the repetition of some additional prayers. "On the first Saturday evening in the month," as we learn from Mr. Allen in his 'Modern Judaism,' "if the moon is then visible, or on the first evening after, when the sky is bright enough to have a clear view of her, the Jews assemble in the open air, for

what is called 'the consecration of the new-moon:' when some grave rabbi pronounces the following benediction, in which he is joined by all the company—'Blessed art thou, O Lord, our God, king of the universe! who with his word created the heavens, and all their host with the breath of his mouth. A decree and appointed time he gave them, that they should not deviate from their charge: they rejoice and are glad when performing the will of their Creator. Their Maker is true and his works are true. He also ordained that the moon should monthly renew her crown of glory: for those who have been tenderly carried from the womb are also hereafter to be renewed like her, to glorify their Creator for the glorious name of his kingdom. Blessed art thou, O Lord, who renewest the months.' Then, addressing the moon, they say three times—'Blessed be thy Former! Blessed be thy Maker! Blessed be thy Possessor! Blessed be thy Creator!' Then they raise themselves up, or jump, three times, and say—'As I attempt to leap towards thee, but cannot touch thee, so may those who attempt to injure me be unable to reach me.' Then they say three times—'May fear and dread fall upon them; by the greatness of thine arm may they be still as a stone. Still as a stone may they be, by the greatness of thine arm; may fear and dread fall on them. David king of Israel liveth and existeth.' Then each says to the company—'Peace be to you.' They mutually answer—'Unto you be peace.'"

The practice of calculating the new moon from the time of observing it, has been discontinued since the dispersion of the Jews, except by the CARAITES (which see), who still adhere to the ancient custom. The festival of the new moon seems to have been observed for some time after the introduction of Christianity. Chrysostom has a whole discourse dissuading Christians from observing it. A festival called *Neomenia* was observed by the ancient Greeks at the beginning of every lunar month in honour of all the gods, but especially of *Apollo*, or the sun. Among the Phœnicians it was customary at the *New Moon* to feast in honour of *Astarté*, and more especially on that occasion they sacrificed children to *Moloch*. The Chinese consecrate both the new and the full moon to the memory of their ancestors.

**NEW PLATONISTS.** See ALEXANDRIAN SCHOOL.

**NEW TESTAMENT.** See BIBLE.

**NEW YEAR (FESTIVAL OF THE).** The observance of the first day of the year as a sacred festival is of very ancient origin. *Tisri*, the seventh month of the sacred and first of the civil year, is said by the Chaldee Paraphrast to have begun the year long anterior to the existence of the Hebrew nation. The following command is given in the law of Moses, Numb. xxix. 1, 2. "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And



ye shall offer a burnt-offering for a sweet savour unto the Lord: one young bullock, one ram, and seven lambs of the first year without blemish." On this festival, which received, and still bears among the Jews the name of the Feast of Trumpets, the people assembled from all parts of Palestine at Jerusalem; sacrifices were offered up; silver trumpets were blown from morning till night; the Levites read passages of the law, and gave instructions to the people. This season was reckoned peculiarly favourable for the commencement of any undertaking. Among the modern Jews, the first and second days of *Tisri* are still celebrated by a cessation from all unnecessary labour, and the observance of protracted services in the synagogue. It is a Rabbinical notion that the world was created on this day; and that God sits in judgment on mankind on this first day of the year. The special services of the synagogue are thus described by Mr. Allen: "In the morning service, after the lessons from the law and the prophets, they blow a trumpet or cornet, which is required to be made of ram's horn, in memory of the ram which was substituted for Isaac on Mount Moriah. The prayers make frequent allusions to that transaction, which the rabbies affirm to have happened on this day. The blowing of the cornet is preceded by a grace; and as soon as it has been sounded the reader proclaims, 'Happy is the people who know the joyful sound: O Lord! in the light of thy countenance they shall walk.' The shouphar or cornet is sounded many times in the course of this festival. Among other reasons for it, the following is assigned in one of the prayers: 'Thy people are assembled to supplicate thee; they blow and sound the shouphar, as it is said in thy law, to confound the accuser, Satan, that he may not be able to accuse them before thee.'

"Between the morning and afternoon services, on the second day, it is their custom to go to some river, or to the sea side, and shake their garments over the water. By some, this ceremony is represented as a casting away of their sins and an accomplishment of the prophetic declaration: 'Thou wilt cast all their sins into the depths of the sea.' And others say, 'It is customary to go to the river where there are fish, to put us in mind that we are taken away suddenly, as a fish caught in a net; we therefore ought to repent while it is in our power, and not leave that for to-morrow which may as well be done to-day.'"

The old Roman year began in March, and on the first day of that month the festival *ANCYLIA* (which see), was celebrated, when the *Salli* or priests of *Mars*, carried the sacred shield in procession through the city, and the people spent the day in feasting and rejoicing. The Romans counted it lucky to begin any new enterprise, or to enter upon any new office, on New Year's day. The same sacredness was attached to the first day of the year after the change took place in the Roman calendar, which made January the commencing month instead of March; and

Pliny tells us, that on the 1st of January, people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the *Campus Martius*. The people gave themselves up to riotous excess and various kinds of heathen superstition. "It was only," remarks Neander, "to oppose a counter influence to the pagan celebration, that Christian assemblies were finally held on the first day of January; and they were designed to protect Christians against the contagious influence of pagan debauchery and superstition. Thus when Augustin had assembled his church, on one of these occasions, he first caused to be sung the words, 'Save us, O Lord our God! and gather us from among the heathen!' Psalm cvi. 47; and hence he took occasion to remind his flock of their duty, especially on this day, to show, that as they had, in truth, been gathered from among the heathen; to exhibit in their life the contrast between the Christian and the heathen temper; to substitute alms for New-Year's gifts, (the *Strenæ*;) edification from scripture for merry songs, and fasts for riotous feasting. This principle was gradually adopted in the practice of the Western church, and three days of penitence and fasting opposed to the pagan celebration of January, until the time being designated, the festival of Christ's circumcision was transferred to this season; when a Jewish rite was opposed to the pagan observances, and its reference to the circumcision of the heart by repentance, to heathen revelry."

The Hindus call the first day of the year *Prajapatiya*, the day of the Lord of creation. It is sacred to *Ganesa*, the god of wisdom, to whom they sacrifice male kids and wild deer, and celebrate the festival with illuminations and general rejoicings. Among the mountain tribes it is customary to sacrifice a buffalo every New Year's day, in the presence of a multitude assembled to witness the solemn ceremony. The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All classes, including the emperor, mingle together in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayer for a genial season, and an abundant crop. In Japan the day is spent in visiting and feasting. The Tsabians held a grand festival on the day that the sun enters Aries, which was the first day of their year, when the priests and people marched in procession to the temples, where they sacrificed to their planetary gods. Among the ancient Persians prisoners were liberated and offenders forgiven on this day; and, in short, the Persian New Year's day resembled the Sabbatical year of the Jews. A curious Oriental custom peculiar to this day may be mentioned. It is called by the Arabs and Persians the Game of the Beardless River, and consists in a deformed man, whose hair has been shaved and his face ludicrously painted with varie-

gated colours, riding along the streets on an ass, and behaving in the most whimsical and extravagant manner, to the great delight of the multitudes that follow him. Thus equipped he proceeds from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of "guizarding."

On the 10th of March, or commencement of the year among the Druids, was performed the famous ceremony of cutting the mistletoe. Beneath the oak where it grew were made preparations for a banquet and sacrifices; and for the first time two white bulls were tied by the horns. Then one of the Druids, clothed in white, mounted the tree, and cut off the mistletoe with a golden sickle, receiving it into a white *sagum* or cloak laid over his hand. The sacrifices were next commenced, and prayers were offered to God to send a blessing upon his own gift, whilst the plant was supposed to bestow fertility on man and beast, and to be a specific against all sorts of poisons.

On the first day of the year, as Humboldt informs us, the Mexicans carefully adorned their temples and houses, and employed themselves in various religious ceremonies. One, which was at first perhaps peculiar to this season, though subsequently it became of more frequent occurrence, was the offering up to the gods of a human sacrifice. The wretched victim, after having been flayed alive, was carried up to the pyramidal summit of the sacred edifice, which was the scene of these barbarities, and after his heart had been torn out by a priest, in the presence of assembled thousands, his body was consumed to ashes, by being placed on a blazing funeral pile.

The Maysca, or native inhabitants of New Grenada, celebrate the same occasion with peaceful and unbloody rites. They assemble, as usual, in their temples, and their priests distribute to each worshipper a figure formed of the flour of maize, which is eaten in the full belief that it will secure the individual from danger and adversity. The first lunation of the Maysca year is denominated "the month of the ears of maize."

From the various facts thus adduced, it is plain that the rites connected with New Year's day may be traced back to the remotest ages, that they have been universally celebrated in all ages and nations, and that though of a festive and cheerful, they have been uniformly of an essentially religious character.

**NEW ZEALAND (RELIGION OF).** See **POLY-NESIANS (RELIGION OF THE).**

**NEYELAH**, a deity worshipped by the ancient Arabians before the days of Mohammed.

**NIBHAZ**, a god referred to in 2 Kings xvii. 31, as worshipped by the Avites. The Jewish commentator, Abarbanel, derives the name from the Hebrew word *nabach*, to bark, and asserts the idol to have been made in the form of a dog. Selden considers this deity to be the same with *Tartak*, which is mentioned along with it in Scripture. It is more probable,

however, that Nibhaz corresponds to the dog-headed *Ambis* of the ancient Egyptians.

**NICENE CREED**, a formulary of the faith of the Christian church, drawn up in opposition to the Arian heresy, by the first general council, which was convened at Nice in Bithynia, A. D. 325. In its original form the creed ran thus: "We believe in one God, the Father, almighty, the maker of all things visible and invisible: and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only-begotten (that is), of the substance of the Father, God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made that are in heaven and that are in earth; who for us men, and for our salvation, descended, and was incarnate, and became man; suffered and rose again the third day, ascended into the heavens; and will come to judge the living and the dead; and in the Holy Spirit. But those who say that there was a time when he was not, and that he was not before he was begotten, and that he was made out of nothing, or affirm that he is of any other substance or essence, or that the Son of God is created, and mutable or changeable, the Catholic church doth pronounce accursed."

The creed, however, which is used in the Romish, Lutheran, and English churches, under the name of the Nicene Creed, is in a more enlarged form, being in reality the creed set forth by the second general council, which was held at Constantinople A. D. 381. In its present form, therefore, the creed may be termed the Nicene-Constantinopolitan Creed; the addition to the original Nicene Creed having been introduced to meet the heresy of Macedonius in regard to the divinity of the Holy Spirit. The words *Filioque*, "and from the Son," were not inserted earlier than the fifth century, when they seem to have been introduced by the Spanish churches, and from them they passed to the other churches of the West. The clause *Filioque* is rejected by the Greek church, and has long been the subject of a bitter controversy between the Eastern and Western churches.

**NICOLAITANS**, a Christian sect said to have existed in the second century. Irenæus, who mentions it, traces its origin to Nicolas, a deacon spoken of in the Acts of the Apostles; and he supposes the same sect to be referred to in the second chapter of the Book of Revelation. It is doubtful, however, whether John means anything more by the Nicolaitans in the Apocalypse than a class of people who endeavoured to seduce the Christians to participate in the sacrificial feasts of the heathen, and may have been the same with those who are said, Rev. ii. 14, to have held the doctrine of Balaam. The Nicolaitans, who may probably have falsely claimed Nicolas as their founder, appear to have been lax both in principle and practice. They held the Epicurean maxim, that pleasure and the gratification of the bodily appetites formed the true end and happiness of man, and without the slightest scruple they eat

of all meats offered to idols. It is impossible to speak with certainty as to the true opinions of the Nicolaitans. Some suppose that there were two sects bearing the name of Nicolaitans, one referred to by the Apostle John, and another founded in the second century by one called Nicolaus. Eusebius says, that the sect of Nicolaitans existed but a short time.

**NICOLAS'S (ST.) DAY**, a festival observed in both the Romish and Greek churches, in honour of Nicolas, a sort of patron saint of mariners. It is celebrated on the 6th of December.

**NIDDUI**, the lowest degree of excommunication among the ancient Jews. It consisted of a suspension of the offender from the synagogue and society of his brethren for thirty days. If he did not repent in the course of that time, the period of suspension was extended to sixty days; and if he still continued obstinate, it was prolonged to ninety days. If beyond that time he persisted in impenitence, he was subjected to the **CHEREM** (which see).

**NIDHOGG**, the huge mundane snake of the ancient Scandinavian cosmogony. It is represented as gnawing at the root of the ash *Yggdrasil*, or the mundane tree. In its ethical import, as Mr. Gross alleges, *Nidhogg*, composed of *Nid*, which is synonymous with the German *neid*, or envy, and *hoggr*, to hew, or gnaw, signifying the envious gnawer, involves the idea of all moral evil, typified as the destroyer of the root of the tree of life.

**NIFLHEIM**, in the old Scandinavian cosmogony, place consisting of nine worlds, reserved for those that died of disease or old age. Hela or Death there exercised her despotic power. In the middle of Niflheim, according to the Edda, lies the spring called *Hvergelmir*, from which flow twelve rivers.

**NIGHT**. The Hebrews were always accustomed, even from the earliest times, to consider the night as preceeding the day. Hence we read Gen. i. 5, "The evening and the morning were the first day." Before the Babylonish captivity the night was divided into three watches; the first continuing till midnight; the second from midnight till cock-crowing; and the third, which was called the morning watch, continued till the rising of the sun. The Romans divided the night into four watches, a mode of calculating which was in use among the Jews in the time of our Lord. The watches consisted each of three hours, the first extending from six till nine; the second from nine till twelve or midnight; the third from twelve till three, and the fourth from three till six.

**NIGHT-HAWK**, a species of owl, enumerated among the unclean birds mentioned in Leviticus. It was called *Tuchmas* among the Hebrews. It was reckoned a sacred bird among the ancient Egyptians, and in proof of this statement, we may adduce the testimony of Sir John G. Wilkinson: "The hawk was particularly known as the type of the sun, and worshipped at Heliopolis as the sacred bird, and

representative of the deity of the place. It was also peculiarly revered at the island of Philæ, where this sacred bird was kept in a cage and fed with a care worthy the representative of the deity of whom it was the emblem. It was said to be consecrated to Osiris, who was buried at Philæ; and in the sculptures of the temples there the hawk frequently occurs, sometimes seated amidst lotus plants. But this refers to Horus, the son of Osiris, not to that god himself, as the hieroglyphics show, whenever the name occurs over it.

"A hawk with a human head was the emblem of the human soul, the baïfeth of Horapollô. The goddess Athor was sometimes figured under this form, with the globe and horns of her usual head-dress. Hawks were also represented with the head of a ram. Several species of hawks are natives of Egypt, and it is difficult to decide which was really the sacred bird. But it appears the same kind was chosen as the emblem of all the different gods, the only one introduced besides the sacred hawk being the small sparrow-hawk, or *Falco tenuicollis*, which occurs in certain mysterious subjects connected with the dead in the tombs of the kings. The sacred hawk had a particular mark under the eye, which, by their conventional mode of representing it, is much more strongly expressed in the sculptures than in nature; and I have met with one species in Egypt, which possesses this peculiarity in so remarkable a degree, as to leave no doubt respecting the actual bird called sacred in the country. I have therefore ventured to give it the name of *Falco aroeris*. Numerous hawk mummies have been found at Thebes and other places. And such was the care taken by the Egyptians to preserve this useful and sacred bird, that even those which died in foreign countries, where their armies happened to be, were embalmed and brought to Egypt to be buried in consecrated tombs."

**NIHILISTS**, a sect of German mystics in the fourteenth century, who, according to Ruysbroek, held that neither God nor themselves, heaven nor hell, action nor rest, good nor evil, have any real existence. They denied God and the work of Christ, Scripture, sacraments—everything. God was nothing; they were nothing; the universe was nothing. "Some hold doctrines such as these in secret," adds Ruysbroek, "and conform outwardly for fear. Others make them the pretext for every kind of vice and insolent insubordination." The heresy of Nihilism seems to have existed at an earlier period than the fourteenth century, for we find Peter Lombard charged with it in the twelfth century, because he maintained that the Son of God had not become anything by the assumption of our nature, seeing no change can take place in the divine nature. The principal author of this accusation against Lombard was Walter of St. Victor. But it can scarcely be admitted to be just, proceeding as it does upon the idea that the denial of existence in a certain indivi-

dual form is an absolute denial. Sometimes the term *Nihilists* is used to denote ANNILATIONISTS (which see).

NIKE, the goddess of victory, who had a famous temple on the acropolis of Athens, which is still extant. The word is also found used as a surname of *Athena*, under which she was worshipped at Megara.

NIKEPHORUS (Gr. bringing victory), a surname of several divinities among the ancient Greeks, such as *Aphrodite*.

NILOA, an anniversary festival among the ancient Egyptians, in honour of the tutelary deity of the Nile. Heliiodorus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Niloa: "It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation, induced them to celebrate it with more than usual honour. Libanius asserts that these rites were deemed of so much importance by the Egyptians, that unless they were performed at the proper season, and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns, marked the respect they felt for the deity, and a wooden statue of the river god was carried by the priests through the villages in solemn procession, that all might appear to be honoured by his presence and aid, while invoking the blessings he was about to confer." Even at the present day the rise of the Nile is hailed by all classes with excessive joy.

NILUS, the great river of Egypt, which even in the most ancient times received divine honours from the inhabitants of that country. This deity was more especially worshipped at Nilopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all of the Egyptians. From the monuments it appears that even the kings paid divine honours to the Nile. Champollion refers to a painting of the time of the reign of Rameses II., which exhibits this king offering wine to the god of the Nile, who, in the hieroglyphic inscription, is called Hapi Mōon, the life-giving father of all existences. The passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Cicero, in his *De Natura Deorum*, declares to be the father of the highest deities, even of *Ammon*. The sacredness which attached to the Nile among the ancient Egyptians is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river

as most holy. Mr. Bruce, in his travels in Abyssinia, mentions that it is called by the Agows, Gzeir, Geesa, or Seir; the first of which terms signifies a god. It is also called Ab, father, and has many other names, all implying the most profound veneration. This idolatrous worship may have led to the question which the prophet Jeremiah asks, "What hast thou to do in Egypt to drink of the waters of Seir?" or the waters profaned by idolatrous rites.

NIMETULAHITES, an order of Mohammedan monks in Turkey, which originated in the 777th year of the Hegira. They assemble once every week to praise God in sacred hymns and songs. Candidates for admission into this order are obliged to pass forty days in a secret chamber, with no more than four ounces of meat a-day, and during the time they are confined in this solitary apartment, they are believed to be contemplating the face of God, and meditating upon heaven, as well as praising the Creator of the universe. At the end of the allotted period they are led forth by the fraternity and engage together in a sacred dance, until they fall down in a state of ecstasy, in which they see visions, and are favoured with extraordinary revelations from heaven.

NINE-DAYS-DEVOTION. See NOVENA.

NINTH-HOUR SERVICE. In the early Christian church this service took place, according to our reckoning, at three o'clock in the afternoon, at which time our Saviour expired upon the cross. At this hour Cornelius was praying when he was visited by an angel; and we are told also, that Peter and John went up into the temple "at the ninth hour, being the hour of prayer," and the usual time of the Jewish evening sacrifice. The custom of celebrating divine service at this hour seems to have been continued in the Christian church. Thus the council of Laodicea expressly mentions the ninth hour of prayer, and orders that the same service should be used as was appointed for evening prayer. And as Chrysostom speaks of three hours of public prayer in the day, he includes, in all probability, the ninth as one of them.

NILOBITES, a party of the MONOPHYTES (which see), founded by Stephanus, surnamed Niobes, an Alexandrian rhetorician or sophist.

NIREUPAN, the word used by the Siamese to denote the NIRWANA (which see) of the Buddhists.

NIRMALAS, one of the divisions of the SIKHS (which see), who profess to dedicate themselves exclusively to a religious life. They lead a life of celibacy, and disregard their personal appearance, often going nearly naked. They do not assemble together in colleges, nor do they observe any particular form of Divine service, but confine their devotion to speculative meditation on the perusal of the writings of Nānak, Kābir, and other unitarian teachers. They are always solitary, supported by their disciples, or wealthy persons who may happen to favour the sect. The *Nirmalas* are known as able expounders of the

*Vedanti philosophy*, in which Brahmans do not disdain to accept of their instructions. They are not a very numerous body on the whole; but a few are almost always to be found at the principal seats of Hindu wealth, and particularly at Benares.

NIRWANA, extinction, the highest possible felicity in the system of BUDDHISM (which see). It has been frequently disputed whether the expression means anything more than eternal rest, or unbroken sleep, but those who have fully studied the literature of Buddhism, consider it as amounting to absolute annihilation, or the destruction of all elements which constitute existence. There are four paths, an entrance into any of which secures either immediately, or more remotely, the attainment of *Nirwana*. They are (1.) *Sorcān*, which is divided into twenty-four sections, and after it has been entered there can be only seven more births between that period and the attainment of *Nirwana*, which may be in any world but the four hells. (2.) *Sakradāgāmi*, into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in *dēva-lōka*; or he may enter it in a *dēva-lōka*, and afterwards be born in the world of men. It is divided into twelve sections. (3.) *Anāgāmi*, into which he who enters will not again be born in a *kāma-lōka*; he may, by the apparitional birth, enter into a *brahma-lōka*, and from that world attain *Nirwana*. This path is divided into forty-eight sections. (4.) *Arjya* or *Arjyaha*, into which he who enters has overcome or destroyed all evil desire. It is divided into twelve sections.

Those who have entered into any of the paths can discern the thoughts of all in the same, or preceding paths. Each path is divided into two grades: 1. The perception of the path. 2. Its fruition or enjoyment. The mode in which Nirwana, or the destruction of all the elements of existence, may be reached, is thus pointed out by Mr. Spence Hardy, in his 'Eastern Monachism': "The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, āyatana, and their relative objects, and commends them. The āyatanas therefore become to him like a rapid stream to carry him onward toward the sea of repeated existence; they are not released from old age, decay, death, sorrow, &c. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a sceptic; and he knows that there is no ego, no self. By overcoming these four errors, he has released himself from the cleaving to existing objects. By the destruction of the cleaving

to existing objects he is released from birth, whether as a brahmana, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, &c. All the afflictions connected with the repetition of existence are overcome. Thus all the principles of existence are annihilated, and that annihilation is nirwāna."

In the Buddhist system Nirwāna is the end or completion of religion; its entire accomplishment. All sentient beings will not attain it. But if any one attain the knowledge that is proper to be required; if he learn the universality of sorrow; if he overcome that which is the cause of sorrow; and if he practise that which is proper to be observed; by him the possession of *Nirwāna* will be secured; and Nirwāna, being a non-entity, the being who enters this state must become non-existent.

NISAN, the seventh month of the civil year among the Hebrews, and after the exodus from Egypt the first month of the ecclesiastical year. It was originally called AVIB (which see), but received the name of *Nisan* in the time of Ezra, after the return from the captivity of Babylon.

NISROCH, an Assyrian deity worshipped by Sennacherib, who appears to have been a pontiff as well as a king, and who was murdered by his own sons while engaged in the temple of *Nisroch*, in the performance of religious rites. This deity was probably identical with *Ashur*, the principal deity of Nineveh. There is a curious Rabbinical fancy concerning this Assyrian idol, that it was a plank of Noah's ark. Some think that Jupiter Belus was worshipped in Assyria by the name of Nisroch, and under the figure of an eagle. Stanley, in his History of Oriental Philosophy, alleges that Nisroch, as well as the other Assyrian gods, had a reference to the heavenly bodies.

NITHING, infamous, a most insulting epithet, anciently used in Denmark and throughout the whole of the North of Europe. There was a peculiar way of applying it, however, which greatly aggravated its virulence, and gave the aggrieved party the right to seek redress by an action at law. This was by setting up what was called a Nithing-post or Nithing-stake, which is thus described by Mr. Blackwell in his valuable edition of Mallet's Northern Antiquities: "A mere hazel twig stuck in the ground by a person who at the same time made use of some opprobrious epithet, either against an individual or a community, was quite sufficient to come under the legal definition of a Nithing-post. Several superstitious practices were, however, commonly observed on the occasion which were supposed to impart to the Nithing-post the power of working evil on the party it was directed against, and more especially to make any injuries done to the person erecting it recoil on those by whom they had been perpetrated. A pole with a horse's head, recently cut off, stuck on it, was considered to form a Nithing-post of peculiar efficacy. Thus when Eigil, a

celebrated Icelandic skald of the ninth century, was banished from Norway, we are told that he took a stake, fixed a horse's head on it, and as he drove it in the ground said, 'I here set up a Nithing-stake, and turn this my banishment against King Eirek and Queen Guhilda.' He then turned the horse's head towards the land, saying, 'I turn this my banishment against the protecting deities of this country, in order that they may, all of them, roam wildly about and never find a resting-place until they have driven out King Eirek and Queen Guhilda.' He then set sail for Iceland, with the firm persuasion that the injuries he had received by his banishment, would by the efficacy of his charmed Nithing-post recoil on the royal couple they had, in his opinion, proceeded from.

"Mention is frequently made in the Sagas and the Icelandic laws of this singular custom. We are told for instance, in the Vatsudela Saga, that Jökul and Thorstein having accepted a challenge from Finbogi and Björg, went to the place of meeting on the day and hour appointed. Their opponents, however, remained quietly at home, deeming that a violent storm, which happened to be raging, would be a sufficient excuse for their non-appearance. Jökul, after waiting for some time on the ground, thought that he would be justified in setting up a Nithing-post against Finbogi, or as would now be said, in posting him for a coward. He accordingly fashioned out a block of wood into the rude figure of a human head, and fixed it on a post in which he cut magical runes. He then killed a mare, opened her breast, and stuck the post in it with the carved head turned towards Finbogi's dwelling."

NITO, an evil spirit recognized by the pagan natives of the Molucca Islands. Every town formerly had its peculiar *Nito*, who was consulted in every affair of any importance. Twenty or thirty persons assemble for this purpose. They summon the *Nito* by the sound of a little consecrated drum, whilst some of the company light up several wax tapers, and pronounce several mystical words with the view of conjuring up the demon. One of the company now pretends to speak and act as if he were the demon himself. Besides these public ceremonies, there are others that are private. In some corner of the house they light up wax tapers in honour of the *Nito*, and set something to eat before him. The master of each family always attaches great value to anything which has been consecrated to their *Nito*.

NIXI DII, a name applied among the ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

NJEMBE, a female association among the natives of Southern Guinea, corresponding to *NDA* (which see) among the males. The proceedings of this institution are all secret. The women consider it an honour to belong to the order, and put themselves to great expense to be admitted. "During

the process of initiation," as we learn from Mr. Wilson, "all the women belonging to the order paint their bodies in the most fantastic colours. The face, arms, breast, and legs, are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular file from the village to the woods, where all their ceremonies are performed, accompanied by music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until they are all over.

"The *Njenibe* make great pretensions, and, as a body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no doubt, was to protect the females from harsh treatment on the part of their husbands; and as their performances are always veiled in mystery, and they have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect which they have for them as a body."

NJORD, a god among the ancient Scandinavians, who reigned over the sea and winds. The *Edda* exhorts men to worship him with great devotion. He was particularly invoked by seafaring men and fishermen. He dwelt in the heavenly region called *Noatún*, and by his wife *Skadi* he became the father of the god *Frey*, and the goddess *Freyja*.

NKAZYA, a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual doze, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or giddiness, it is a sure sign of guilt. "Small sticks," says Mr. Wilson, "are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo, he steps over them easily and naturally; but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them, is very apt to reel and fall to the ground. In some cases this draught is taken by proxy; and if a man is found guilty, he is either put to death or heavily fined and banished from the country."

NOACHIAN DELUGE. See DELUGE (TRADITIONS OF THE).

NOACHIC PRECEPTS, Jewish writers allege that seven precepts were given by God to the sons of Noah. They are as follows: "I. Not to commit idolatry. II. Not to blaspheme the name of God. III. To constitute upright judges for the maintenance of justice and its impartial administration to

all persons. IV. Not to commit incest. V. Not to commit murder. VI. Not to rob or steal. VII. Not to eat a member of any living creature. 'Every one that observes these seven commandments,' according to a Jewish writer, 'is entitled to happiness.' But to observe them merely from a sense of their propriety, is deemed by Maimonides insufficient to constitute a pious Gentile, or to confer a title to happiness in the world to come: it is requisite that they be observed *because* they are divine commands."

NOCCA, a god worshipped among the ancient Goths and Getæ, as presiding over the sea.

NOCTURNS. See ANTELUKAN SELVICE.

NODIAMIANS, a heretical Mohammedan sect, who, to avoid falling into the error of making God the author of evil, asserted that neither directly nor indirectly, permissively nor authoritatively, had God any connection whatever with evil. This sect denied also the miraculous character of the Koran.

NODOTUS, said to have been a deity among the ancient Romans who presided over knots in the stem of plants producing grain. It has been supposed also to have been a surname of *Saturu*.

NOETIANS, a Christian sect which arose in the early part of the third century, deriving its name from its founder Noetus, who denied a plurality of persons in the Godhead. He acknowledged no other Person but the Father only. He admitted with the orthodox that there were two natures united in one Person in Christ, but he held that the divine Person which was united with the human nature could be no other than the Person of the Father. If this view were correct, it would be the Father who suffered on the cross. Hence the sect received the name of PATRIPASSIANS.

NOLE. See BELLS.

NOMINALISTS (from Lat. *nomen*, a name), a class of thinkers who made their first appearance in the tenth century, alleging that general ideas, or, as they were usually termed at that time, universals, have no existence in reality, but are mere words or names. An opposing party asserted that universals were real existences, and hence received the appellation of *Realists*. The controversy which now commenced between these two parties, continued throughout several centuries, and was agitated with the utmost keenness on both sides. The subject of dispute in this case was apparently one of a strictly abstract and philosophical character, but it soon rose into additional interest and importance, in consequence of both parties applying their respective theories to the explanation of religious doctrines. And indeed the origin of the contest has sometimes been traced back to the controversy with Berengarius respecting the Lord's Supper.

The founder of the sect of the *Nominalists* as a distinct and separate body was Roscolin, in the eleventh century, followed by his eminent disciple Abelard. Through the influence of these two dis-

tinguished men, their opinions spread rapidly for a time, but afterwards the knotty point which formed the ground of dispute fell into neglect, until in the fourteenth century *Nominalism* received fresh spirit and life from Occam the disciple of Scotus. Then the dispute about universals was revived with the fiercest animosity in the schools of Britain, France, and Germany. Nor did this war of philosophical opinion abate in intensity until the Reformation put an end to the quarrels of the schoolmen. All the influence of the Church of Rome was for a long time exerted in favour of the Realists, and against the Nominalists. Accordingly, in 1339, the university of Paris issued an edict condemning and prohibiting the philosophy of Occam, but contrary to all expectation, the opposition of this learned body had the effect of leading a still greater number to adopt Nominalist opinions. Both in France and Germany the contest became so violent, that no longer limiting itself to abstract argument, it had recourse to penal laws and the force of arms. In the fifteenth century, the *Nominalists*, or *Terminists*, as they were also called, were held in high authority in the university of Paris, as long as John Gerson and his immediate disciples lived; but after their death Louis XI., the king of France, issued a royal edict prohibiting the doctrine of the Nominalists from being taught, and their books from being read. This edict, however, remained in force only a few years, and in 1481 the sect was restored to its former privileges and honours in the university of Paris. Luther in his time declared it to be the most powerful of all sects, particularly at Paris.

In England, after the revival of letters, Mr. Hobbes adopted the opinion of the *Nominalists*, and the same course was followed by Bishop Berkeley and Mr. Hume. Dugald Stewart also observes: "It is with the doctrine of the Nominalists that my own opinion coincides;" and afterwards he continues, "It may frequently happen, from the association of ideas, that a general word may recall some one individual to which it is applicable; but this is so far from being necessary to the accuracy of our reasoning, that excepting in some cases in which it may be useful to check us in the abuse of general terms, it always has a tendency, more or less, to mislead us from the truth. As the decision of a judge must necessarily be impartial when he is only acquainted with the relations in which the parties stand to each other, and when their names are supplied by letters of the alphabet, or by the fictitious names of Titus, Cains, and Sempronius; so in every process of reasoning, the conclusion we form is most likely to be logically just, when the attention is confined solely to signs; and when the imagination does not present to it those individual objects which may warp the judgment by casual associations."

The *Nominalists* have often been charged with holding doctrines which, from their very nature, lead to scepticism. Thus it is argued, that if, as they

allege, individuals are the only realities, then it follows, as a natural consequence, that the senses which perceive individual existence must be the only sources of knowledge; and it also follows, that there can be no absolute affirmation concerning things, since all absolute affirmation proceeds on the reality of general or universal notions. In this way it is evident that points of the highest importance depend upon the solution of the question which divided the schoolmen throughout the Middle Ages into the two great parties of *Nominalists* and *Realists*. Thus, at the very time when Nominalism was first developed, Roscelin attempted to show that without this system the doctrine of the Trinity and of the incarnation of the Son of God, could not be rightly presented. Considering as he did every universal to be a mere abstraction, and particulars as alone having reality, he argued that if only the essence of God in the Trinity was called one thing, and the Three Persons not three things, the latter could not be considered as anything real. Only the one God would be the real: all besides a mere nominal distinction to which nothing real corresponded; and so, therefore, with the Son, would the Father and the Holy Ghost also have become man. It was, accordingly, necessary to designate the Three Persons as three real beings, the same in respect of will and power. Hence at a council which met at Soissons in 1093, Roscelin's doctrine was condemned as *Tritheism*, and such was his fear of being treated as a heretic, that he was induced to recant.

**NOMINATION**, the offering of a clerk to the person who has the right of presentation, that he may present him to the ordinary. The nominator is bound to appoint his clerk within six months after the avoidance.

**NOMIUS**, a surname of those gods among the ancient heathens who presided over pastures and shepherds, such as *Pan*, *Apollo*, and *Hermes*.

**NOMOCANON**, a name given by the Canonists to a collection of ecclesiastical laws, along with the civil laws to which they refer. The first *Nomocanon* was made A. D. 554, by Joannes Antiochenus, patriarch of Constantinople. It was under fifty heads or titles. Photius, patriarch of Constantinople, made another *Nomocanon* about A. D. 883, arranging it under fourteen titles. In A. D. 1255, Arsenius, a monk of Athos, compiled a new *Nomocanon*, to which he added notes, showing the conformity of the imperial laws with the patriarchal constitutions. Still another *Nomocanon* was prepared by Matthæus Blastares, a Basilican monk.

**NOMOPHYLAX** (Gr. *nomos*, a law, and *phylax*, a keeper), an officer of the modern Greek Church, whose office it is to keep the canon laws.

**NOMOS**, a personification of law among the ancient Greeks, and described as exercising authority over gods and men.

**NONA**, one of the FATES (which see) among the ancient Romans.

**NON-CONFORMISTS**, the name originally applied to those persons in England who refused to conform to the Liturgy or Common Prayer-Book in the reign of Charles II. It is now used, however, to denote generally all who decline to conform to the doctrine, worship, and government of the Church of England. The word is now synonymous in England with **DISSENTERS** (which see).

**NON-CONFORMITY** (ERA OF), an expression used to denote the 24th of August 1662, when, in consequence of the Act of Uniformity coming into operation, nearly two thousand ministers of the Church of England were thrown into the ranks of the *Non-Conformists*.

**NONES**. See **NINTH-HOUR SERVICE**.

**NON-INTRUSIONISTS**, a name applied to a party in the Church of Scotland, who held that it was, and had been ever since the Reformation, a fixed principle in the law of the church that no minister shall be introduced into any pastoral charge contrary to the will of the congregation. The attempt to carry out this principle led to the formation in 1843 of the *Free Church of Scotland*. See **SCOTLAND** (**FREE CHURCH OF**).

**NONJURORS**, an appellation given to those Scottish Episcopalians who, at the Revolution of 1688, adhered to the banished family of the Stuarts, and refused to take the Oath of Allegiance to William and Mary. At the death of Prince Charles Edward Stuart, the last of the Stuart family, in 1788, this body transferred their loyalty from the House of Stuart to that of Hanover, and thus ceased to be *Nonjurors*. Soon afterwards, in 1792, an act was passed relieving them from the penalties imposed upon them by the various acts of Queen Anne, George I. and George II.

**NONNE**. See **NUNS**.

**NON-RESIDENCE**. In the ancient Christian Church several laws existed enforcing upon both the bishops and all the other clergy strict residence, in order to bind them to constant attendance upon their duty. Thus the council of Sardica prohibits a bishop from leaving his church for a longer period than three weeks, unless on some very weighty and urgent occasion. The council of Agde decreed, in reference to the French churches, that a presbyter or deacon, who was absent from his church for three weeks, should be suspended from the communion for three years. Justinian, in his Novels, lays down a rule that no bishop shall be absent from his church above a whole year without the express authority of the emperor.

**NOON-DAY SERVICE**, one of the customary offices of the early Christian Church. It took place at the sixth hour, which answers to our twelve o'clock or noon. At this service, according to the account which Basil gives of it, they used the 91st Psalm, praying for protection against the noon-day devil, as the Septuagint translates the 5th and 6th verses, "Thou shalt not be afraid for the terror by night



nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the sickness, nor the devil that destroyeth at noon-day." This service was held at noon in commemoration of the sacrifice offered upon the cross.

NORNS, the name given in the Edda to the DESTINIES (which see) of the ancient Scandinavians.

NORTH AMERICAN INDIANS (RELIGION OF THE). The Indian tribes of North America are the remnants of once populous and powerful nations. Some of them are found in the western part of the State of New York, some in Michigan, but the larger portion of them live in the territory west of the Mississippi river, known as the Indian reservation, a territory lying west of the States of Arkansas and Missouri, between Red River on the south, and Platte River on the north, being about 500 miles from north to south, and about 300 miles in breadth from east to west. The religion of the numerous tribes which inhabit this extensive territory is composed of a combination of spirit worship and fetish-worship. The spirits are supposed to inhabit the objects which are adopted as fetishes; and even the most sublime objects of external nature, for example, the sun, the moon, and the planets, are not worshipped as material and inanimate objects, but as the abodes of Divinity. Amid the manifest polytheism which such a system of worship involves, there is found in many, if not most, of the rude tribes inhabiting the vast American continent, the sublime conception of one Great Spirit, the Creator of the universe. This Being, however, great and good though he is, they do not regard as in any way connected with the fortunes of men, or the government of the world.

Subordinate to the Great Spirit whom the Indians of the New World worship, are two separate series of minor deities, the one series being good deities under the Sun as their chief, and the other being evil deities under the Moon. But the most prominent characteristic of the worship of these wild tenants of the forests has always been its deprecatory character. It is essentially a religion of fear, the idea being ever present to the mind, that there are numberless malevolent spirits, demons, spectres, and fiends incessantly employed in increasing the burden of human wretchedness. Hence the use of amulets, charms, and exorcisms to avert the anger of these hostile spirits; and hence also the extraordinary influence which seers and witches, doctors and medicine-men have ever been able to exercise over the mind of the Indian. "But we seldom see the darker traits of his religion," says Mr. Hardwick, "so distinctly, as when brought together in the doctrine of *Manitoes*, which constitutes, it has been thought, the nearest approximation he has ever made to some originality of conception. The word *Manito*, or *Manedo*, itself appears to signify 'a spirit'; hence the foremost member in the series of good divinities, the Great Spirit of the old American, is called in various tribes, *Kitchi* or *Gezha* Ma-

nitto; the name of the evil-minded spirit being *Matchi Manito*. But, when employed without such epithets, this title is restricted to a minor emanation from the Great Spirit, which revealing itself in dreams to the excited fancy of the youthful Indian, and inviting him to seek its efficacy in some well-known bird or beast, or other object, is selected by him for his guardian deity, his friend in council, and his champion in the hour of peril. He believes, however, that other *Manitoes* may prove far mightier and more terrible than his own, and consequently he is always full of apprehensions lest the influence granted preternaturally to his neighbour should issue in his own confusion. Add to this the prevalent idea, that *Manitoes* intrinsically evil are ever exercised in counterworking the beneficent, and that the actual administration of the world, abandoned to these great antagonistic powers, is the result of their interminable conflicts, and we cease to wonder at the moral perturbations which mark the character of the wild man. The fever of intense anxiety is never suffered to die out; nait at length he either passes to another world, the simple reproduction of the present, or migrates into viler forms of animal existence, or, as in the case of the most highly favoured, is emancipated altogether from an earthly prison-house, and rescued from the malice of his demoniacal oppressors."

The North American Indians endeavour to propitiate the Great Spirit, by offering solemn sacrifices to him, for which they prepare themselves by vomiting, fasting, and drinking decoctions from certain prescribed plants; and all this in order to expel the evil which is in them, and that they may with a pure conscience attend to the sacred performance. Nor is the object of these sacrifices always the same; they have sacrifices of prayer, and sacrifices of thanksgiving. After a successful war they never fail to offer up a sacrifice to the Great Being as an expression of gratitude for the victory.

A curious example of the superstitions prevalent among the Indians is found in the practice of the initiation of boys, by which they pretend that the boy receives instruction from certain spirits as to his conduct in life, his future destination, and the wonders he is yet to perform. The following account of this strange process is given by the Rev. John Heckewelder in his Historical Account of the Indian Nations: "When a boy is to be thus *initiated*, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines, and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees or fancies that he sees visions, and has extraordinary dreams, for which, of course, he has been prepared before hand. He will fancy himself flying through the air, walking under ground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering

giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the Mannitto or with spirits, who inform him of what he was before he was born and what he will be after his death. His fate in this life is laid entirely open before him, the spirit tells him what is to be his future employment, whether he will be a valiant warrior, a mighty hunter, a doctor, a conjuror, or a prophet. There are even those who learn or pretend to learn in this way the time and manner of their death.

"When a boy has been thus initiated, a name is given to him analogous to the visions that he has seen, and to the destiny that is supposed to be prepared for him. The boy, imagining all that happened to him while under preturbation, to have been real, sets out in the world with lofty notions of himself, and animated with courage for the most desperate undertakings."

The Indians believe that they were created within the bosom of the earth, where they dwelt for a long time before they came to live on its surface. Some assert that they lived in the bowels of the earth in human shape, while others maintain that they existed in the form of certain animals, such as a rabbit, or a tortoise. Mr. Heckewelder tells us, that they paid great respect to the rattle-snake, whom they called their grandfather, and would on no account destroy him. Different tribes claim relationship with different animals, and accordingly assume their names as distinctive badges, such as the Tortoise tribe, the Turtle tribe, and so forth.

NORTIA, an ancient Etruscan goddess.

NORWAY (CHURCH OF). The first introduction of Christianity into Norway has generally been ascribed to Hacon, a prince of the country, before the middle of the tenth century. This person had received a Christian education at the court of Athelstan, king of England. On returning to his own land, he found his countrymen zealously devoted to the worship of *Odin*; and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become master of the kingdom, to establish Christianity as the religion of the country. Accordingly, he proposed, A. D. 945, before an assembly of the people, that the whole nation should renounce idolatry and worship the only true God and Jesus Christ his Son. He suggested also that the Sabbath should be devoted to religious exercises, and Friday observed as a fast-day. These royal propositions were indignantly rejected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In particular, at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to its honour. In consequence of this sinful participation in manifest

idolatry, he was soon after seized with the most painful remorse, and having been mortally wounded in battle, his last hours were embittered by the weight of guilt resting upon his conscience, and he died deeply penitent for the scandal he had brought upon the Christian profession.

The Danish king, Harald, effected the conquest of Norway in 967, and no sooner had he obtained possession of the country, than he sought by force to destroy paganism, and introduce Christianity. The violent measures, however, to which he had recourse for this purpose, were wholly unsuccessful, and led only to a stronger reaction in favour of the religion of *Odin*. In a short time the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olof Tryggwesen, a Norwegian general, who was favourable to Christianity. "This Olof," to quote from Neander, "had travelled extensively in foreign lands; in Russia, Greece, England, and the neighbouring ports of Northern Germany. By intercourse with Christian nations, in his predatory excursions, he had obtained some knowledge of Christianity, and had been led, by various circumstances, to see a divine power in it. In some German port he had become acquainted, among others, with a certain ecclesiastic from Bremen, Thangbrand by name, a soldier priest, whose temper and mode of life were but little suited to the spiritual profession. This person carried about with him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield attracted Olof's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportunity of telling the story of Christ and Christianity, as well as he knew how. Observing how greatly Olof was taken with the shield, Thangbrand made him a present of it; for which the Norman chieftain richly repaid him in gold and silver. He moreover promised to stand by him, if he should ever need his assistance and protection, in the future. In various dangers, by sea and on the land, which Olof afterwards encountered, he believed that he owed his life and safety to this shield; and his faith in the divine power of the crucified one thus became stronger and stronger. At the Scilly Isles, on the south-west coast of England, he received baptism; upon which he returned to Norway, his country, fully resolved to destroy paganism. In England, he again met with the priest Thangbrand, who had been compelled to leave his country, for having slain in single combat a man of superior rank. Olof took him along to Norway, in the capacity of a court clergyman. No good could be expected to result from his connection with a person of this character. Inclined of his own accord to employ violent measures for the destruction of paganism and the spread of Christianity, he would only be confirmed in this mistaken plan by Thangbrand's influence."

On reaching Norway, and taking possession of the

government, he directed his chief efforts towards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed in gaining converts, he had recourse to cruelty. His plans, however, for the Christianization of his subjects, were cut short in the year 1000 by his death, which took place in a war against the united powers of Denmark and Sweden. Norway now passed into the hands of foreign rulers, who, though favourable to Christianity, took no active measures for planting the Christian church in their newly acquired territory, and the pagan party once more restored the ancient rites. But this state of matters was of short continuance. Olof the Thick, who delivered Norway from her foreign rulers, came into the country in 1017, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resolved to force Christianity upon the people, and accordingly the obstinate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized, but their conversion being pretended, not real, they continued secretly to practise their pagan ceremonies with as much zeal and earnestness as ever. In the province of Dale, the idolaters were headed by a powerful man named Gulbrand, who assembled the people and persuaded them that if they would only bring out a colossal statue of their great god *Thor*, Olof and his whole force would melt away like wax. It was agreed to on both sides, that each party should try the power of its own god. The night preceding the meeting was spent by Olof in secret prayer. Next day the colossal image of *Thor*, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered round the image. The king stationed beside himself Colbein, one of his guard, a man of gigantic stature and great bodily strength. Gulbrand commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty *Thor*. To this boastful address Olof replied, taunting the pagans with worshipping a blind and deaf god, and calling upon them to lift their eyes to heaven and behold the Christian's God, as he revealed himself in the radiant light. At the utterance of these words, the sun burst forth with the brightest effulgence, and at the same moment Colbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols.

The severity, however, with which Olof had conducted his government, prepared the way for the

conquest of the country by Canute, king of Denmark and England. The banished Olof returned, and raising an army composed wholly of Christians, made arrangements for a new struggle. He fell mortally wounded in battle on the 29th of July 1033, a day which was universally observed as a festival by the people of the North in honour of Olof, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had laboured zealously for the spread of Christianity not only in Norway, but also in the islands peopled by Norwegian colonies, such as Iceland, the Orcaades, and the Faroe Islands. His short reign was, in fact, wholly devoted to the propagation of the new faith, by means the most revolting to humanity. His general practice was to enter a district at the head of a powerful army, summon a council or Thing, as it was called, and give the people the alternative of fighting with him, or of being baptized. Most of them preferred baptism to the risk of fighting with an enemy so well prepared for the combat, and thus a large number made a nominal profession of Christianity.

Ever since the light of Christianity had dawned on Scandinavia, a general desire prevailed among the people to visit the Holy Land. Several of the Norwegian kings and princes had made a pilgrimage to the Holy Sepulchre, and during the reign of Magnus Barfoed, a chieftain named Skopte equipped a squadron of five vessels, and set sail, accompanied by his three sons, for Palestine, but died at Rome, where he had stopped to perform his devotions. The expedition was continued by his sons, none of whom, however, survived the journey. The fame of this exploit and the marvellous tales of other pilgrims, led Sigurd, king of Norway, to undertake a pilgrimage to Jerusalem. Fired with a love of wild adventure, and an avaricious desire of plunder, the royal pilgrim set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I., the Norwegian crusaders proceeded on their voyage, and after encountering pirates, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smaland, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and passing into the Baltic punished the revolted pagans, and returned to his country laden with booty. After a reign of twenty-seven years Sigurd died in 1130.

From this period Norway became for more than a century a prey to barbarous and destructive civil wars. In the midst of these internal commotions

Cardinal Albano, an Englishman by birth, and afterwards known as Pope Adrian IV., arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund—an arrangement which was earnestly desired by the Norwegian kings. An archiepiscopal see was accordingly erected at Trondheim, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome, but they strenuously resisted the attempt made by the Pope's legate to insist upon the celibacy of the clergy. "In various other things," says Suorre, "the papal legate reformed the manners and customs of the nations during his stay, so that there never came to this land a stranger who was more honoured and beloved both by princes and people."

The church of Norway had now accepted a metropolitan at the hands of the Pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambitious prelate, who now occupied the see of Trondheim, was desirous of adopting every expedient to add to the influence and authority of the primacy. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olof, the superior lord being represented by the archbishops of Trondheim, whose consent was made indispensable to the filling of the vacant throne. On the demise of the reigning king the crown was to be religiously offered to St. Olof, in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of their primate. Thus taking advantage of the incessant contentions for the sovereignty by which the country was agitated and disturbed, the Romish primate secured for the see of Trondheim a perpetual control over the future choice of the Norwegian monarchs. The crown was now declared an ecclesiastical fief, and the government almost converted into a hierarchy.

A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The primate, however, refused to perform the usual ceremony of coronation, and fearing the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which the Pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the primate. The sovereign having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing both from Scripture and the

decrees of councils, that the Pope had no right to interfere in such disputes between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his coronation, but was refused. The king was indignant at this proceeding on the part of Rome, and reproaching the Romish ambassador with duplicity, ordered him forthwith to leave his dominions. As a last resource the enraged monarch summoned together the prelates, and caused himself to be crowned by Bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by Pope Alexander III., who excommunicated both the royal and the clerical offender. Deputies were soon after despatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal bull to raise money for the payment of their expenses. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondheim, alleging that the deputies had been poisoned by his enemies.

The whole transaction seemed not a little suspicious; the Norwegian king was charged by the Pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict, the churches were ordered to be shut, and the sacraments forbidden to be dispensed. Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the primate in Denmark, and there raising a considerable army invaded Norway, but Sverre, aided by a body of troops sent from England by King John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, he was cut off at the age of fifty-one.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency, however, was arrested to some extent by the first princes of the house of Sverre, who asserted the rights of the monarch against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. While affecting to renounce the right with which the archbishop of Trondheim had been invested of controlling the choice of the monarch on every vacancy, the papal church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another, and the archbishop of Trondheim, taking

advantage of the youth and inexperience of Erik, son of Magnus Hakonson, who ascended the throne at the age of thirteen, extorted from him at his coronation an oath, that he would render the church independent of the secular authority. Having gained this point, the artful primate proceeded to act upon it by publishing an edict imposing new fines for offences against the canons of the church. The king's advisers refused to sanction this bold step taken by the primate; and to vindicate his spiritual authority, he excommunicated the royal counsellors. The king in turn banished the primate, who forthwith set out for Rome to lay his case before the Pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits.

In the commencement of the fifteenth century the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign, and this union of Calmar, as it was called, existed nominally at least from 1397 to 1523, during which long period there was an incessant struggle for superiority between the crown and the clergy. So harassing were the repeated encroachments of the Romish hierarchy, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the Popes. Many of the Norwegian youth had studied at Wittenberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III. to the throne by the lay aristocracy of the kingdom. Having himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondheim and the other Romish prelates. The zeal of the monarch, however, was only quickened the more by the opposition of the clergy, and he resolved to introduce the reformed worship as the religion of the state. "A recess was accordingly passed and signed by more than four hundred nobles, with the deputies of the commons, providing, 1. That the temporal and spiritual power of the bishops should be for ever taken away, and the administration of their dioceses confided to learned men of the reformed faith, under the title of superintendents. 2. That the castles, manors, and other lands belonging to the prelates and monasteries, should be annexed to the crown. 3. That their religious houses should be reformed; the regular clergy who might not choose to be secularized, to be allowed to remain in their respective cloisters, upon condition that they should hear the word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments. 4. That the rights of lay

patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one-third of which should be appropriated to the support of the curate, one-third to the proprietor of the church, and the remainder to the king, for the use of the university and schools of learning. The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the church-property, he reserved a certain portion for the maintenance of the Protestant worship, and the purposes of education and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility, by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660."

The cause of the Reformation met with little opposition in Norway, but from the reign of Christian III. it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The church was strictly Lutheran, and though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without the occurrence of any peculiar event to disturb the ordinary course of things. But towards the end of last century, a remarkable person arose, who has earned for himself the honourable appellation of the Norwegian Reformer. Hans Nielson Hauge, the person to whom we refer, was the son of a peasant, and born near Frederickstadt in the year 1771. From his boyhood he manifested a serious disposition, often singing, while engaged in the labours of the field, portions of the psalms and hymns of the authorized Danish version, which are in current use in the Church of Norway. One day in the year 1795, while he was working in the field, and singing from the Danish psalm book the hymn beginning, "Jesus, thy sweet communion to taste," he felt himself all at once undergo a complete internal change, his heart and soul were lifted up to the Lord, he was without consciousness, and to use his own strong language, he was "beside himself." From this moment he formed the resolution to engage publicly in the Lord's service. He heard as it were a voice saying to him, "Thou shalt make known my name before men. Exhort them that they may be converted, and seek me while I am to be found." He felt that this inward call was from the Lord. Throwing aside therefore the spade and the plough, he entered upon the work of an evangelist, preaching the gospel from one end of Norway to the other. Everywhere he was gladly welcomed and eagerly listened to. Through his eloquent and powerful appeals many were aroused from a state of spiritual torpor, and led with the most earnest anxiety to seek after the way of eternal life.

While Hauge was thus labouring zealously in the

cause of Christ, a spirit of opposition arose which exposed him to much annoyance and trouble. Several times he was rudely seized when preaching, and committed to prison, but was always speedily liberated. And in addition to occasional persecution from without, he was also liable to frequent fits of mental depression and discouragement. Still he continued to preach the gospel both in season and out of season. Nor did he limit his labours to preaching; he wrote also numerous treatises on religious subjects, which became exceedingly popular, and were well fitted from the simplicity of their language, and the devotional spirit by which they were pervaded, not only to enlighten the minds, but to affect the hearts of his followers. While thus unwearied in preaching and writing for the good of souls, he earned a subsistence for himself by following the occupation of a merchant or storekeeper in Bergen, and by diligence, prudence, and economy, he realized a tolerable income.

An intelligent writer, who himself travelled in Norway in 1829, gives the following description of Hauge's career as a reformer: "Hauge was not a dissenter from the established Lutheran church of Norway. Neither in his preaching nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the church. He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught *only* the doctrines of the church, casting out the fables and wicked imaginings of men—lifting up his voice against the coldness, the selfishness, the worldliness, and the scepticism of the clergy—for even into Norway neology had made its way, though it has never had such a hold upon the whole church as in the sister country, Denmark. His followers called themselves *Uprædte*—*awakened*, and esteemed themselves members of the Congregation of Saints. But they never called themselves, nor were esteemed, dissenters; they professed the doctrines of the church—from the sinful slumbers and negligence of which they had come out and separated themselves. They met, it is true, to hear their favourite preacher, and occasionally by themselves for religious purposes in the open air, or in private dwellings, but they did not on that account withdraw themselves from the communion of the church. They were, and are in fact, a kind of Methodists, such as the Methodists were before they constituted themselves a separate body, with separate places of worship. At the same time, it is probable that had circumstances been favourable, they might have become a regular dissenting body. Had the laws and circumstances of Norway been such as those of England and Scotland when Wesley and Erskine laid the foundation of the two leading sects in these countries, the Haugeaner—for by this name they are generally distinguished in Norway—had proba-

bly long ago separated from the church. But the law forbids the establishment of conventicles, and though it did not, the Norwegians are too poor to support any dissenting clergy.

"But though the law expressly forbids the dissemination of strange opinions, yet the paternal government of Denmark showed much lenity towards the reformer and his followers. Though much spoken against, yet to those who could see through the mists of prejudice, it was evident he was doing much good—at once awakening the people and arousing the clergy. But enthusiasm is not suited to every mind, and where sound discretion is wanting, none but evil consequences can follow its manifestation. Hauge had stirred up many men, and while he had awakened zeal, he had failed in imparting knowledge enough to direct it. His followers broke out into most ridiculous and sinful excesses, and the blame of all was naturally thrown upon him. In 1804 he visited a meeting of the brethren at Christiansfeldt, and he found there that he could not stop the stone he had set in motion—he could still impart to it new velocity, but he could not restrain its aberrations. The extravagance to which he was there a witness, and the reports which reached him from other quarters, probably contributed more to chasten his own enthusiasm, and to lead him to the adoption of more prudent and less exciting means of reformation, than the legal measures which were speedily instituted against him.

"Among the more extraordinary proceedings of his followers, were the methods they adopted for driving out the devil, the results of which were occasionally wounding, maiming, and death. Such extravagancies cannot appear incredible to those who have heard of the proceedings of the higher classes of Methodists no farther back than five-and-twenty or thirty years. The driving out of the devil was a familiar operation among them. It was the same in manner and kind with the delusion in Norway; it differed only in degree.

"But such outrages could not be permitted; the conservation of the public peace, and of the lives of the people, called upon the government to interfere. Inquiries were instituted, and Hauge was arrested. This event took place in October 1804. The affair was delegated to an especial commission in Christiania. The reformer could not be accused of any direct accession to the outrages of his followers; but the prejudice was strong against him, and he was arraigned upon two charges: first, for holding assemblies for divine worship, without lawful appointment; and, second, for teaching error, and contempt of the established instructors. Nine years had elapsed since he began his career, during which he had suffered much, and undergone much persecution. The matter was now tried and decided, and he was condemned to hard labour in the fortresses for two years, and to pay all the expenses. This sentence

was afterwards commuted in the supreme court to a fine of a thousand dollars.

“With this decision ended the public life of Hauge. All persecution ceased, and his mind became calmer; his continual anxiety, his itinerancies, and his preachings ceased. He lived peaceable, pious, and respected by all;—a man of blameless life and unimpeachable integrity. Though he no longer went about preaching, he still kept up a close communication with his followers; and he probably did as much real good during his retirement as during the years of his more active life. He confirmed by advice and example the lessons he had formerly taught; and the great moral influence which his strenuous preaching exercised upon the clergy did not cease even with his death. He lived nearly twenty years after the period of his trial, and died so late as the 24th of March 1824.”

The effect of his labours as a Christian reformer is still felt in Norway. His followers, called after his name Haugeaner, are found in every part of the country, and form a body of men held in high esteem for their peaceable dispositions and their pious lives. Remaining still in communion with the church, the influence of their example is extensively felt, and the effect upon the religious character of the people at large is everywhere acknowledged to be of a most beneficial description.

The political connexion which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. The Norwegians complained loudly against this compulsory transference; yet it was no small advantage which accrued from this change of political relations, that they regained the free constitution of which Denmark had deprived them. The Norwegians are a noble people. In hospitality, benevolence, and incorruptible integrity they are unrivalled. Their love of country is strong; their simplicity patriarchal. The established religion is the Lutheran; and the form of church government episcopal. Jews are altogether prohibited from settling in Norway. “The church establishment comprises, according to Thaarup, 5 bishops, 49 deans, and about 417 pastors of churches and chapels. The seats of the episcopal sees are Christiania, Christiansand, Bergen, Trondheim, and Norrland or Alstahoug; the latter was erected about the beginning of the present century, and is only remarkable as being the most northerly bishopric in Europe. There are 336 prestegilds or parishes, many of them of large extent, containing from 5,000 to 10,000 inhabitants, and requiring four or five separate churches or chapels. The incomes of the bishops may be reckoned about 4,000 dollars (£850), and of the rural clergy from 800 to 1,600 (£170 to £340). The sources from which they are derived are, a small assessment of grain in lieu of tithe from each farm,—Easter and

Christmas offerings,—and dues for marriages, christenings, and funerals, which are pretty high. There are fair-prices as in Scotland, by which payments in grain may be converted into money. In every prestegild there are several farms, besides the glebe, which belong to the living, and are let for a share of the produce, or at a small yearly rent, and a fine at each renewal. One of these is appropriated to the minister's widow, as a kind of life-annuity. The Norwegian clergy are a well-informed body of men, possessing much influence over their flocks, conscientious in the discharge of their duties, and diligent in superintending the interests of education.”

Since the separation of Norway from Denmark and its annexation to Sweden, the Norwegian Church has continued to adhere to the constitution of the Danish Lutheran Church as settled by Christian V. in 1683, and also to the Danish ritual as laid down in 1685. But efforts have been put forth from time to time to get some alterations brought about. So recently as 1857 there was a proposal made in the Storting for the establishment of a parish council, consisting of the clergyman of the parish and a certain number of laymen chosen from the communicants or members of the church. Hitherto the whole management of ecclesiastical matters belonged to the government, and in certain cases to the bishop or to the *probst*. The proposed alteration was only rejected by a small majority; and will, in all probability, yet become the law of the land, thus admitting the lay element into the government of the church. The election of clergymen is vested, in the first instance, in the ecclesiastical minister of state, who, with the advice of the bishop, selects three candidates, from whom the king appoints one to the vacant parish. A bishop is elected by the *probsts* in the vacant bishopric, and the choice made must receive the royal sanction. The clergy consist of three orders, bishops, *probsts*, and priests, differing from each other not in rank, but in official duty. The priest is required to preach, to administer the sacraments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The *probst*, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordinary clerical duties, to make an annual visitation and inspection of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation, to inspect the church records, and all the ecclesiastical affairs of the parish. Of all these things the *probst* must render a regular report every year to the bishop. The bishops, of whom there are five in Norway, are required to visit their bishoprics with the utmost regularity, but from the large number of parishes under the superintendence of each bishop, he can only visit the whole in the course of three years. At the visitation of the bishop all the children attending school assemble in church to be examined along with the candidates for confirmation, and those

young people who have been confirmed since the last visitation.

The ceremony of confirmation is performed in the Norwegian church by the minister of the parish, once or twice a-year. The ordination of a clergyman belongs exclusively to the bishop, but it is not considered as communicating any special gifts or graces. The induction of the priest or clergyman is performed by the probst. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies. The church of Norway combines with the holy ordinance of the Lord's Supper the practice of absolution. The power to absolve is not considered to belong to the clergyman as an individual, but to be vested in the church in whose name the forgiveness of sins is pronounced. Absolution then, according to this view, is not a power given to the clergy, but to the church or body of believers which is represented by the clergy. Before the act of absolution a sermon is preached, the object of which is to prevent any other than true penitents from applying for absolution. The rite itself is thus performed. The penitents kneel before the altar, and the clergyman laying his hands on their heads, utters these words, "I promise you the precious forgiveness of all your sins, in the name of God the Father, God the Son, and God the Holy Ghost." Having received the absolution, the penitents retire to their seats, and a hymn is sung, at the close of which the clergyman chants the words of the institution of the Holy Supper, the congregation again kneeling before the altar, and now the elements are distributed.

The inner life of the Church of Norway has been not a little affected by the founding of the university at Christiania in 1811, and the separation of the country from Denmark in 1814. Before these two noted events, the clergy were uniformly educated at the university of Copenhagen, where German rationalism prevailed to a melancholy extent. Danes were frequently appointed to the pastoral charge of parishes, to the great annoyance of the people, who were most unwilling to receive their ministrations. But from the time that the Norwegian students of theology had the privilege of attending their own national university, a new life seemed to be infused into them, and from that era may be dated the dawn of a true spiritual light in the church of Norway. Two excellent men, Hersleb and Stenersen, disciples of the celebrated Danish theologian Grundtvig, exercised a very favourable influence over the theological students. Haage also, both by his sermons and his printed treatises, had done much to revive true religion among the people; and the Haugeaner being allowed perfect freedom of worship, have spread themselves over a great part of the country, and are recognized, wherever they are found, as a quiet, inoffensive, pious people.

It is an important feature in the Norwegian church

at the present time, that a large number of both the clergy and laity are disciples of the Danish theologian Grundtvig, and hence receive the name of *Grundtvigians*. Not that they are dissenters from the Lutheran church, but they entertain peculiar opinions on several points of doctrine, somewhat analogous to those of the High Churchmen in the Church of England. They hold, for example, that the act of ordination conveys peculiar gifts and graces, and hence maintain very strong views as to the sacredness of the clergy as distinguished from the laity. They hold high opinions as to the value of tradition, and attach a very great importance to the Apostles' Creed, which they regard as inspired. In regard to many portions of Scripture, they are doubtful as to their inspiration, but they have no doubt as to the inspiration of the Creed, and that it contains enough for our salvation. Accordingly, they are accustomed to address to the people such words as these, "Believe in the words in which you are baptized; if you do, your soul is saved." They consider the Bible a useful, and even a necessary book for the clergy; but a dangerous book for laymen. They hold a very singular opinion as to the importance of "the living words," and maintain that the word preached has quite a different effect from the word read. They even go so far as to declare that faith cannot possibly come by reading, and must come by hearing, referring in proof of their statement to Rom. x. 14. Even in the schools which happen to be in charge of Grundtvigians, we find this principle carried into operation, everything whatever being taught by the living voice of a schoolmaster, and not by a written book. Grundtvig, the founder of this class of theologians, is still alive, residing at Copenhagen, and officiating as preacher in an hospital for old women. He is the head of a large body of disciples, not only in Norway, but to a still greater extent in Denmark. Many of the most learned clergymen in both countries belong to this school, though not all of them carrying their opinions so far as the old poet and enthusiast Grundtvig himself. The veteran theologian, now upwards of seventy years of age, is still in the full vigour of his intellectual powers, and edits with great freshness and energy a weekly paper, in which he advocates his peculiar opinions with the most remarkable success. Grundtvig, along with the excellent Bishop Munster of Copenhagen, has done great service to the cause of truth by his able assaults upon the Rationalism of Germany.

. NOTARICON, one of the three principal branches of the literal CABBALA (which see). It is a term borrowed from the Romans, among whom the *notarii*, notaries, or short-hand writers, were accustomed to use single letters to signify whole words. Notaricon, among the Cabbalistic Jews, is twofold: sometimes one word is formed from the initial or final letters of two or more words; and sometimes the letters of one word are taken as the initials of ac



many other words, and the words so collected are deemed faithful expositions of some of the meanings of a particular text. Thus in Deut. xxx. 12, Moses asks, "Who shall go up for us to heaven?" The initial letters of the original words form the Hebrew word for circumcision, and the final letters compose the word Jehovah. Hence it is inferred that God gave circumcision as the way to heaven.

NOTARY, the term used in the ancient Christian church to denote the scribe or secretary of a deliberative assembly, or the clerk of a court. It was particularly his duty to record the protocols of synods, and the doings of councils. He was also required to write the memoirs of such as suffered martyrdom. The Notary frequently acted the part of a modern secretary of legation, and was often employed by bishops and patriarchs in exercising supervision over remote parts of their dioceses. Notaries were sometimes engaged to write down the discourses of some of the most eloquent and famous preachers. In this way many of the sermons of St. Chrysostom were preserved. The term *Notary* was used in the ninth century to denote special officers among the PAULICIANS (which see), who seem to have been employed in transcribing those original documents which served as sources of knowledge to the sect. "It was a principle," Neander tells us, "with the *Paulicians*, that all might be enabled, under the immediate illumination of the Divine Spirit, to draw knowledge from the pure fountain of Christ's own doctrine; and the interpretation of Scripture was probably one of the duties of these *Notaries* or writers."

NOTUS. See AUSTLE.

NOVATIANS, a Christian sect which arose in the third century, deriving its name from Novatian, a presbyter in the church at Rome, who held strong views on the subject of church discipline. This man, who had acquired celebrity as a theological writer, maintained that such as had fallen into the more heinous sins, and especially those who had denied Christ during the Decian persecution, ought never to be admitted again into the fellowship of the church. The prevailing opinion, however, which was shared by Cornelius, a man of great influence, was in favour of a more lenient course. Accordingly, in A. D. 250, when it was proposed to elect Cornelius bishop of Rome, it was strenuously opposed by Novatian. Cornelius, however, was chosen, and Novatian withdrew from communion with him. In the following year a council was held at Rome, when Novatian was excommunicated along with all who adhered to him. This led to a schism, and through the active influence of Novatus, a presbyter of Carthage, who had fled to Rome during the heat of this controversy, Novatian was compelled by his party to accept the office of bishop in opposition to Cornelius.

A controversy was now carried on with great keenness, and both parties, as was usual in such

cases of dispute, sought to secure on their side the verdict of the great metropolitan churches at Alexandria, Antioch, and Carthage, and both sent delegates to these communities. The Novatian schism was founded on two points, the first relating to the lawfulness or unlawfulness of readmitting heinous transgressors, even though professedly penitent, to church fellowship; and the second relating to the question, What constitutes the idea and essence of a true church? On the first point the Novatians held, that the church has no right to grant absolution to any one who by mortal sin has trilled away the pardon obtained for him by Christ, and appropriated to him by baptism. With regard to the second point, the Novatians maintained that one of the essential marks of a true church being purity and holiness, every church which tolerated in its bosom, or readmitted within its communion heinous transgressors, had, by that very act, forfeited the name and the privileges of a true Christian church. Hence the Novatians, regarding themselves as the only pure church, called themselves *Catharists* or *Cathari*, pure. In accordance with their peculiar views they insisted on baptizing anew those Christians who joined their communion. The milder view of church discipline obtained the ascendancy, and the Novatians, though they continued to flourish for a long time in different parts of Christendom, disappeared in the sixth century.

NOVENA, a term used in the Church of Rome to denote nine days spent in devotional exercises on any special occasion.

NOVENDIALE (Lat. *novem*, nine, and *die*, a day), a festival lasting for nine days, celebrated among the ancient Romans, when stones fell from heaven. It was first instituted by Tullus Hostilius. The word was also applied to the sacrifice which was offered among the Romans at the close of the nine days devoted to mourning and the solemnities connected with the dead. The heathen practice now referred to, with the exception of the sacrifices, seems to have been continued long after the introduction of Christianity. Augustine speaks of some in his time who observed a *novendiale* in relation to their dead, which he thinks ought to be forbidden as being merely a heathen custom.

NOVENSILES DEI, nine gods alleged to have belonged to the ancient Etruscans, and to have been allowed by Jupiter to hurl his thunder. The name seems to have been afterwards employed among the Romans to denote those gods who were introduced at Rome from any place which had been conquered.

NOVICE, one who has entered a religious house, but not yet taken the vow.

NOVIATE, the time spent in a monastery or nunnery by way of trial before taking the vow.

NOVITIOLI, a name applied by Tertullian to CATHUMENS (which see), because they were just entering upon that state which made them candidates for eternal life.

NOVOJENTZI, a sect of dissenters from the RUSSO-GREEK CHURCH (which see), who are strongly in favour of marriage in opposition to those who prefer a life of celibacy.

NOX. See NYX.

NUDIPEDALIA (Lat. *nudus*, bare, and *pes*, *pedis*, a foot), a procession and ceremonies observed at Rome in case of drought, in which the worshippers walked with bare feet in token of mourning and humiliation before the gods. This practice was followed at Rome in the worship of *Cybele*, and seems also to have been adopted in the worship of *Isis*.

NULLATENENSES (Lat. *nullatenus*, nowhere), an epithet applied to bishops, according to some ecclesiastical writers, who were ordained over no particular charge, but with a general authority to preach the gospel whenever they had it in their power. Such bishops were very rare in the primitive church.

NUMERIA, a goddess among the ancient Romans who was wont to be invoked by women in childbirth.

NUN, a female secluded from the world in a nunnery under a vow of perpetual chastity. The age at which novices may make their profession differs in different countries, but the rule laid down by the council of Trent only requires that the party should be of the age of sixteen, and that no females should take the veil without previous examination by the bishop. The following description of the ceremonial of a novice taking the vows is from the pen of an eye-witness of the scene as it took place in Rome: "By particular favour we had been furnished with billets for the best seats, and, after waiting about half an hour, two footmen in rich liveries made way for the young countess, who entered the crowded church in full dress, her dark hair blazing with diamonds. Supported by her mother she advanced to the altar. The officiating priest was the Cardinal Vicario, a fine-looking old man; the discourse from the pulpit was pronounced by a Dominican monk, who addressed her as the affianced spouse of Christ,—a saint on earth, one who had renounced the vanities of the world for a foretaste of the joys of heaven.

"The sermon ended, the lovely victim herself, kneeling before the altar at the feet of the Cardinal, solemnly adjured that world whose pleasures and affections she seemed so well calculated to enjoy, and pronounced those vows which severed her from them for ever.

"As her voice, in soft recitative, chaunted these fatal words, I believe there was scarcely an eye in the whole of that vast church unmoistened by tears.

"The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders.

"The grate that was to entomb her was opened. The abbess and her black train of nuns appeared. Their choral voices chaunted a strain of welcome. It said, or seemed to say—'Sister spirit, come away!'

She renounced her name and title, adopted a new appellation, received the solemn benediction of the Cardinal, and the last embraces of her weeping friends, and passed into that bourne from whence she was never to return.

"A pannel behind the high altar now opened, and she appeared at the grate again. Here she was despoiled of her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the sisters, and they hastened to invest her with the sober robes of the nun—the white coif and the noviceate veil.

"Throughout the whole ceremony she showed great calmness and firmness; and it was not till all was over that her eyes were moistened with tears of natural emotion. She afterwards appeared at the little postern-gate of the convent, to receive the sympathy, and praise, and congratulations of all her friends and acquaintances, nay, even of strangers, all of whom are expected to pay their compliments to the new spouse of heaven."

The description now given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the noviceate or year of trial, and is not irrevocable. But the *profession* properly so called, or the taking of the black veil, is the conclusion of the noviceate, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Romish church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only be released from her vow by death. The ceremony which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour as contained in his 'Pilgrimage to Rome:' "There was mass celebrated on the occasion for a small congregation; the three priests were robed in cloth of gold; their vestments were singularly rich, there being nothing visible but gold. Beyond this, there was nothing remarkable but the age of the officiating priest. His two assistants were men of about thirty-five years of age, while he himself was not more than twenty-five. He was a fine young man, and seemed deeply impressed with the awful mysteries in which he was engaged. If the destined nun had been the dear and cherished idol of his heart of hearts from his first love till this moment, he could not have shown deeper or more devotional feelings; and I could not but feel prepossessed by his manner; though I thought it strange, that one so young in years should have been selected on so public an occasion for the chaplaincy of a nunnery.

"The mass ended, the priests retired; the cardinal arrived. The moment he was announced as at the doors of the chapel, the novice, who was about to assume the black veil, appeared as by a

miracle over the altar. To understand this it is necessary to observe, that the picture over the altar was removed, and there appeared a grating behind it; it proved an opening to an inner chapel within the interior of the monastery. This, I confess, did startle me a little, it showed that these sacred pictures are sometimes secret doors, the very last things that should be desired in a nunnery; it suggested strange thoughts. At this grating, however, there knelt a living novice, a young female of about eighteen; she was dressed as a novice; the white veil was thrown back; her face was open to view; she held a lighted candle in one hand; she had a black crucifix with a white figure on her other arm; her eyes were fixed immovably on this crucifix. And as she knelt in that elevated place above the altar, visible to every eye, a living nun in all the reality of flesh and blood, in the fulness of youth, instead of the mere pictured representation usually presented there—as she then knelt with her veil, her candle, her crucifix, and all the perspective of an inner chapel behind her, with its groined roof, and its adorned and crimson hangings in the distance—as she there knelt to take the great and final step, which nothing but death could ever retrace, she became the object of universal sympathy, and the centre on which every eye was turned.

“The cardinal entered—passed to the altar—made his private devotions, and, taking no more notice of the novice kneeling over the altar, than if she were the mere picture usually there, he seated himself, while his attendants stripped him of his cardinal's robe of scarlet, as is usual, and proceeded in the presence of the congregation to robe him in his episcopal vestments. He soon appeared with the mitre upon his brow, his shepherd's crook in his hand, and his whole person enveloped in silver tissue set off by trimmings and fringings of gold. He sat with his back to the altar.

“After the Cardinal had thus completed his toilet in the presence of the congregation, the confessor of the monastery approached him—kissed his hand—took a chair, and seating himself, addressed the novice on the step she was about to take. He told her it was meritorious—that by it she was about to be wedded to her most loved and loving husband whom she had chosen, even to Jesus Christ—that in taking this step she was preserving her virgin state, making herself like the angels of heaven—and that when she died she would be worthy of Paradise. The whole address seemed that of a kindly-natured man, very much like the amiable, warm-hearted father of a family; but going throughout on the assumption that the interior of a nunnery was the only spot in our creation where female innocence and purity could be preserved! He was apparently a man of quiet mind, and full of good nature and good humour. He seemed under forty years of age, and considering he was younger than myself, and withal an unmarried man, I thought him rather too

young to be the confessor of a nunnery. St. Paul recommends us to ‘provide things honest in the sight of all men.’

“After this address, the Cardinal knelt and prayed. The novice rose from her knees and disappeared. The choir executed some fine music and singing. The Cardinal chanted some petitions. The choir chanted some responses. The Cardinal then again knelt and offered a long prayer.

“As he was uttering the concluding words of his prayer, there mingled with his voice the tones of distant music. It came from the depths of the monastery, where the sisterhood commenced some chant that at first was softened and sweetened by distance, and then slowly grew loud and more loud as the nuns moved through the interior chapel. From the position where I stood, I could see all the upper but not the lower part of this chapel. I was able also to see the crucifix and other decorations over its altar, but not being able to see the lower part of the chapel I could not look on the nuns, but was obliged to content myself by listening to their voices as they sung some litany, and slowly approached us. The effect of this was very pleasing, perhaps the more so from the voices being the voices of the unseen and unknown, over whose story there hangs and will hang a veil of mystery for ever. They approached the back of the altar of the chapel where we were assembled. Immediately the novice appeared again over the altar, her white veil or shawl flung back and drooping on her shoulders, her left arm supporting a crucifix, her right hand grasping a lighted candle. She knelt as before, as still and motionless as if she were no more than the picture, whose place she occupied. Beside her stood two nuns, one on each side, concealed or rather intended to be concealed from view. They wore the black veil. She then chanted a few words. The bishop rose, and he and the novice then chanted some questions and answers which I could not understand. She then disappeared, and again appeared at a side-door, where the Cardinal approached, spoke to her, touched her, sprinkled holy water and returned to his place. The priests and officials crowded around the Cardinal and novice, so that it was impossible to see, and all was uttered in a tone so low that it was impossible to hear. The whole time did not exceed two or three minutes, when she again presented herself on her knees at the grating over the altar, no longer a novice in the white veil, but a nun in the black veil—a recluse and prisoner for life!

“After kneeling for a moment she uttered a few words in a low tone, so that I could not catch their import. The Cardinal immediately rose and chanted certain short orisons or petitions, which were responded to by the nuns. He chanted in the outer and they in the inner chapel. This was succeeded by some music; during the continuance of which, the Cardinal knelt before the altar, and the nun above it. At its conclusion the Cardinal rose and

read an address or exhortation, and immediately the scene was changed. The two nuns, who had concealed themselves till now, presented themselves suddenly, standing one on each side of the kneeling nun. It was one of those scenes that lay hold of the imagination, and it had a striking effect. The two nuns, veiled so closely that their own mothers, if present, could not have recognised them, placed a crown of gold upon the head of their new and kneeling companion. She, though wearing the black veil, had it thrown back, or rather so arranged as to leave her face open to view, falling from her head gracefully upon her shoulders. Over this they placed the crown. It was composed of sprigs and wreaths of gold; it was light and elegant. They spoke not a word, but they placed the crown on her head with considerable care, sparing neither time nor trouble to make it sit well and becomingly. It was done, as these two nuns stood veiled, silent and motionless—as the new recluse remained kneeling, holding a candle in one hand, having a crucifix resting on the other, her black veil parted so as to reveal her face, her crown of gold upon her head—as these three figures appeared at the grating, elevated above the altar so that every eye could see them, and as the fatal reality pressed on the mind that from that moment they were hopelessly immured for life, they presented a scene that will be remembered for ever by all who witnessed it.

“The service continued for a few moments longer. The Cardinal sprinkled some holy water towards the nun, offered a prayer and pronounced the benediction. The two nuns withdrew their new sister into the recesses of the monastery, and the congregation dispersed.”

Nuns have been found in connection with other religions besides Romanism. In the commencement of Buddhism there was an order of female recluses. The first Buddhist female admitted to profession was the foster-mother of Gotama Budha. It is probable, however, in the opinion of Mr. Hardy, that this part of the Buddhist system was at length discontinued. There are at present no female recluses in Ceylon. The priestesses or nuns in Burmah are called *Thilashen*; they are far less numerous than the priests. They shave their heads, and wear a garment of a particular form, generally of a white colour. They live in humble dwellings close to the monasteries, and may quit their profession whenever they please. The nuns in Siam are less numerous than in Burmah. The nuns in Arracan are said to be equal in number to the priests, have similar dresses, and are subjected to the same rules of discipline. In China the nuns have their heads entirely shaven, and their principal garment is a loose flowing robe. The Japanese nuns are called *BKUNSI* (which see). They wear no particular dress, but shave their heads, and cover them with caps or hoods of black silk. They commonly have a shepherd's rod or crook in their hands.

Nuns are found in some of the ancient religions.

Among the followers of Pythagoras, there was an order of females, the charge of whom was committed to his daughter. The Druids admitted females into their sacred order. (See *DRUIDESSES*.) The priestesses of the Saxon goddess *Frigga*, who were usually kings' daughters, devoted themselves to perpetual virginity.

At an early period in the history of the Christian church, virginity came to be unduly exalted, and from the writings of some of the fathers, it would appear that there were virgins who made an open profession of virginity before monasteries were erected for their reception, which was only in the fourth century. We find “canonical virgins,” and “virgins of the church,” recognized by Tertullian and Cyprian. The ecclesiastical virgins were commonly enrolled in the *canon* or *matricula* of the church, and they were distinguished from monastic virgins after monasteries came to be erected, by living privately in the houses of their parents, while the others lived in communities and upon their own labour. Hence it is evident that the *nonne* or nuns of the first ages were not confined to a cloister as in after times. At first they do not appear to have been bound by any special vow, but in the fourth and fifth centuries the censures of the church were passed with great severity against such professed virgins as afterwards married. No attempt, however, was made to deny the validity of such marriages, the nun being simply excommunicated and subjected to penance, with the view of being restored to the communion of the church. The imperial laws forbade a virgin to be consecrated before the mature age of forty, and even if she married after her consecration at that age, the marriage was considered as valid.

The consecration of a virgin in the ancient Christian church was performed by the bishop publicly in the church, by putting upon her the accustomed dress of sacred virgins. This seems to have consisted partly of a veil of a peculiar description, different from the common veil.

Optatus mentions a golden fillet or mitre as having been worn upon the head. It is also referred to by Eusebius under the name of a coronet. Various customs have since been introduced in connection with nuns in the Romish church, which were unknown in the case of virgins in the ancient Christian church, such as the tonsure, and the ceremony of a ring and a bracelet at their consecration. The persons of holy virgins were anciently accounted sacred; and severe laws were made against any that should presume to offer violence to them; banishment and proscription and death were the ordinary punishments of such offenders. Constantine maintained the sacred virgins and widows at the public expense; and his mother Helena counted it an honour to wait upon them at her own table. The church assigned them also a share of the ecclesiastical revenues, and set apart a particular place for them in the house of God.

**NUNC DIMITTIS** (Lat. Now lettest thou depart), a name given to the song of Simeon from the first words of it in Latin, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." It appears to have been used in public worship, in very ancient times, as it is found in the *Apostolical Constitutions*. It is appointed to be used in the Rubric of the Church of England after the second lesson at evening-song.

**NUNCIO**, an ambassador from the Pope to some Roman Catholic prince or state. Sometimes he is deputed to appear as the Pope's representative at a congress or diplomatic assembly. In France he appears simply as an ambassador, but in other Romish countries he has a jurisdiction and may appoint judges. See **LEGATE**.

**NUNDINA**, an ancient Roman goddess, who took her name from the ninth day after children were born.

**NUNDINÆ**, public fairs or markets held among the ancient Romans every ninth day. At first they were reckoned among the **FERIAE** (which see), but subsequently they were ranked by law among the *Dies Fasti*, for the convenience of country people, that they might be enabled both to vend their wares in the public market, and to have their disputes settled by the Prætor.

**NUNNERY**, a building appropriated to female recluses. Pachomius was the first who, in the beginning of the fourth century, founded cloisters of nuns in Egypt, on the same footing as the confraternities of monks, which he founded at the same period. Before the death of this reputed originator of the monastic system, no fewer than 27,000 females in Egypt alone had adopted the monastic life. The first nunnery was established on the island of Tabenna in the Nile, about A. D. 340. Such institutions abound in Roman Catholic countries, and peculiar sacredness is considered as attaching to the inmates. See **NUN**.

**NUPTIAL DEITIES**, those gods among the ancient heathen nations which presided over marriage ceremonies. These included some of the most eminent as well as of the inferior divinities. Jupiter, Juno, Venus, Diana, were reckoned so indispensable to the celebration of all marriages, that none could be solemnized without them. Besides these, several inferior gods and goddesses were worshipped on such occasions. *Jugatinus* joined the bride and bridegroom together in the yoke of matrimony; *Domiducus* conducted the bride to the house of the bridegroom; *Viriplaca* reconciled husbands to their wives; *Manturna* was invoked that the wife might never leave her husband, but abide with him on all occasions, whether in prosperity or adversity.

**NUPTIALIS**, a surname of the goddess *Juno* as presiding over marriage solemnities.

**NUPTIAL RITES**. See **MARRIAGE**.

**NU-VA**, an ancient goddess among the Chinese, worshipped before the time of *Confucius*. She presided over the war of the natural elements, stilling the violence of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of elemental confusion brought natural order.

**NYAYA** (THE), a system of philosophy among the Hindus, which, as its name imports, is essentially a system of Reasoning, though it is divided into two parts, the first treating of *Physics*, and the second of *Metaphysics*. The physical portion claims *Kanada* as its author, and teaches the doctrine of atoms or units of matter, conceived to be without extent. The metaphysical portion, which is of a strictly dialectic character, is alleged to have been written by *Gotama Buddha*. The text is a collection of aphorisms or *sūtras*, divided into five books, containing an acute discussion of the principles which constitute proof; all that relates to the objects of proof; and what may be called the organization of proofs. Thus in this Hindu system of reasoning, we find a classification of the principal objects of philosophical investigation, and an exposition of the methods and processes of investigation, embracing the two terms of human knowledge, the objective and the subjective, or the objects of cognition and the laws of the cognitive subject.

**NYCTELIA** (Gr. *nyx*, night), a name sometimes applied to the **DIONYSIA** (which see), as being celebrated during the night.

**NYMPHÆ**, a large class of inferior female divinities among the ancient Greeks and Romans. They were the daughters of Zeus, and inhabited grottos, mountains, groves, rivers, and streams, over which they were believed to preside. These deities received names in accordance with the department of nature which they represented. Thus the nymphs of the ocean were called *Oceanides*, those of the trees *Dryades*, and so forth. The Nymphs were generally worshipped by the sacrifice of goats, lambs, milk, and oil.

**NYMPHÆUM**. See **CANTHARUS**.

**NYMPHAGOGUS**, the attendant of the bridegroom among the Hebrews, Greeks, and Romans. It was his duty to accompany the parties to the marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies; to accompany the parties to the house of the bridegroom; and to preside over and direct the festivities of the occasion. See **MARRIAGE**.

**NYSEUS**, a surname of **DIONYSUS** (which see).

**NYX**, the goddess of night among the ancient Greeks, and termed *Nos* among the ancient Romans. She had her residence in Hades, was the daughter of Chaos, and the sister of Erebus.

## O

**OAK-WORSHIP.** The oak has in all ages been looked upon as the most important of the trees of the forest. Groves of oak-trees were even in early times reckoned peculiarly appropriate places for the celebration of religious worship, and as we learn from Ezek. vi. 13. they were likewise the scene of idolatrous practices. Among the ancient Greeks, the oak, as the noblest of trees, was sacred to *Zeus*, and among the Romans to *Jupiter*. Oak-worship, however, was one of the most remarkable peculiarities of the religion of the northern nations. The inhabitants of the holy city of Kiew in Russia offered their sacrifices under a sacred oak, in their annual voyages to the Black Sea in the month of June. The oak was considered by the Hessians as the symbol and the abode of the gods. Winifred, the apostle of the Germans, cut down an enormous oak which was sacred to *Thor*, and such was the horror which the sacrilegious deed excited, that judgments were expected to fall from heaven upon the head of the impious missionary. "The gods of the ancient Prussians," says Mr. Gross, "showed a decided predilection both for the oak and the linden. The ground upon which they stood was holy ground, and called Romowe. Under their ample shade the principal gods of the Prussians were worshipped. The most celebrated oak was at Romowe, in the country of the Natanges. Its trunk was of an extraordinary size, and its branches so dense and diffusive, that neither rain nor snow could penetrate through them. It is affirmed that its foliage enjoyed an amaranthine green, and that it afforded amulets to both man and beast, under the firm belief of the former, at least, that thus employed, it would prove a sure preventive against every species of evil. The Romans, too, were great admirers of this way of worship, and therefore had their *Luci* in most parts of the city." "As *Jupiter*," to quote from the same intelligent writer, "gave oracles by means of the oak, so the oaken crown was deemed a fit ornament to deck the majestic brow of the god, contemplated as *Poliens*, the king of the city. The origin of the oaken crown, as a symbol of *Jupiter*, is attributed by *Plutarch* to the admirable qualities of the oak. 'It is the oak,' says he, 'which, among the wild trees, bears the finest fruit, and which, among those that are cultivated, is the strongest. Its fruit has been used as food, and the honey-dew of its leaves drunk as mead. This sweet secretion of the oak was personified under the name of a nymph, denominated *Melissa*. Meat, too, is indi-

rectly furnished, in supplying nourishment to ruminant and other quadrupeds suitable for diet, and in yielding birdlime, with which the feathered tribes are secured. The esculent properties of the fruit of some trees; as, the *quercus esculus*, and the many useful qualities of their timber, may well entitle them to the rank of *trees of life*, and to the distinction and veneration of suppliers of the first food for the simple wants of man. Hence, on account of its valuable frugiferous productions, recognized as the *mast*, the beech is generically known as the *fagus*, a term which is derived from *phagein*, to eat. There was a period in the history of mankind, when the fruit of the oak, the neatly incased acorn, constituted the chief means of subsistence; and the Chaonian oaks of the Pelasgic age, have been justly immortalized on account of their alimentary virtues. It was then, according to Greek authors, that the noble oak was cherished and celebrated as the mother and nurse of man. For these reasons, *Jupiter*, the munificent source of so great a blessing, was adored as the benignant foster-father of the Pelasgic race, and denominated *Phagonäus*. In the blissful and hallowed oak-tree, according to the puerile notions of those illiterate people, dwelt the food-dispensing god. The ominous rustling of its leaves, the mysterious notes of the feathered songsters among its branches, announced the presence of the divinity to his astonished and admiring votaries, and gave hints and encouragement to those whose interest or curiosity prompted them to consult the oracle. For this reason odoriferous fumes of incense were offered to the oraceling god, under the Dodo-mean oak: a species of devotion most zealously observed by the Druids in the oak-groves and forests of the ancient Gauls and Britons."

The Druids esteemed the oak the most sacred object in nature, and they believed the mistletoe also which grew upon it to partake of its sacred character. Hence originated the famous ceremony of cutting the mistletoe, which took place at the commencement of the year. The Supreme Being, whom they termed *Hæsus* or *Mighty*, was worshipped under the form of an oak. (See DRUIDS).

OANNES. See DAGON.

**OATHS**, formal appeals to the Divine Being to attest the truth of what we affirm, or the fulfilment of what we promise. The forms of oaths, like other religious ceremonies, have been different in different ages of the world, consisting, however, generally of some bodily action and a prescribed form of words.

The most ancient mode of making oath was by lifting up the hand to heaven. Thus Abraham says to the king of Sodom, Gen. xiv. 22, "I have lift up my hand unto the Lord the Most High God, the possessor of heaven and earth." At an early period we find another form of swearing practised. Thus Eliezer, the servant of Abraham, when taking an oath of fidelity, put his hand under his master's thigh. Sometimes an oath was accompanied with an imprecation, but at other times God was called to witness, or the statement was made, "as surely as God liveth."

At an early period of their history the Jews held an oath in great veneration, but in later times the prophets charge them frequently with the crime of perjury. After the Babylonish captivity regard for an oath revived among them, but it speedily gave way to a mere use of forms, without attaching to them the meaning which the forms were intended convey. In the days of our Lord, the Scribes introduced a distinction, for which there is no warrant in the Word of God, alleging that oaths are to be considered, some of a serious and some of a lighter description. In the view of a Scribe, an oath became serious, solemn and sacred by the direct use of the name of God or Jehovah; but however frequently, needlessly and irreverently a man might swear even in common conversation, it was regarded as a matter of little or no importance, provided he could succeed in avoiding the use of the name of the Divine Being. By thus substituting for the holy word of the living God a vain tradition of the elders, the Scribes destroyed among the Jewish people all reverence for an oath, and rendered the custom of profane swearing fearfully prevalent among all classes of society.

In this state of matters Jesus holds forth the Divine commandment as not only prohibiting the use of the name of God in support of false statements, but all irreverent, profane and needless oaths of every description whatever. Matth. v. 34, 35, 36, "But I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black." These words have sometimes been regarded as absolutely prohibiting the use of oaths even on the most solemn occasions or in courts of law. And on the ground of this single passage, some sects, both in ancient and modern times, have denied the lawfulness of an oath, and have regarded it as sinful to swear upon any occasion. But it is quite plain from the illustrations which our Lord here uses, that he is referring to profane swearing in ordinary conversation, and not to oaths for solemn and important purposes. Besides, He Himself lent the force of His example in favour of the lawfulness of oaths in courts of law. Thus, when the High Priest put Him upon oath, using the solemn form, "I ad-

jure thee by the living God that thou tell us whether thou be the Christ the Son of God;" though He had hitherto remained silent, He now acknowledges the power of the appeal, and instantly replies, "Thou hast said." There are many examples of oaths both in the Old and in the New Testament, and more especially the prophet Jeremiah, iv. 2, lays down the inward animating principles by which we ought to be regulated in taking an oath on solemn and important occasions. "And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory."

Our Lord must not therefore be understood in using the apparently general command, "Swear not at all," as declaring it to be sinful on all occasions to resort to an oath, but He is obviously pointing out to the Jews that the Third Commandment, which had hitherto been limited by the Scribes to false swearing by the name Jehovah, extended to all profane, needless, irreverent appeals to God, whether directly or indirectly. This command, as if He had said, reaches not only to the judicial crime of perjury, of which even human laws can take cognizance, but to the sin of profane swearing of which human laws take no cognizance at all. Ye say, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." But I say, Swear not at all, even by those oaths which are so current among you, and which, because the name of God is not directly included in them, you regard as comparatively innocent. Such a plea cannot be for a moment sustained. If you swear at all, whether you mention the name of God or not, you can only be understood as appealing for the truth of your statement to the great Searcher of Hearts, who alone can attest the truth and sincerity of what you affirm.

"Swear not at all," then, says Jehovah-Jesus, if you would not profane the name of the Most High; neither by heaven, for though you may think you are avoiding the use of the name of God, you are swearing by the throne of God, and, therefore, if your appeal has any meaning whatever, it is addressed to Him that sitteth upon the throne; neither by the earth, for though you may think it has no relation to the name of God, it is Jehovah's footstool, and as an oath can only be an appeal to an intelligent being, you are swearing by Him whose footstool the earth is; neither by Jerusalem, for far from such an oath being unconnected with God, that is the city of the Great King, and the place which He hath chosen to put his name there; neither shalt thou swear by thy head, for so especially does Jehovah claim it as His own that He numbers the very hairs, and so little is the power which thou hast over it, that thou canst not make one hair white or black. In short, the doctrine which Jesus teaches by the use of those various illustrations, drawn from the customary forms of swearing among the Jews, is so extensively applicable, that it is impossible for

any man to discover, in all God's wide creation, a single object on which he can found an oath, that will not be in reality, and in the eye of God's holy law, an appeal to the Creator Himself. If we swear at all, then, we can swear by no other than the living God, for He alone can attest the sincerity of our hearts, and He alone, therefore, can be appealed to, as the witness to the truth of that which we are seeking to confirm by an oath. The distinction of the Seribes, between the more serious and lighter oaths, is thus shown to be utterly unfounded. All oaths are serious, all are an appeal to God, and to use them on any other than the most solemn and important occasions, is to incur the guilt of one of the most daring, unprovoked, and heinous transgressions of the law of God.

We find early mention among the ancient Greek writers, of oaths being taken on important public occasions, such as alliances and treaties, and in such cases peculiar sanctity was attached to the oath. Perjury was viewed as a crime which was visited with aggravated punishment after death in the infernal regions, as well as with heavy calamities in the present world. Oaths, in many instances, were accompanied with sacrifices and libations, the hands of the party swearing being laid upon the victim or the altar. As each separate province of Greece had its peculiar gods, the inhabitants were accustomed to swear by these in preference to other deities. Men swore by their favourite gods, and women by their favourite goddesses. Among the ancient Romans all magistrates were obliged, within five days from the date of their appointment to office, to swear an oath of fidelity to the laws. Soldiers also were bound to take the military oath. In the case of treaties with foreign nations, the oath was ratified by striking the sacrificial victim with a flint-stone, and calling upon Jupiter to strike down the Roman people if they should violate their oath.

OB, a word used among the ancient Jews to denote a species of necromancy, the true nature of which has given rise to much dispute among the learned. The word signifies, in the Hebrew language, a bottle, a cask, or very deep vessel, and such a vessel being used in necromancy, the term came to be applied to the art of evoking the dead. Psellus, in describing this art, says that it was performed by throwing a piece of gold into the vessel, and pouring water upon it. Certain sacrifices were then offered, and invocations to the demons, when suddenly a sort of grumbling or groaning noise was heard in the bottom of the vessel, and the demon made his appearance in a visible shape, uttering his words with a low voice. The witch of Endor is called literally, in I Sam. xxviii. 7, the mistress of *ob*, or the mistress of the bottle. See CONSULTER WITH FAMILIAR SPIRITS.

OBEDIENCE (HOLY), that perfect, unqualified, unshrinking obedience to the will of a superior and confessor, which is reckoned a most meritorious act

on the part of a votary of the Church of Rome. It is inculcated as a solemn obligation arising out of the high position which the priest occupies as at once the exponent and the representative of the will of Heaven.

OBERKIRCHENRATH (Ger. Superior Ecclesiastical Council), the highest ecclesiastical tribunal of the Evangelical Church in Prussia. It was founded by the king in 1850, with the view of giving to the church more independence.

OBI, a secret species of witchcraft practised by the Negroes in the West Indies.

OBIT, a funeral celebration or office for the dead.

OBLATE, a term used in the Romish church to denote bread made without leaven, and not consecrated, yet blessed upon the altar. It was anciently placed upon the breasts of the dead.

OBLATI, lay brothers in monasteries who offered their services to the church.

OBLATION. See OFFERING.

OBLATIONARIUM, the name given in the Ordo Romanus to the side-table in ancient churches, on which were placed the offerings of the people, out of which were taken the bread and wine to be used as elements in the Lord's Supper.

OBLATIONS. At the administration of the Lord's Supper in the primitive Christian churches, the communicants were required to bring presents called *oblations*, from which the sacramental elements were taken. The bread and wine were wrapped in a white linen cloth, the wine being contained in a vessel called *anula*. After the deacon had said, "Let us pray," the communicants advanced towards the altar, carrying their gifts or oblations, and presented them to a deacon, who delivered them to the bishop, by whom they were either laid upon the altar, or on a separate table. The custom of offering oblations was discontinued during the twelfth and thirteenth centuries. In very early times, that is in the first and second centuries, the Christian Church had no revenues except the *oblations* or voluntary contributions of the people, which were divided among the bishop, the presbyters, the deacons, and the poor of the church. These voluntary oblations were received in place of tithes; but as the number of Christians increased, a fixed maintenance became necessary for the clergy, but still oblations continued to be made by the people through zeal for the cause of Christ and the maintenance of his gospel.

OBLIGATIONS (THE TEN). See DASA-SIL.

OBSEQUIES. See FUNERAL RITES.

OCCAMITES. See NOMINALISTS.

OCEANIDES, nymphs or inferior female divinities, who were considered by the ancient Greeks and Romans as presiding over the ocean. They were regarded as the daughters of *Oceanus*.

OCEANUS, the god of the river Oceanus, which the ancient Greeks supposed to surround the whole earth. According to Homer he was a mighty god



interior only to *Zeus*. Hesiod describes him as the son of *Uranus* and *Ge*.

**OCTAVE**, the eighth day after any of the principal festivals. It was anciently observed with much devotion, including the whole period also from the festival to the octave.

**OCTOBER-HORSE** (*THE*), a horse anciently sacrificed in the month of October to *Mars* in the *Campus Martius* at Rome. The blood which dropped from the tail of this animal when sacrificed was carefully preserved by the vestal virgins in the temple of *Vesta*, for the purpose of being burnt at the festival of the *PALLIA* (which see), in order to produce a public purification by fire and smoke.

**OCTOECHOS**, a service-book used in the Greek Church. It consists of two volumes folio, and contains the particular hymns and services for every day of the week, some portion of the daily service being appropriated to some saint or festival, besides those marked in the calendar. Thus Sunday is dedicated to the resurrection; Monday to the angels; Tuesday to St. John the Baptist; Wednesday to the Virgin and the cross; Thursday to the apostles; Friday to the Saviour's passion; and Saturday to the saints and martyrs. The prayers being intoned in the Greek Church, the *Octoechus* enjoins which of the eight tones ordinarily in use is to be employed on different occasions and for different services.

**ODIN**, the supreme god among the Teutonic nations. The legends of the North confound this deity with a celebrated chieftain who had migrated to Scandinavia, from a country on the shores of the Caspian Sea, where he ruled over a district, the principal city of which was called *Asgard*. If we may credit the *Heimskringla* or *Chronicles of the Kings of Norway*, the historical Odin invaded Scandinavia about B. C. 40. But the mythological being who went by the name of Odin appears to have undergone considerable modification in course of time. From the Supreme God who rules over all, he came to be restricted to one particular department, being regarded as the god of war, to whom warriors made a vow when they went out to battle, that they would send him so many souls. These souls were Odin's right, and he conveyed them to *Valhalla*, his own special abode, where he rewarded all such as died sword in hand. This terrible deity was at the same time, according to the Icelandic mythology, the father and creator of man. Traces of the worship of Odin are found at this day in the name given by the northern nations to the fourth day of the week, which was consecrated to Odin or Woden, under the name of *Wodensday* or *Wednesday*.

The Danes seem to have paid the highest honours to Odin. The wife of this god, who received the name of *Frigga*, was the principal goddess among the ancient Scandinavians, who accompanied her husband to the field of battle, and shared with him the souls of the slain. A festival in honour of Odin was celebrated at the beginning of the spring to wel-

come in that genial season of the year. It seems to have been customary among the northern nations not only to sacrifice animals, but human beings also, to Odin, as the god of war, who, it was believed, could only be propitiated by the shedding of blood. "The appointed time for these sacrifices," says Mallet, in his '*Northern Antiquities*,' "was always determined by another superstitious opinion which made the northern nations regard the number three as sacred and particularly dear to the gods. Thus in every ninth month they renewed this bloody ceremony, which was to last nine days, and every day they offered up nine living victims, whether men or animals. But the most solemn sacrifices were those which were offered at Upsal in Sweden every ninth year. Then the king and all the citizens of any distinction were obliged to appear in person, and to bring offerings, which were placed in the great temple. Those who could not come themselves sent their presents by others, or paid the value in money to those whose business it was to receive the offerings. Strangers flocked there in crowds from all parts; and none were excluded except those whose honour had suffered some stain, and especially such as had been accused of cowardice. Then they chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed. The choice was partly regulated by the opinion of the bystanders, and partly by lot. But they did not always sacrifice such mean persons. In great calamities, in a pressing famine for example, if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest price with which they could purchase the Divine favour. In this manner the first king of *Vermaland* was burnt in honour of Odin to put an end to a great dearth: as we read in the history of Norway. The kings, in their turn, did not spare the blood of their subjects; and many of them even shed that of their children. Earl *Hakon* of Norway offered his son in sacrifice, to obtain of Odin the victory over the *Jomsburg* pirates. *Ann*, king of Sweden, devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life. The ancient history of the north abounds in similar examples. These abominable sacrifices were accompanied with various ceremonies. When the victim was chosen, they conducted him towards the altar where the sacred fire was kept burning night and day; it was surrounded with all sorts of iron and brazen vessels. Among them one was distinguished from the rest by its superior size; in this they received the blood of the victims. When they offered up animals, they speedily killed them at the foot of the altar; then they opened their entrails to draw auguries from them, as among the Romans; afterwards they dressed the flesh to be served up in a feast prepared for the assembly. Even horse-flesh was not rejected, and the chiefs often eat of it as well as the people. But when they were dis-

posed to sacrifice men, those whom they pitched upon were laid upon a great stone, where they were instantly either strangled or knocked on the head. The bodies were afterwards burnt, or suspended in a sacred grove near the temple. Part of the blood was sprinkled upon the people, part of it upon the sacred grove; with the same they also bedewed the images of the gods, the altars, the benches and walls of the temple, both within and without." See SCANDINAVIANS (RELIGION OF THE ANCIENT).

**ECONOMISTS**, the name given to the members of a secret association which existed in France in the latter part of the eighteenth century. Its object is understood to have been to subvert Christianity by disseminating among the people the writings of Voltaire, Rousseau, and other infidels. Selecting passages from these authors, they circulated them throughout the kingdom by hawkers at a very cheap rate, thus undermining the religious principles of the peasantry. The most active members of this infidel society were D'Alembert, Turgot, Condorcet, Diderot, and La Harpe.

**ECONOMUS**, a special officer appointed in the middle of the fifth century, to conduct the administration of church property under the superintendence of the bishop, and with provision that the bishop should not appoint his own *Economus*, who was to be chosen to his office by the whole presbytery. This law, which originated with the council of Chalcedon, was afterwards confirmed by the Emperor Justinian, and was repeated by subsequent councils. The *Economus* rose in the middle ages to great influence, and became in a good degree independent of the bishop. The *Economi* were quite distinct from the stewards of cloisters and other similar establishments. They were always chosen from among the clergy.

**ECUMENICAL BISHOP**, a title first assumed by John the Faster, patriarch of Constantinople, in the end of the sixth century. The assumption of so lofty a title by the Constantinopolitan patriarchs was strongly remonstrated against by their rival bishops of Rome, particularly by Gregory the Great, who maintained the title to be profane, antichristian, and infernal. In A. D. 606, however, the Roman pontiff Boniface III. obtained this very title from Phocas, the Greek Emperor; and from that period down to the present day, the Pope of Rome claims to be Ecumenical or Universal Bishop, having authority over the whole church of Christ upon the earth. All other churches except the Roman Catholic Church repudiate such a claim as alike unfounded, antichristian, and blasphemous.

**ECUMENICAL COUNCILS**. See COUNCILS (GENERAL or ECUMENICAL).

**ECUMENICAL DIVINES**, a title given by the Greek Church to St. Basil the Great, St. Gregory the Divine, and St. John Chrysostom. A festival in honour of these three Holy Ecumenical Divines,

as they are termed, is held on the 30th of January every year.

**ENISTERIA**, libations of wine poured out to Hercules by the youth of Athens on reaching the age of manhood.

**ENOATIS**, a surname of *Artemis*, under which she was worshipped at Enoe in Argolis.

**ENOMANCY** (Gr. *oinos*, wine, and *mantia*, divination), a species of divination practised by the ancient Greeks, in which they drew conjectures from the colour, motion, and other circumstances connected with the wine used in libations to the gods.

**ETOSYRUS**, the name of a divinity worshipped by the ancient Scythians, and identified with *Apollo* by Herodotus.

**OFARRI**, an indulgence-box, a sort of charm purchased from the Japanese priests by the pilgrims who go to ISJE (which see).

**OFFERINGS**, a term often used as synonymous with *sacrifices*, but properly speaking, they cannot be considered as wholly identical. Thus every sacrifice is an oblation or offering, but every offering is not a sacrifice. Tithes, first-fruits, and every thing consecrated to God, must be regarded as offerings, but none of them as sacrifices. A sacrifice involves in its very nature the shedding of blood, but this is not necessarily the case with an offering, which may be simply of an eucharistical character, without having relation to an atonement. See SACRIFICES.

**OFFERTORY**, the verses of Scripture in the Common Prayer Book of the Church of England, which are found near the beginning of the Communion Service, and are appointed to be read while the alms and offerings of the people are in course of being collected.

**OFFICES**, the forms of prayer used in Romish and Episcopal churches. Before the Reformation the offices of the church consisted in missals, breviaries, psalteries, graduals, and pontificals.

**OFFICIAL**, a term used in the Church of England to denote the person to whom cognizance of causes is committed by those who have an ecclesiastical jurisdiction. These officers were introduced in the course of the twelfth century to check the arbitrary proceedings of the archdeacons. But in a short time the officials themselves were complained of, as being instruments in the hand of the bishops for making heavier exactions from the people than had ever been made by the archdeacons; so that Peter of Blois, in the close of the twelfth century, called them by no better name than bishops' blood-suckers.

**OFFICIUM DIVINUM** (Lat. a Divine office), an expression which came to be used in the ninth century to denote a religious ceremony; and as public rites had at that period become very numerous, various treatises in explanation of them began to be published for the instruction of the common people. Accordingly treatises, *De Divinis Officiis*, on Divine

Offices, appeared from the pens of some able writers of the time, particularly Amalarius, John Scotus, Walafrid Strabo, and others.

OGOA, a name applied to *Zeus* by the Carians at Mysala, in whose temple a sea-wave was occasionally seen. The Athenians alleged the same thing in regard to their own citadel.

OIL (ANOINTING). See ANOINTING OIL.

OIL (HOLY). See CHRISM.

OIL OF PRAYER. See EUCHELAION.

OIOT, a great god among the Indians of California.

OKKI, the Great Spirit worshipped by the Huron Indians of North America.

OLD DISSENTERS. See REFORMED PRESBYTERIAN CHURCH.

OLD AND NEW LIGHT CONTROVERSY. See ASSOCIATE (GENERAL) ANTI-BURGHIER SYNOD, ASSOCIATE (BURGHIER) SYNOD.

OLD LIGHT ANTI-BURGHUERS. See ORIGINAL ANTI-BURGHIER SYNOD.

OLD LIGHT BURGHUERS. See ORIGINAL BURGHIER SYNOD.

OLIVE-TREE (THE), a very common tree in the countries around the Mediterranean Sea. It is termed by botanists the *Olea Europea*. From the abundance of olive-trees in all parts of Palestine, we find very frequent references to this tree in the Sacred Scriptures. There appear to have been figures of olive-trees in the Jewish temple, to which there is an allusion in Zech. iv. 3; and the door-posts as well as the images of the cherubim were made of olive-wood. Olive-branches were carried by the Jews at the feast of tabernacles. The dove which was sent forth from the ark by Noah returned with an olive-branch in its mouth, thus announcing to the patriarch that the war of elements had ceased, and that the waters of the deluge had abated. Hence the olive became the symbol of peace. In the ancient heathen mythology, Minerva, the goddess of war, of victory, and of peace, was represented as bearing in her hands a branch of the olive-tree. In order to appease the Eumenides or Furies who inhabited the infernal regions, it was necessary before invoking them to lay upon the ground, three times, nine branches of an olive-tree. If this tree occurs rarely in ancient myths, it served at least as an emblem of peace, not only among the Romans, but among the Carthaginians, among the barbarous inhabitants of the Alps in the time of Hannibal, and even in the Antilles in the time of Christopher Columbus.

OLIVETANS (THE), a Romish order of religious, sometimes called the Congregation of St. Mary of the Mount of Olives. It was founded as a congregation of Benedictines, in a wilderness near Siena, by John Tolomei, in commemoration of the recovery of his sight. The order was confirmed by Pope John XXII. in A. D. 1319.

OLYMPIC GAMES, the greatest of the national

festivals of the ancient Greeks, which received its name either from the town of Olympia in Elis, where it was celebrated, or from Jupiter Olympius, to whom it was dedicated. The learned differ in opinion as to the precise period when this festival was first instituted, but mythic history ascribes its origin to Heracles, and refers the date of its introduction into Greece to B. C. 1200. After a time the Olympic games seem to have fallen into neglect, but they were revived, as we learn from Pausanias, by Iphitus king of Elis, with the assistance of Lycurgus the Spartan lawgiver. Once more they came to be discontinued, but for the last time were revived by Corebus, B. C. 776. From this time, the interval of four years between each celebration of the festival, a period which was termed an Olympiad, came to be accounted a chronological era.

The festival, which lasted five days, began and ended with a sacrifice to Olympian Jove. The interval was filled up with gymnastic exercises, horse and chariot races, recitations of poetry, displays of eloquence, and exhibitions of the fine arts. The gymnastic exercises consisted in running, leaping, wrestling, boxing, and throwing the discus or quoit. The following account of the contests in this celebrated festival is given by Mr. Gross: "The candidates, having undergone an examination, and proved to the satisfaction of the judges that they were freemen, that they were Grecians by birth, and that they were clear from all infamous immoral stains, were led to the statue of Jupiter within the senate-house. This image, says Pausanias, was better calculated than any other to strike terror into wicked men, for he was represented with thunder in both hands; and, as if that were not a sufficient intimation of the wrath of the deity against those who should forswear themselves, at his feet there was a plate of brass containing terrible denunciations against the perjured. Before this statue the candidates, their relations, and instructors, swore on the bleeding limbs of the victims, that they were duly qualified to engage, solemnly vowing not to employ any unfair means, but to observe all the laws relating to the Olympic games. After this they returned to the stadium, and took their stations by lot, when the herald demanded—'Can any one reproach these athletes, with having been in bonds, or with leading an irregular life?' A profound silence generally followed this interrogatory, and the combatants became exalted in the estimation of the assembly, not only by this universal testimony of their moral character, but by the consideration that they were the free unsullied champions of the respective States to which they belonged; not engaged in any vulgar struggle for interested or ordinary objects, but incited to competition by a noble love of fame, and a desire to uphold the renown of their native cities in the presence of assembled Greece. Such being the qualities required before they could enter the lists, their friends, filled with anxiety, gathered round

them, stimulating their exertions, or affording them advice, until the moment arrived when the trumpet sounded. At this signal the runners started off amid the cries and clamour of the excited multitude, whose vociferations did not cease until the herald procured silence by his trumpet, and proclaimed the name and abode of the winner.

On the last day of the festival, the conquerors, being summoned by proclamation to the tribunal within the sacred grove, received the honour of public coronation, a ceremony preceded by pompous sacrifices. Encircled with the olive wreath, gathered from the sacred tree behind the temple of Jupiter, the victors, dressed in rich habits, bearing palm-branches in their hands and almost intoxicated with joy, proceeded in grand procession to the theatre, marching to the sound of flutes, and surrounded by an immense multitude who made the air ring with their acclamations. The winners in the horse and chariot-races formed a part of the pomp, their stately coursers bedecked with flowers, seeming, as they paced proudly along, to be conscious participators of the triumph. When they reached the theatre, the choruses saluted them with the ancient hymn, composed by the poet Archilochus, to exalt the glory of the victors, the surrounding multitude joining their voices to those of the musicians. This being concluded, the trumpet sounded, the herald proclaimed the name and country of the victor, as well as the nature of his prize, the acclamations of the people within and without the building were redoubled, and flowers and garlands were showered from all sides upon the happy conqueror, who at this moment was thought to have attained the loftiest pinnacle of human glory and felicity. Though the only guerdon that the victor received was an olive-crown, yet this trifling mark of distinction powerfully stimulated the acquisition of virtue, while it facilitated the cultivation of the mind, and, to souls animated by a noble ambition, it possessed an incomparably higher value, and was coveted with far more intensity, than the most unbounded treasures."

The statues of the conquerors in the Olympic games were erected at Olympia, in the sacred grove of Jupiter. The celebrity of the festival drew together people from all parts of Greece, as well as from the neighbouring islands and continents, and the Olympiad served as a common bond of alliance and point of reunion to the whole Hellenic race. These games were celebrated for nearly a thousand years from their first institution. Under the Roman emperors they were conducted with great splendour, and high privileges conferred upon the victors. They were finally abolished in A. D. 394, in the sixteenth year of the reign of Theodosius.

**OLYMPIC GODS.** See CELESTIAL DEITIES.

**OLYMPIUS**, a surname of *Zeus*, and also of *Heracles*, as well as of all the OLYMPIC or CELESTIAL DEITIES (which see).

**OLYMPUS**, a mountain in Thessaly, which was

accounted in ancient times the holy mountain of Greece, and distinguished pre-eminently as the choice abode of the gods. *Zeus* held his august court upon its summit, and it was the residence during the day of the principal divinities of Greece. Olympus is 6,000 feet in height, and Homer describes it as towering above the clouds, and crowned with snow. Hephestus is said to have built a palace upon its summit, which was the residence of *Zeus* and the rest of the Olympic gods.

**OM.** See AUM.

**OMADIUS**, a surname of *Dionysus*, as the flesh-eater, human sacrifices being offered to this deity in the islands of Chios and Tenedos.

**OMBIASSES**, priests and soothsayers among the inhabitants of Madagascar, who compound charms which they sell to the people. See MADAGASCAR (RELIGION OF).

**OMBRIUS**, a surname of *Zeus*, as the rain-giver, under which title he was worshipped on Mount Hymettus in Attica.

**OMBWIRI**, a class of good and gentle spirits, who are believed by the natives of Southern Guinea to take part in the government of the world. Almost every man has his own Ombwiri as a tutelary and guardian spirit, for which he provides a small house near his own. "All the harm that is escaped in this world," as Mr. Wilson informs us, "and all the good secured, are ascribed to the kindly offices of this guardian spirit. Ombwiri is also regarded as the author of every thing in the world which is marvellous or mysterious. Any remarkable feature in the physical aspect of the country, any notable phenomenon in the heavens, or extraordinary events in the affairs of men, are ascribed to Ombwiri. His favourite places of abode are the summits of high mountains, deep caverns, large rocks, and the base of very large forest trees. And while the people attach no malignity to his character, they carefully guard against all unnecessary familiarity in their intercourse with him, and never pass a place where he is supposed to dwell except in silence. He is the only one of all the spirits recognized by the people that has no priesthood, his intercourse with men being direct and immediate."

**OMEN**, a word used by the ancient Greeks and Romans to denote a supposed sign or indication of a future event. See AUSPICES.

**OMER (FESTIVAL OF THE THIRTY-THIRD OF).**

The sixteenth of the month Nisan was the day among the ancient Jews for offering an omer or sheaf, the first-fruits of the barley harvest. That, and the succeeding forty-nine days, are called "days of the omer;" of which the first thirty-two days are considered as a season of sadness. The thirty-third of the omer, or the eighteenth of the month *Iyar*, is celebrated as a kind of festival, the occasion of which is believed to have been a great mortality that raged among the disciples of Rabbi Akiba, and ceased as on this day.

O-ME-TO, a perfect *Budha* among the Chinese, and perhaps the most revered of all the objects worshipped in the Fo-ist temples. He is supposed like the previous *Budhas* to have passed through a succession of new births into the loftiest sphere of the invisible regions. The TSING-T'U (which see), or paradise of *O-me-to*, is a scene of unrivalled beauty and magnificence, in the midst of which sits enthroned the great *Budha O-me-to*, a peacock and a lion forming the supporters of his throne. According to a Chinese legend, he swore, that if any being in all the ten worlds, should, after repeating his name, fail to attain life in his kingdom, he would cease to be a god. Accordingly, among the Chinese *Fo-ists* there is a prevailing belief, that the amount of merit which they acquire depends on the frequency with which they repeat the name *O-me-to-fuh*, and that when any one has repeated it three hundred thousand times, he may begin to hope for a personal vision of the god. The influence of such notions upon the *Fo-ists* in China is thus described by Mr. Simpson Culbertson, an American missionary, in a recent account which he has published of the Religious Notions and Popular Superstitions in North China: "In the temples, the priests sometimes allow themselves to be shut up for months together, doing nothing but repeating over and over, day and night, the name of Buddha. In a temple at T'ien-t'ai, fifty miles south of Ningpo, there have been as many as ten or twelve priests thus voluntarily imprisoned at the same time. During the day they all keep up a constant repetition of the name O-mi-tò-fùh, and at night, they keep it up by taking turns, some continuing their monotonous song while the others sleep. They never leave their cell for any purpose until the appointed period is fulfilled. No wonder they all have a vacant idiotic look, as though but a slight glimmering of intellect remained to them!

"It is not the priests only who thus devote themselves to laying up, as they suppose, treasure in heaven. Some among the people also, are very diligent in the work. See that old man. His head is hoary with age. A flowing white beard rests upon his bosom. With tottering steps, and leaning upon his staff, he enters the small room used as a chapel, by one who preaches of Jesus and the resurrection. Perhaps there may be something in this religion that will help to give peace of conscience, and hope of happiness after death. He listens with deep attention during the sermon, but his fingers are all the while busy counting the beads he holds in his hand, and his lips continually pronounce, in a low whisper, the name O-mi-tò-fùh. And now the service is closed, and the congregation is dismissed. But the old man is not yet satisfied, and he approaches the missionary to ask for further information. He addresses him—'Your doctrine, sir, is most excellent—O-mi-tò-fùh. I am anxious to learn more about it—O-mi-tò-fùh. How must I worship Jesus? O-mi-tò-fùh.'

11.

"Ah! my venerable elder brother, if you would worship Jesus aright, you must forsake every sin, and must not worship any other god, for all others are false gods.'

"Yes, I know I must forsake sin—O-mi-tò-fùh. This I have done long ago—O-mi-tò-fùh. I do not sin now—O-mi-tò-fùh. I am now too old to sin—O-mi-tò-fùh. I am old, and must soon die—O-mi-tò-fùh. I wish to be a disciple of Jesus—O-mi-tò-fùh, and to-morrow I must go to my home far away in the country—O-mi-tò-fùh. What must I do?—O-mi-tò-fùh.'

"Explanations are given, and now the old man must depart. But suddenly he drops upon his knees and bows his head to the earth. Being restrained, he rises and takes his leave, expressing his gratitude. 'Many thanks to you, sir, for your kind instruction—O-mi-tò-fùh, O-mi-tò-fùh. May we meet again—O-mi-tò-fùh.'

"This is no fiction, but an actual occurrence. There are many such old men in China, and old women too, seeking for some means of securing happiness after death. Not unfrequently we may meet these old people, conscious that their end is at hand, walking in the street, and as we pass we hear them muttering—O-mi-tò-fùh. Alas! how many of them have gone down to the grave with the name O-mi-tò-fùh on their lips!"

OMISH CHURCH (THE), a society of *Mennonites* in the United States, who derived their name of *Amish* or *Onish* from Jacob Amen, a native of Amenthal in Switzerland, and a rigid Mennonite preacher of the seventeenth century. In many parts of Germany and Switzerland, where they still exist in considerable numbers, they are known by the name of *Hooker Mennonites*, on account of their wearing hooks on their clothes; another party being, for similar reasons, called *Button Mennonites*. The *Omish Church* in North America rigidly adheres to the Confession of Faith which was adopted at Dort in Holland in A. D. 1632 by a General Assembly of ministers of the religious denominations who were at that time, and in that place, called *Mennonites*. They hold the fundamental Protestant principle, that the Scriptures are the only rule of faith and obedience. They have regular ministers and deacons, who, however, are not allowed to receive fixed salaries; and in their religious assemblies every one has the privilege of exhorting and of expounding the Word of God. Adult baptism alone is practised, and the ordinance is administered by pouring water upon the head. Oaths, even in a court of justice, are regarded as unlawful, and war in all its forms is considered to be alike unchristian and unjust. Charity is with them a religious duty, and none of their members is permitted to become a burden upon the public funds. See MENNONITES.

OMNIPOTENT. See ALMIGHTY.

OMNIPRESENT, an attribute of the Divine Being, which denotes that he is present in every place.

His infinity involves the very idea of his ubiquity, not as being identical with the universe as the *Pantheist* would teach, but filling the universe with his presence, though quite distinct from it. This doctrine, while it is plainly declared in many passages of Scripture, is very fully developed in Ps. cxxxix.

OMNISCIENT, that attribute of God, in virtue of which he knows all things—past, present, and future. This, like his omnipresence, is incommunicable to any creature, and the two attributes, indeed, are inseparably connected. If God be everywhere, he cannot fail to see and to know everything absolutely as it is in itself, as well as in all the circumstances belonging to it.

OMOPHAGIA, a custom which was anciently followed at the celebration of the DIONYSIA (which see), in the island of Chios, the Bacchæ being obliged to eat the raw pieces of flesh of the victim which were distributed among them. From this act *Dionysus* received the name of OMADUS (which see).

OMOMUS, an herb which Plutarch says the ancient Persians used to pound in a mortar while they invoked *Ahriman*, the evil principle. Then they mixed the blood of a wolf recently killed with the herb *omomus*, and carrying out the mixture, they threw it into a place where the rays of the sun never came.

OMOPHORION, a bishop's vestment in the Greek Church, answering to the *Pallium* of the Romish Church. It is worn on the shoulders. Originally it was fabricated of sheep's wool, and is designed to be an emblem of the lost sheep in the gospels, which the good shepherd found and brought home rejoicing; while the four crosses worked on it indicate the Saviour's sufferings and the duty of the bishop to follow in his Master's steps.

OMPHALOPSYCHI. See HESYCHASTS.

ONCA, a surname of *Athena*, under which she was worshipped at Onca in Bœotia.

ONCEUS, a surname of *Apollo*, from Onceium in Arcadia, where he had a temple.

ONEIROCRITICA (Gr. *oneiros*, a dream, and *krino*, to discern), the art of interpreting dreams, which, among the ancient Egyptians, was the duty of the holy scribes or *Hierogrammateis*.

ONEIROMANCY (Gr. *oneiros*, a dream, and *mantia*, divination). In eastern countries, from very early times, much importance was attached to dreams, and the greatest anxiety was often manifested to ascertain their true meaning and interpretation. We have a remarkable instance of this in the case of Pharaoh, king of Egypt, as well as of his butler and baker. The Egyptian monarch is represented as consulting two different classes of persons as to the interpretation of his dream, the *Chorciamim*, or magicians, and the *Hokamim*, or wise men. The former are, in all probability, to be identified with the *Hierogrammateis*, or holy scribes, who are mentioned as a distinct order of the Egyptian priesthood by Josephus, and several other authors. It is

not unlikely that both Joseph and Moses were raised to this order, for Joseph asks his brethren, "Wot ye not that such a man as I can certainly divine?" and Moses is described as "learned in all the wisdom of the Egyptians." The account of Nebuchadnezzar's dreams, as given in the book of Daniel, affords an additional illustration of dreams as a mode of Divine communication. In Deut. xiii. 1—3, we find the Israelites prohibited from giving heed to dreams, or the interpretation of them, wherever their evident tendency was to promote idolatry. In those cases, however, where the prophets of the Lord were consulted, or the priests enquired of the Lord by the use of the ephod, attention to dreams was allowed by the Divine Lawgiver. It was because the Lord would not answer Saul by dreams nor by prophets before the battle of Gilboa, that he had recourse to a woman with a familiar spirit.

Oneiromancy seems to have been held in high estimation among the Greeks in the Homeric age, for dreams were said to be from *Zeus*. Not only the Greeks and Romans, however, but all nations, both ancient and modern, have been found to make pretensions to skill in the interpretation of dreams. Nor has the light of Christianity and the advancement of civilization altogether abolished such superstitious practices. On the contrary, while the priests of modern heathendom are generally sorcerers, who practise *oneiromancy*, as well as other modes of divination, there are not wanting persons, even in professedly Christian countries, who deceive the credulous, by pretending to interpret dreams, and to unfold the impenetrable secrets of the future.

ONEIROS, the personification of dreams among the ancient Greeks. Hesiod calls them children of night, and Ovid children of sleep, while Homer assigns them a residence on the dark shores of the western ocean.

ONION-WORSHIP. Pliny affirms that the *allium sativum* and the *allium cepa* were both ranked by the Egyptians among gods, in taking an oath. Juvenal mocks them for the veneration in which they held these vegetable deities. Sir J. G. Wilkinson, however, declares that "there is no direct evidence from the monuments of their having been sacred; and they were admitted as common offerings on every altar. Onions and other vegetables were not forbidden to the generality of the people to whom they were a principal article of food; for whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the gods."

ONKELOS (TARGUM OF). See TARGUMS.

ONUPIIS, one of the sacred bulls of the ancient Egyptians. It was of a black colour, had shaggy, recurved hair; and is supposed to have been the emblem of the retroceding sun.

ONYAMBE, a wicked spirit much dreaded by the natives of Southern Guinea. The people seldom

speak of him, and always manifest uneasiness when his name is mentioned in their presence. They do not seem to regard this spirit as having much influence over the affairs of men.

**ONYCHOMANCY**, a species of divination anciently practised by examining the nails of a boy. For this purpose they were covered with oil and soot, and turned to the sun. The images represented by the reflection of the light upon the nails gave the answer required.

**OOSCOPIA** (Gr. *oon*, an egg, and *scopco*, to observe), a method of divination by the examination of eggs.

**OPALIA**, a festival celebrated by the ancient Romans, in honour of Ops, the wife of Saturn, on the 19th of December, being the third day of the *Saturalia*. The vows made on this occasion were offered in a sitting posture, the devotee touching the ground, because Ops represented the earth.

**OPHIOMANCY** (Gr. *ophis*, a serpent, and *mantia*, divination), a species of divination practised in ancient times by means of serpents.

**OPHITES**, a Gnostic sect which arose in the second century, and which, in opposing Judaism, inclined towards Paganism. To the *Demurge* the Ophitic system gave the name of *Ialdabaoth*, making him a limited being, and opposed to the higher order of the universe with which he conflicts, striving to render himself an independent sovereign. All the while he is unconsciously working out the plans of Sophia or Wisdom, and bringing about his own destruction. The doctrines maintained by this sect in regard to the origin and destination of man are thus described by Neander: "The empire of Ialdabaoth is the starry world. The stars are the representatives and organs of the cosmical principle, which seeks to hold man's spirit in bondage and servitude, and to environ it with all manner of delusions. Ialdabaoth and the six angels begotten by him, are the spirits of the seven planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn. It is the endeavour of Ialdabaoth to assert himself as self-subsistent Lord and Creator, to keep his six angels from deserting their subjection, and, lest they should look up and observe the higher world of light, to fix their attention upon some object in another quarter. To this end, he calls upon the six angels to create man, after their own common image, as the crowning seal of their independent creative power. Man is created; and being in their own image, is a huge corporeal mass, but without a soul. He creeps on the earth, and has not power to lift himself erect. They therefore bring the helpless creature to their Father, that he may animate it with a soul. Ialdabaoth breathed into it a living spirit, and thus unperceived by himself, the spiritual seed passed from his own being into the nature of man, whereby he was deprived himself of this higher principle of life. Thus had the Sophia ordained it. In man (*i. e.* those men who had received some portion of this spiritual

seed) was concentrated the light, the soul, the reason of the whole creation. Ialdabaoth is now seized with amazement and wrath, when he beholds a being created by himself, and within the bounds of his own kingdom, rising both above himself and his kingdom. He strives therefore to prevent man from becoming conscious of his higher nature, and of that higher order of world to which he is now become related—to keep him in a state of blind unconsciousness, and thus of slavish submission. It was the jealousy of the contracted Ialdabaoth which issued that command to the first man; but the mundane soul employed the serpent as an instrument to defeat the purpose of Ialdabaoth, by tempting the first man to disobedience. According to another view, the serpent was itself a symbol or disguised appearance of the mundane soul;—and in the strict sense, it is that part of the sect only that adopted *this* view, which rightly received the name of Ophites, for they actually worshipped the serpent as a holy symbol;—to which they may have been led by an analogous idea in the Egyptian religion, the serpent in the latter being looked upon as a symbol of Kneph, who resembled the Sophia of the Ophites. At all events, it was through the mundane soul, directly or indirectly, that the eyes of the first man were opened. The fall of man,—and this presents a characteristic feature of the Ophitic system, though even in this respect it was perhaps not altogether independent of the prior Valentinian theory,—the fall of man was the transition point from a state of unconscious limitation to one of conscious freedom. Man now became wise, and renounced his allegiance to Ialdabaoth. The latter, angry at this disobedience, thrusts him from the upper region of the air, where until now he had dwelt in an ethereal body, down to the dark earth, and banished him into a dark body. Man finds himself now placed in a situation, where, on the one hand, the seven planetary spirits seek to hold him under their thrall, and to suppress the higher consciousness in his soul; while, on the other hand, the *wicked* and purely material spirits try to tempt him into sin and idolatry, which would expose him to the vengeance of the severe Ialdabaoth. Yet 'Wisdom' never ceases to impart new strength to man's kindred nature, by fresh supplies of the higher spiritual influence; and from Seth, whom the Gnostics generally regarded as a representative of the contemplative natures, she is able to preserve through every age, a race peculiarly her own, in which the seeds of the spiritual nature are saved from destruction."

The Ophites, in common with the Basilideans and the Valentinians, maintained that the heavenly Christ first became united with Jesus at his baptism, and forsook him again at his passion, and in proof of this, they pointed to the fact that Jesus wrought no miracle either before his baptism or after his resurrection. They held that Ialdabaoth brought about the crucifixion of Christ. After his resurrection

Jesus remained eighteen months on the earth, during which time he received from the Sophia a clearer knowledge of the higher truth, which he imparted to a few of his disciples. He was then raised to heaven by the celestial Christ, and sits at the right hand of Ialdabaoth, unobserved by him, but gradually receiving to himself every spiritual being that has been emancipated and purified by the redemption. In proportion as this process of attraction goes on, Ialdabaoth is deprived of his higher virtues. Thus through Jesus spiritual life flows back to the mundane soul, its original source.

The doctrines of the Ophites were far from being favourable to purity of morals. Origen indeed goes so far as to exclude them from the Christian church, and declares that they admitted none to their assemblies who did not curse Christ. The same author names as the founder of this sect, a certain Eucrates, who may have lived before the birth of Christ. The *Ophites*, who were called in Latin *Serpentarians*, received from the Asiatics the name of *Nahassians* or *Naassians*. Irenæus, Theodoret, Epiphanius, and Augustine, regard them as Christian heretics. Origen gives a minute account of the Diagram of the Ophites, which appears to have been a sort of tablet on which they depicted their doctrines in all sorts of figures, with words annexed. As their name imports, the *Ophites* seem to have been serpent-worshippers, keeping a living serpent, which on the occasion of celebrating the Lord's Supper, they let out upon the dish to crawl over and around the bread. The officiating priest now broke the bread and distributed it among the communicants. When each had partaken of the sacramental bread, and kissed the serpent, it was afterwards confined. At the close of this ceremony, which the *Ophites* termed their perfect sacrifice, a hymn of praise was sung to the Supreme God, whom the serpent in paradise had made known to men. These rites, which were probably symbolic, were limited to a few only of the Christian Ophites.

OPS, a goddess worshipped by the ancient Romans as presiding over agriculture and giving fruitfulness to the earth. She was regarded as the wife of Saturn, and her votaries were wont, while adoring her, to touch the ground. Her worship was connected with that of her husband Saturn, and a festival, named OPALIA (which see), was celebrated in honour of her.

OPTIMATES, a name given by Augustine to the *presbyters* or *elders* of the ancient Christian Church.

OPTION, a term used in England to denote the choice which an archbishop has of any one dignity or benefice, in the gift of every bishop consecrated or confirmed by him, which he may confer on his own chaplain, or any other person, at his pleasure.

OPUS OPERATUM (Lat. a work wrought), an expression used to denote a doctrine held by the Church of Rome, that effectual grace is necessarily connected with, and inseparable from, the outward

administration of the sacraments. This doctrine involves, of course, BAPTISMAL REGENERATION (which see), and also destroys all distinction between worthy and unworthy communicants in the case of the Lord's Supper. The Council of Trent, however, explicitly declares this to be a doctrine of the Church of Rome. "Whoever," the decree runs, "shall affirm that grace is not conferred by these sacraments of the new law, by their own power (*ex opere operato*); but that faith in the divine promise is all that is necessary to obtain grace: let him be accursed." This tenet originated with the schoolmen, particularly with Thomas Aquinas, who taught that, in consequence of the death of Christ, the sacraments instituted in the New Testament have obtained an instrumental or efficient virtue which those of the Old Testament did not possess. The distinction at length came to be established, that the sacraments of the Old Testament had produced effects *ex opere operantis*, from the power of the administrator, those of the New Testament *ex opere operato*, from the administration itself. In opposition to the doctrine laid down by Thomas Aquinas, which received the sanction of the Church of Rome, Duns Scotus denied that the effective power of grace was contained in the sacraments themselves. The forerunners of the Reformation, for instance Wessel and Wycliffe, combated still more decidedly the doctrine of Aquinas. The Reformers taught plainly that the sacraments have no efficacy in themselves, nor do they derive any efficacy from the administrator, but derive all their efficacy from the working of the Spirit of Christ in the true believer who receives them. The Protestant churches, accordingly, unite in denying the doctrine of the *opus operatum* held by the Romish Church.

OQUAMIRIS, sacrifices offered by the Mingrelians in the Caucasus, which partake partly of a Jewish, partly of a Pagan character: "Their principal sacrifice," as we learn from Picart, "is that at which the priest, after he has pronounced some particular prayers over the ox, or such other animal as is appointed and set apart for that solemn purpose, sings the victim in five several places to the skin with a lighted taper; then leads it in procession round the devotee for whose particular service it is to be slaughtered, and at last, having sacrificed it, orders it to be drest, and brought to table. The whole family thereupon stand all round about it, each of them with a wax-taper in his hand. He for whom the sacrifice is peculiarly intended, kneels down before the table, having a candle or wax-taper in his hand, whilst the priest reads some prayers that are suitable to the solemn occasion. When he has done, not only he who kneels, but his relations, friends, and acquaintance throw frankincense into the fire, which is placed near the victim. The priest then cuts off a piece of the victim, waves it over the head of him at whose request it is offered up, and gives it him to eat; after which the whole company



drawing near to him, wave their wax-tapers over his head in like manner, and throw them afterwards into the same fire, where they had but just before cast their frankincense. Every person that is present at this solemn act of devotion has the liberty to eat as much as he thinks proper; but is enjoined to carry no part of it away; the remainder belongs to the sacrificator. They have another *Oquamiri*, which is celebrated in honour of their dead. There is nothing, however, very particular or remarkable in it but the ceremony of sacrificing some bloody victims, upon which they pour oil and wine mingled together. They make their oblations of wine likewise to the saints after divers forms; a particular detail whereof would be tedious and insipid, and of little or no importance. I shall only observe, therefore, that besides the wine, they offer up a pig, and a cock to St. Michael, and that the *Oquamiri*, which is devoted to the service of St. George, when their vintage is ripe, consists in consecrating a barrel of wine to him, which contains about twenty flaggons; though it must not be broached till after Whitsuntide, on the festival of St. Peter: at which time the master of each family carries a small quantity of it to St. George's church, where he pays his devotions to the saint; after which he returns home and takes all his family with him into the cellar. There they range themselves in order round the barrel, the head whereof is plentifully furnished with bread and cheese and a parcel of chibbols, or little onions, by the master of the house, who, before any thing is touched, repeats a prayer. At last, he either kills a hog, or a kid, and sprinkles part of the blood all round the vessel. The ceremony concludes with eating and drinking."

ORACLE, the Holy of Holies, or the most holy place in the temple of Solomon, which occupied the third part of the enclosure of the temple towards the west. It was ten cubits square. None but the high-priest was permitted to enter it, and that only once a-year, on the great day of atonement. See TEMPLE.

ORACLES, dark answers supposed to be given by demons in ancient times to those who consulted them. Cicero calls them the language of the gods. The term oracle was also used to denote the place where these revelations were made. Herodotus attributes the origin of oracles to the Egyptians. "The two oracles," says he, "of Egyptian Thebes and of Dodona, have entire resemblance to each other. The art of divination, as now practised in our temples, is thus derived from Egypt; at least the Egyptians were the first who introduced the sacred festivals, processions, and supplications, and from them the Greeks were instructed." The principal oracles in Egypt were those of the Theban Jupiter, of Hercules, Apollo, Minerva, Diana, Mars, and above all, of Latona, in the city of Buto, which the Egyptians held in the highest veneration; but the mode of divining was different in each of them, and the power of giving oracular an-

swers was confined to certain deities. According to Herodotus, the first oracle in Greece was founded at Dodona, by a priestess of the Theban Jupiter, who had been carried off by Phœnician pirates, and sold into that country.

The responses of oracles were given in several different ways. At Delphi, the priestess of Apollo delivered her answers in hexameter verse, while at Dodona they were uttered from beneath the shade of a venerable oak. In several places the oracles were given by letters sealed up, and in not a few by lot. The lots were a kind of dice, on which were engraven certain characters or words, whose explanations were to be sought on tables made for the purpose. In some temples the person consulting the oracle threw the dice himself; in others they were dropped from a box; but in either case the use of the dice was preceded by sacrifices and other customary ceremonies. The belief in oracles rapidly pervaded every province, and came to exert a degree of influence which was fitted to control every department, both secular and sacred. "The oracles," says Politz, in his 'Weltgeschichte,' or World-History, "which exercised so important an influence in Greece, especially during the first periods of civilization, not unfrequently guided public opinion and the spirit of national enterprise, with distinguished wisdom. Pre-eminent among the rest, the oracle at Delphi enjoyed a world-wide renown; and there it was that the wealth and the treasures of more than one continent, were concentrated. Its responses revealed many a tyrant, and foretold his fate. Many an unhappy being was saved through its means, or directed by its counsel. It encouraged useful institutions, and communicated the discoveries in art or science under the sanction of a divine authority. And lastly, by its doctrines and example it caused the moral law to be kept holy, and civil rights to be respected."

The most famous oracles of ancient Greece were those which belonged to Apollo and to Zeus, while other deities, such as Demeter, Hermes, and Pluto, and even heroes, for example Amphiaræus and Trophonius, gave forth their oracles to the credulous inquirers who flocked to learn the dark secrets of the future. And the answers, instead of being clear and satisfactory, were uniformly couched in such ambiguous terms, that they were capable of quite opposite and contradictory interpretations. Gibbon the historian charges the ancient oracles with intentional fraud, and states, with evident delight, that Constantine the Great doomed them to silence. Several writers, however, have alleged that the credit of oracles was destroyed at a much earlier period than the reign of Constantine. Lucan, in his 'Pharsalia,' which was written in the time of Nero, scarcely thirty years after the crucifixion of our Lord, laments it as one of the greatest calamities of that age, that the Delphian oracle had become silent. Lucian also declares, that when he was at Delphi,

the oracle gave forth no reply. And the important statement is made by Porphyry, in a passage cited by Eusebius, that "since Jesus began to be worshipped, no man had received any public help or benefit from the gods."

The oracles of heathen antiquity were limited to Greece, never having been adopted by the Romans, who had many other means of discovering the will of the gods, such as the Sibylline books, angury, omens, and such like. The only Italian oracles, indeed, were those of *Faunus* and of *Fortuna*. The ancient Scandinavians had also their oracles, like those of Greece, and held in equal veneration. It was generally believed in all the northern nations, that the male and female divinities, or more generally, that the *Three Destinies* gave forth these oracles. The people sometimes persuaded themselves that the statues of their gods gave responses by a gesture, or a slight inclination of the head.

**ORAL LAW.** The Jews believe that two laws were delivered to Moses on Mount Sinai, the one committed to writing in the text of the Pentateuch, and the other handed down by oral tradition from generation to generation. The latter is the *Oral Law*, and consists of an explanation of the text or *Written Law*. From the time of Moses to the days of the Rabbi Judah, no part of the Oral Law had been committed to writing for public use. In every generation the president of the Sanhedrim, or the prophet of his age, wrote notes for his own private use, of the traditions which he had learned from his teachers. These were collected, arranged, and methodized by Rabbi Judah the Holy, thus forming the *MISHNA* (which see), a book regarded by the Jews with the highest veneration.

**ORARION**, a vestment worn by a deacon in the Greek Church, which, though precisely resembling the Romish *stole* in form, is less like it in appearance, because, instead of being worn in the fashion of a scarf, it is thrown only over the left shoulder.

**ORARIUM.** See *STOLE*.

**ORATORIES.** See *PROSEUCHE*.

**ORATORIO**, a sacred drama set to church music. The most noted of these pieces are Handel's *Messiah* and Haydn's *Creation*. The name *Oratorio* is believed to have arisen from the circumstance that sacred musical dramas originated with the congregation of the *Oratory*, and having been adopted by all the societies of the same foundation, speedily rose into great popularity. At first the *Oratorio* seems to have been little more than a simple cantata, but in a short time it assumed a dramatic form somewhat resembling the *Mystery* of the Middle Ages, and is now highly esteemed among the lovers of sacred music, both in Britain and on the Continent. See *MUSIC (SACRED)*.

**ORATORY** (Lat. *orare*, to pray), a name anciently given to places of public worship in general as being houses of prayer. The name was in later times given to smaller or domestic chapels. Oratory

is used among the Romanists to denote a closet or little apartment near a bed-chamber, furnished with a little altar, crucifix, and other furniture suited in their view to a place for private devotion.

**ORATORY (FATHERS OF THE)**, a Romish order of religious founded in Italy by Philip Neri, and publicly approved by Gregory XIII. in 1577. The congregation derived its name from the chapel or oratory which Neri built for himself at Florence, and occupied for many years. To this order belonged Baronius, Raynald, and Laderchi, the distinguished authors of the *Annals of the Church*.

**ORATORY OF THE HOLY JESUS (FATHERS OF THE)**, a Romish order of religious instituted in 1613 by Peter de Berulle, a man of talents and learning, who afterwards rose to the rank of a cardinal. The fathers of this French order have not, like the fathers of the Italian order, distinguished themselves by their researches in ecclesiastical history, but have devoted themselves to all branches of learning, both secular and sacred. They are not monks, but belong to the secular clergy, nor do they chant any canonical hours. They are called fathers of the oratory, because they have no churches in which the sacraments are administered, but only chapels or oratories in which they read prayers and preach.

**ORBONA**, a goddess among the ancient Romans worshipped at Rome, more especially by parents who had been deprived of their children, or were afraid of losing them in dangerous illness.

**ORCUS.** See *HADES, HELL*.

**ORDEAL**, an appeal to the judgment of God, which was often resorted to by the Saxons and Normans in criminal cases, where, in consequence of the insufficiency of the evidence, it was difficult to ascertain whether the accused was innocent or guilty. In such cases of uncertainty recourse was had to various modes of trial or ordeal. Thus the accused was not unfrequently required to swear upon a copy of the New Testament, and on the relics of the holy martyrs, or on their tombs, that he was innocent of the crime imputed to him. He was also obliged to find eleven persons of good reputation who should upon oath attest his innocence. These twelve oaths were required,—eleven and his own.—to acquit a person of the wound of a noble which drew blood, or laid bare the bone, or broke a limb. Sometimes, however, thirty compurgators, as they were called, appeared on each side. Another mode of *ordeal* frequently resorted to in the Norman courts of this kingdom has been already described under the article *BATTLE (TRIAL BY)*.

The most ancient form of ordeal, and the soonest laid aside, was probably the trial by the cross, which Charlemagne charged his sons to use whenever disputes should arise among them. It is thus described by Dr. Mackay, in his *'Memoirs of Extraordinary Popular Delusions:'* "When a person accused of any crime had declared his innocence up

on oath, and appealed to the cross for its judgment in his favour, he was brought into the church, before the altar. The priests previously prepared two sticks exactly like one another, upon one of which was carved a figure of the cross. They were both wrapped up with great care and many ceremonies, in a quantity of fine wool, and laid upon the altar, or on the relics of the saints. A solemn prayer was then offered up to God, that he would be pleased to discover, by the judgment of his holy cross, whether the accused person were innocent or guilty. A priest then approached the altar, and took up one of the sticks, and the assistants unwashed it reverently. If it was marked with the cross, the accused person was innocent; if unmarked, he was guilty. It would be unjust to assert, that the judgments thus delivered were, in all cases, erroneous; and it would be absurd to believe that they were left altogether to chance. Many true judgments were doubtless given, and, in all probability, most conscientiously; for we cannot but believe that the priests endeavoured beforehand to convince themselves by secret inquiry and a strict examination of the circumstances, whether the appellant were innocent or guilty, and that they took up the crossed or uncrossed stick accordingly. Although, to all other observers, the sticks, as enfolded in the wool, might appear exactly similar, those who unwrapped them could, without any difficulty, distinguish the one from the other." This species of ordeal was abolished by the Emperor Louis the Devout, about A. D. 820. The trial by *CORSNED* (which see), or the morsel of execration, has been already noticed.

The other kinds of ordeal are thus sketched by Mr. Thomson in his 'Illustrations of the History of Great Britain:': "The fire-ordeal was extremely ancient, since to 'handle hot iron, and walk over fire,' as a proof of innocence, is mentioned in the *Antigone* of Sophocles. It was ordained for free men, and consisted in taking up in the hand, unhurt, a piece of red-hot iron, weighing from one to three pounds; or else by walking unhurt and barefoot, over nine red-hot ploughshares, laid at unequal distances; in which manner Queen Emma, the mother of Edward the Confessor, cleared herself from suspicion of familiarity with Alwyn, Bishop of Winchester. The ordeal of cold water, was for ceorls, and was sometimes performed by throwing the accused person into a river or pond; when, if he floated therein without any action of swimming, it was received as an evidence of his guilt, but if he sunk, he was acquitted. The trial of hot water, was plunging the bare hand or arm up to the elbow in boiling water, and taking out therefrom a stone weighing from one to three pounds, carrying it the space of nine of the accused person's feet. The iron ordeal was similar to this last, as well as to that of fire; since the hot iron was to be carried the same distance, and in both cases the hand was immediately to be bound up and sealed, and, after remaining so for three days, if the

flesh did not appear foul, the accused person was not considered guilty. The performance of these trials was attended with considerable ceremony; and Athelstan ordered that those appealing to them should go three nights before to the priest who was to conduct it, and live only on bread and salt, water and herbs. He was to be present at all the masses during the interval, and on the morning of the day of trial was to make his offerings and receive the sacrament; swearing, that 'in the Lord with full fole-right, he was innocent both in word and deed, of that charge of which he had been accused.' The dread of magical artifices, which was so prevalent with the Anglo-Saxons, was probably the reason why most of their corporal trials were performed fasting, and by sun rise; but ordeals were prohibited both on fasts and festivals. The fire was lighted within the church, into which no person was to enter excepting the priest and accused person, until the space were measured out, and the water were boiling furiously, in a vessel of iron, copper, lead, or clay. When all was prepared, two men were to enter of each side, and to agree that the water was boiling furiously; after which an equal number of persons was called in from both parts, not exceeding twelve, all fasting, who were placed along the church with the ordeal between them. The priest then sprinkled them with holy water, of which they were also to taste, kiss the Gospels, and be signed with the cross. During these rites, the fire was not to be mended any more; and if the ordeal were by iron, it remained on the coals until the last collect was finished, when it was removed to the staples which were to sustain it. The extent of the trial appears to have been decided by the accusation since the ordeal was sometimes called *anfeald*, or single, when the stone or iron was probably only three pounds in weight, and when the defendant dipped only his hand and wrist in the water; but in other cases the ordeal was entitled *threefold*, when the whole arm was plunged into the cauldron, and the iron was to be of three pounds weight. Whilst the accused was taking out the stone or bearing the iron, nothing was to be uttered but a prayer to the Deity to discover the truth; after which, it was to be left for three days undecided. The ordeal might be compounded for, and it has been supposed that there were many means even for performing it unhurt; as collusion with the priest, the length of ceremony and distance of the few spectators, and preparations for hardening the skin, aided by the short distance which the suspected person had to bear the iron.

"In all these cases, if the accused party escaped unhurt, he was of course adjudged innocent; but if it happened otherwise, he was condemned as guilty. A thief found criminal by the ordeal, was to be put to death, unless his relations would pay his legal valuation, the amount of the goods, and give security for his good behaviour. As these trials were originally invented to preserve innocence from false

accusation, under the notion that heaven would always, miraculously, interpose to protect the guiltless, they were called 'the judgment of God;' and the word ordeal itself, is derived from a Celtic origin, signifying judgment. It was also entitled the 'common purgation,' to distinguish it from the canonical one, which was by oath; but both in England and in Sweden, the clergy presided at the trial, and it was also performed upon sacred ground. The canon law at a very early period, however, declared the ordeal to be against that divine command, 'Thou shalt not tempt the Lord thy God;' but in King John's time, there were grants to the bishops and clergy to use the judgment by fire, water, and iron; and it was not until about 1218, that it was abolished under Henry III."

In modern heathen nations we find the ordeal not infrequently in use. Thus, among the Hindus, the fire-ordeal is known and practised, as appears from the following brief extract from Forbes's 'Oriental Memoirs': "When a man, accused of a capital crime, chooses to undergo the ordeal trial, he is closely confined for several days; his right hand and arm are covered with thick wax-cloth, tied up and sealed, in the presence of proper officers, to prevent deceit. In the English districts the covering was always sealed with the Company's arms, and the prisoner placed under an European guard. At the time fixed for the ordeal, a cauldron of oil is placed over a fire; when it boils, a piece of money is dropped into the vessel; the prisoner's arm is unsealed and washed in the presence of his judges and accusers. During this part of the ceremony the attendant Brahmins supplicate the Deity. On receiving their benediction, the accused plunges his hand into the boiling fluid, and takes out the coin. The arm is afterwards again sealed up until the time appointed for a re-examination. The seal is then broken: if no blemish appears, the prisoner is declared innocent; if the contrary, he suffers the punishment due to his crime."

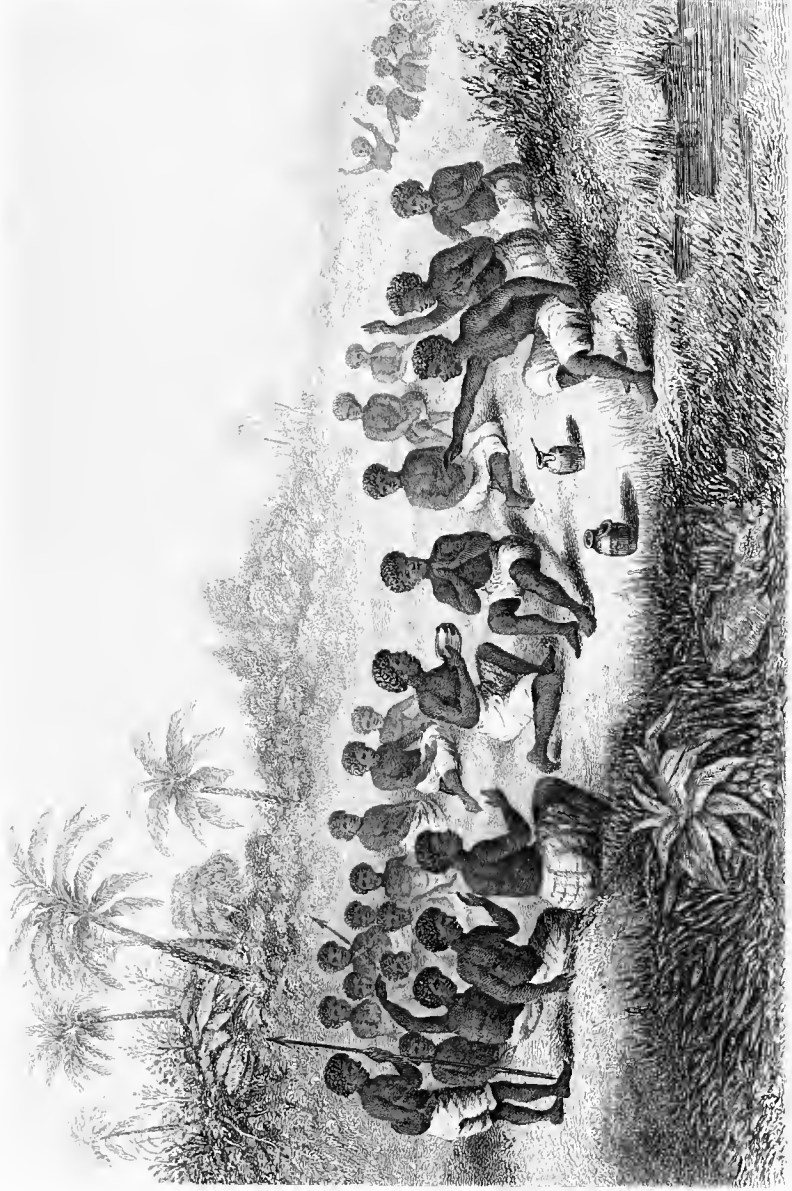
Among the natives of Northern Guinea a species of ordeal is in use for the detection of witchcraft. It goes by the name of the red-water ordeal, the red water employed for this purpose being a decoction made from the inner bark of a large forest tree of the mimosa family. The mode in which this ordeal is practised is thus described by Mr. Wilson: "A good deal of ceremony is used in connection with the administration of the ordeal. The people who assemble to see it administered form themselves into a circle, and the pots containing the liquid are placed in the centre of the inclosed space. The accused then comes forward, having the scantiest apparel, but with a cord of palm-leaves bound round his waist, and seats himself in the centre of the circle. After his accusation is announced, he makes a formal acknowledgment of all the evil deeds of his past life, then invokes the name of God three times, and imprecates his wrath in case he is guilty of the

particular crime laid to his charge. He then steps forward and drinks freely of the 'red-water.' If it nauseates and causes him to vomit freely, he suffers no serious injury, and is at once pronounced innocent. If, on the other hand, it causes vertigo and he loses his self-control, it is regarded as evidence of guilt, and then all sorts of indignities and cruelties are practised upon him. A general howl of indignation rises from the surrounding spectators. Children and others are encouraged to hoot at him, pelt him with stones, spit upon him, and in many instances he is seized by the heels and dragged through the bushes and over rocky places until his body is shamefully lacerated and life becomes extinct. Even his own kindred are required to take part in these cruel indignities, and no outward manifestation of grief is allowed in behalf of a man who has been guilty of so odious a crime.

"On the other hand, if he escapes without injury, his character is thoroughly purified, and he stands on a better footing in society than he did before he submitted to the ordeal. After a few days, he is decked out in his best robes; and, accompanied by a large train of friends, he enjoys a sort of triumphal procession over the town where he lives, receives the congratulations of his friends, and the community in general; and not infrequently, presents are sent to him by friends from neighbouring villages. After all this is over, he assembles the principal men of the town, and arraigns his accusers before them, who, in their turn, must submit to the same ordeal, or pay a large fine to the man whom they attempted to injure." A similar process is followed in Southern Guinea for the detection of witchcraft. At the Gabon the root used is called *NAZAYA* (which see).

The natives on the Grain Coast have another species of ordeal, called the "hot oil ordeal," which is used to detect petty thefts, and in cases where women are suspected of infidelity to their husbands. The suspected person is required to plunge the hand into a pot of boiling oil. If it is withdrawn without pain, he is innocent. If he suffers pain, he is guilty, and fined or punished as the case may require.

The ordeal seems not to have been altogether unknown among the ancient Greeks and Romans. Thus in the *Antigone* of Sophocles, in a passage to which we have already alluded, the poet speaks of persons "offering, in proof of innocence, to grasp the burning steel, to walk through fire, and take their solemn oath, they knew not of the deed." Pliny also, speaking of a feast which the ancient Romans celebrated annually in honour of the sun, observes that the priests, who were to be of the family of the *Hirpians*, danced on this occasion barefoot on burning coals without burning themselves; which is evidently an allusion to the fiery ordeal. It was from the Northern nations, however, particularly the ancient Danes, that the ordeal was most probably derived by the Anglo-Saxons and Normans. It was sanctioned indeed by public law in most of the



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countries in the ninth century, and gradually gave way before more enlightened principles of legislation.

**ORDER**, a term used at one time to denote the rules of a monastic institution, but afterwards employed to signify the several monasteries living under the same rule.

**ORDERS**, one of the seven sacraments of the Church of Rome. It refers to the consecration of the different orders of office-bearers in the church. Of these in the Roman hierarchy there are seven,—porters or door-keepers, readers, exorcists, acolytes, subdeacons, deacons, and priests. To these some add an eighth, the order of bishops; others, however, consider it not as a distinct order, but as a higher degree of the priesthood. The original mode of **ORDINATION** (which see) followed by the apostles appears to have been simple, ministers and deacons having been ordained by prayer and the imposition of hands. In process of time various additional ceremonies came to be introduced. In the Church of Rome the plan was adopted of delivering to a priest the sacred vessels—the paten and the chalice—and accompanying this action with certain words which authorize him to celebrate mass, and offer sacrifice to God. In the ordination of a priest, the matter is the vessels which are delivered to him, and the form is the pronouncing of these words, "Take thou authority to offer up sacrifices to God, and to celebrate masses both for the dead and for the living, in the name of the Father, and of the Son, and of the Holy Ghost."

**ORDERS**. See **ORDINATION**.

**ORDERS (MONASTIC)**. See **MONACHISM**.

**ORDIBARII**, a party of **CATHARISTS** (which see), in the seventh and following centuries, who taught that a Trinity first began to exist at the birth of Christ. The man Jesus became Son of God by his reception of the Word communicated to him, and he was the son of Mary, not in a corporeal but in a spiritual sense, being born of her in a spiritual manner, by the communication of the Word; and when, by the preaching of Jesus, others were attracted, the Holy Ghost began to exist. The most important of the peculiar doctrines maintained by this sect are thus noticed by Neander: "According to their doctrine, repentance must have respect not only to all single sins, but first of all to that common sin of the souls that fell from God, which preceded their existence in time. This is the consciousness of the apostasy from God, of the inward estrangement from him, and pain on account of this inner aversion to God, as constituting the only foundation of true penitence. As the Gnostics supposed that, by virtue of the new birth, every soul is reunited to its corresponding male half, the higher spirit of the *pleroma*, so the Catharist party of which we are speaking supposed, in this case, a restoration of the relation between the soul and its corresponding *spirit*, from which it had been separated by the apostasy.

From this spirit they distinguished the Paraclete, promised by Christ, the *Consolator*, into fellowship with whom one should enter by the spiritual baptism, which they called, therefore, the *consolamentum*. They held that there were many such higher spirits, ministering to the vigour of the higher life. But from all these they distinguished the Holy Spirit, pre-eminently so to be called, as being exalted above all others, and whom they designated as the *Spiritus principalis*, the principal Spirit. They held to a threefold judgment; first, the expulsion of the apostate souls from heaven; second, that which began with the appearance of Christ; third and last, when Christ shall raise his redeemed to that higher condition which is designed for them. This they regarded as the final consummation, when the souls shall be reunited with the spirits and with the higher organs they had left behind them in heaven. This was their resurrection." The whole system of the *Ordibarii* indicates their connection with a Jewish theology, and in farther confirmation of this view of their doctrines, it may be stated, that they attached a peculiar value to the apocryphal book called the Ascension of Isaiah, where in fact the germs of many of their opinions are to be found.

**ORDINAL**, the book which contains the forms observed in the Church of England for the ordination and consecration of bishops, priests, and deacons. It was prepared in the time of Edward the Sixth, and confirmed at the same time by the authority of Parliament.

**ORDINANCES (HOLY)**, institutions of Divine authority to be observed by the Christian church in all ages. Those rites and ceremonies which are not sanctioned by the Word of God, being of merely human appointment, are not entitled to the name of Holy Ordinances.

**ORDINANCES (THE THIRTEEN)**. See **TELESDUCTANGA**.

**ORDINARY**, a term used in England to denote a person who has ecclesiastical jurisdiction, of course and of common right; in opposition to persons who are extraordinarily appointed. Ordinary was a title anciently given to archdeacons.

**ORDINATION**, the act of setting apart to the holy office of the ministry. The method of ordination or appointment to the office of a religious teacher in the Christian church, was derived not from any of the Levitical institutions, but rather from the ordinances of the synagogue as they were constituted after the Babylonish captivity. According to Selden and Vitranga, the presidents and readers of the synagogue were at first set apart to their office by the solemn imposition of hands. At an after period, other ceremonies came to be added, such as anointing with oil, investiture with the sacred garments, and the delivery of the sacred vessels into the hands of the person ordained; the last-mentioned rite being evidently an imitation of the filling of the hands referred to in Exod. xxix. 24, Lev. xxi. 10, Num. iii.

3. as having been practised in the consecration of the Jewish priests and high-priests.

The first instance on record of the ordination of office-bearers in the Christian Church, is that of the seven deacons at Jerusalem in Acts vi. 1—7. Though the office to which these men were appointed had reference to the secular and financial arrangements of the church, it is worthy of notice, that even to this office they were set apart by prayer and the imposition of hands. Various other passages of the New Testament give an account of the ordination of Christian teachers and office-bearers. Among these may be mentioned Acts xiii. 1—4; xiv. 23; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6, in all of which three particulars are laid down as included in the ceremony of ordination—fasting, prayer, and the laying on of hands.

It has been the invariable practice in every age of the church to observe some solemn ceremonies in setting apart any man to the sacred functions of the ministry; and in the most ancient liturgies, both of the Eastern and the Western churches, are found certain special forms of ordination. Nor has the observance of the rites of ordination been confined to one section of the Christian church; but it has extended to all denominations of Christians, and even to schismatics and heretics. And while the ministry of the word has always been deemed a peculiarly sacred office, and ordination to the ministry a solemn transaction, every precaution was used in the ancient church to prevent unworthy persons from intruding themselves rashly into the ministerial office. Certain qualifications, accordingly, were regarded as indispensable in the candidate for ordination. Thus it was necessary that any one who wished to take upon himself the sacred functions should be of a certain specified age. The rules by which the canonical age for ordination were regulated in the early Christian Church, were, no doubt, derived from the Jewish economy; the age of twenty-five required for the Levites being adopted for deacons, and that of thirty years required for priests being adopted for presbyters and bishops. In the Apostolical Constitutions we find fifty years prescribed as the age for a bishop, but no long time seems to have elapsed when it was reduced to thirty. Nay, even cases occurred in which individuals, probably of eminent qualifications, were raised to the episcopal dignity at an earlier age than even thirty. Justin alleges the lowest age for a bishop to be thirty-five years. The Roman bishops, Siricius and Zosimus, required thirty years for a deacon, thirty-five for a presbyter, and forty-five for a bishop. The Council of Trent fixed the age for a deacon at twenty-three, and that for a priest at twenty-five. Children were sometimes appointed to the office of reader, but by the laws of Justinian none were to be appointed to that office under twelve years of age. The age for subdeacons, acolyths, and other inferior officers, varied, ranging at different times from fifteen to twenty-five.

Every candidate for ordination was required to undergo a strict examination in regard more especially to his faith, but also to his morals and his worldly condition. The conduct of the examination was intrusted chiefly to the bishops, but it was held in public, and the people were allowed to take a part in it, while their approval of the candidate was equally requisite with that of the bishop. That the people might have full opportunity of making inquiry into the character and qualifications of the candidates their names were published. By a law of Justinian each candidate was required to give a written statement of his religious opinions in his own hand-writing, and to take a solemn oath against simony. It was decreed also, by a council in the beginning of the ninth century, that every candidate should go through a course of preparation or probation previous to his being ordained.

It was a rule in the early church that no person should be ordained to the higher offices without passing beforehand through the inferior degrees. This arrangement was productive of much advantage, as it secured, on the part of every aspirant to the ministerial office, the possession of considerable professional experience, and a familiar acquaintance with the whole system of ecclesiastical discipline and polity. As a general rule, which, however, admitted of some exceptions, no individual was ordained to a ministry at large, but to the exercise of the pastoral functions in some specified church or locality. Non-residence was also expressly discountenanced, every pastor being expected to remain within his allotted district. The clerical tonsure was not made requisite for the ordained ministry until about the end of the fifth or beginning of the sixth century. In the fourth, and throughout the greater part of the fifth century, it is mentioned in terms of disapprobation as unbecoming spiritual persons.

From the canons of councils, and the testimony of many ecclesiastical writers, Episcopalians conclude that the power of administering the rite of ordination was vested in the bishop alone, the presbyter being only allowed to assist the bishop in the ordination of a fellow-presbyter. Ordination was always required to be performed publicly in the presence of the congregation, and during the first four centuries there does not appear to have been any stated seasons appointed for the performance of the rite. Afterwards, however, ordinations took place on the Lord's day, and usually in connection with the celebration of the Lord's Supper, the candidate kneeling before the table.

It was customary in early times for those who were preparing for ordination to observe a season of fasting and prayer. The service itself consisted simply of prayer and the imposition of hands, the latter practice being considered by many as differing from the common imposition of hands at baptism, confirmation, and absolution. No mention occurs previous to the ninth century, of the practice of



appointing the candidate for holy orders. The Greek Church has never used it. It is not mentioned in the fourth council of Carthage; where the rites of ordination are described; nor was it the practice in the time of Pope Nicholas I., who died in A. D. 867. The custom of delivering the sacred vessels, ornaments, and vestments appears not to have been fully introduced until the seventh century, though some trace of it is to be found at an earlier date. The badges and insignia differed according to the nature of the office to which the individual was ordained. Thus at the ordination of a bishop, a Bible was laid upon his head, or put into his hands, in order to remind him that it was his duty habitually to search the Word of God; a ring was put upon his finger in token of his espousals to the church, and a staff was put into his hand as an emblem of his office as a shepherd to whose care the flock was committed. The presbyter, in the act of ordination, received the sacramental cup and plate. On the deacon, when set apart to his office, the bishop solemnly laid his right hand, and presented him with a copy of the Gospels. The sub-deacon received an empty paten and cup, with a ewer and napkin; the reader received a copy of the Scriptures; the acolyth, a candlestick with a taper, and the doorkeeper the keys of the church. The custom was also introduced of signing the party ordained with the sign of the cross, and at the close of the solemn service he received the kiss of charity from the ordaining minister.

It has been already noticed that in the early church, ordination was not given unless to a special charge, and with few exceptions this continued to be the rule until the age of Charlemagne, when laws required to be enacted against the *clerici accephali*, in consequence of the great number of clergy who were not regularly settled in parochial cures. Many of these were the domestic chaplains of noblemen or private gentlemen, while others were clergymen who had received vague or general ordination, a practice which had been introduced in the seventh century. At length, however, in A. D. 877, the bishops resolved to abandon the practice of vague ordinations, and to adhere strictly to the practice of the ancient church. Yet so difficult is it to root out an abuse when once it has crept into the church, that at the end of the tenth century, the practice of vague ordination continued extensively to prevail.

Ordination is practised in all modern churches, though their views of the rite seem to differ considerably. In the Church of Rome the delivery of the vessels, according to the Ordinal, is the essential ordaining act. This, indeed, is expressly declared by the Council of Florence, in A. D. 1439, which says, "The matter or visible sign of the order of priesthood is the delivery of the chalice with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained." The form of words with which this ordaining act is accompanied, runs thus, "Receive thou power to offer sacrifice to God,

and to celebrate masses both for the living and for the dead. In the name of the Lord." The delivery of the vessels, as a part of the ordination service, has never been in use in the Greek Church, but is exclusively confined to the Latin Church.

In the Church of England no person can be ordained who has not what is called a title for orders, that is, "some certain place where he might use his function." He must have secured the presentation to a curacy, or a chaplaincy, or he must be the fellow of a college, or a "master of arts of five years standing, that liveth of his own charge in either of the universities," before he can be ordained. The most general title for orders is a curacy. "And if any bishop shall admit any person into the ministry that hath none of these titles as aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living." The bishops have absolute power to refuse ordination to any party whom they may consider ineligible. The usual course is as follows:—The candidate writes to the bishop of the diocese in which the curacy offered to him as a title is situated, and requests to be ordained. He obtains a personal interview with the bishop, and passes through a *visa voce* examination as to his theological opinions and attainments. If approved, he is permitted to send in his papers—that is, the registers of his age and baptism, testimonials from his college, a certificate of character attested by three beneficed clergymen, and another document called *Si quis*, which is a paper signed by the clergyman and church-wardens of the parish in which the candidate resides, and which certifies that his name has been *publicly called in the parish church*, and that no objections have been raised against his being admitted into the ministry. He is now allowed to proceed, with the other candidates, to the examination, which is conducted by the bishop's examining chaplain, and is sustained, in some dioceses, during the whole of three or four days. It is strictly theological and ecclesiastical. The approved candidates take the *Oath of Supremacy*, sign a 'Declaration' that they will conform to the *Liturgy*, and, moreover, subscribe the thirty-nine articles.

The ordination service, as arranged in the Book of Common Prayer, is performed in the cathedral of the diocese, or in some church or chapel, in the presence of the congregation. The candidates are there formally introduced to the bishop by the archdeacon, or his deputy, in those words:—"Reverend Father in God—I present unto you these persons present to be admitted deacons." Towards the close of the service, the bishop, laying his hands severally upon their heads, says—"Take thou authority to execute the office of a deacon in the Church of God committed unto thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." And then, placing the *New Testament* in the hand of each, he adds—"Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou

be thereto licensed by the bishop himself.' The Ordination Service in the case of a priest differs in some measure from the service which admits to the order of deacon. Several of the presbyters present, as well as the bishop, lay their hands simultaneously on the head of every candidate, and the bishop says—'Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained: and be thou a faithful dispenser of the Word of God, and of his holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' And then, delivering to each one a *Bible*, he adds—'Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto.' When once ordained a presbyter, he is competent to take any duty, and to hold any kind of preferment short of a bishopric, within the pale of the Church of England." A person must be twenty-three years of age before he can be ordained deacon; and twenty-four before he can be ordained priest, and thus be permitted to administer the Lord's Supper. The times of ordination in the Church of England are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after the 14th of September, and the 13th of December. These are the stated times, but ordination may take place at any time which the bishop may appoint.

In countries where Lutheranism has a regular establishment, only the general superintendent, or at least a superintendent, performs the rite of ordination; yet the Lutheran church allows this power also to all other clergymen. The manner in which the Lutherans ordain their ministers is as follows: "When a student of divinity has finished his course of theological studies, he applies to the consistory of his native district for admission to a theological examination; which is never refused him, except for very important reasons. Such theological examinations are held by every consistory once, or if necessary twice, every year; and in each one of them seldom fewer than ten students are examined in the originals both of the Old and New Testament, in Divinity, in Christian Morals, in Ecclesiastical History, in Composition, and Catechising Children; and, in some countries, also in Philosophy, and the Ecclesiastical Law. The examination in the theoretical sciences is conducted in the Latin language. Those who have acquired a sufficient knowledge of the different theological sciences, obtain a claim for an ecclesiastical preferment. When a candidate is presented to a living, he is again examined, to ascertain if he has continued his theological studies since he has been received into the number of candidates for the ministry; (in many cases, however, an exception is made to this

rule;) and if a second time he prove worthy of the ministry, he is solemnly ordained by the general superintendent of the country or district, assisted by at least two other clergymen, in the church of which he becomes the minister; and at the same time he is introduced to his future congregation. Whoever has been thus ordained, may ascend to the highest ecclesiastical dignity, without undergoing any other ordination."

Episcopalians deny the right of presbyters to ordain, alleging that such a right belongs exclusively to bishops. But, in opposition to episcopal ordination, Presbyterians are accustomed to urge that Timothy is expressly declared in 1 Tim. iv. 14, to have been ordained by the laying on of the hands of the presbytery; and further, that in Scripture language bishops and presbyters are identical. Besides, from ecclesiastical history we learn, that in the church of Alexandria presbyters ordained even their own bishops for more than two hundred years in the earliest ages of Christianity. In Presbyterian churches, accordingly, the power of ordination rests in the presbytery, and the service consists simply of prayer and the imposition of hands. It has been supposed by some, that the laying on of hands in ordination had exclusive reference to the communication of extraordinary gifts, and therefore ought now to be dispensed with, such gifts having ceased. Under the influence of such views, the Church of Scotland, at an early period of its history, discarded this symbolic rite, and hence in the First Book of Discipline we find this passage, "Albeit the apostles used the imposition of hands, yet seeing the miracle is ceased, the using the ceremony we judge not to be necessary." Such an idea, however, prevailed only for a time, and the imposition of hands came to be regarded as an essential part of the rite of ordination. Among the Wesleyan Methodists ordination is vested in the General Conference, and the ceremony consists of a solemn service with imposition of hands. The Congregationalists consider ordination to be simply a matter of order, completing and solemnizing the entrance of the minister on his pastoral engagements; hence, in this denomination of Christians, the church officers, whether pastors or deacons, are dedicated to the duties of their office with special prayer and by solemn designation, to which most of the churches add the imposition of hands by those already in office. In the view of the Congregationalists the pastoral tie is considered as resting, in subordination to the Great Head of the Church, on the call of the church members, and ordination is simply the formal recognition of the tie thus formed. This view of the matter is diametrically opposed to the doctrine of the Romish church, which regards orders as a holy sacrament, conveying an INDELIBLE CHARACTER (which see), flowing down by regular succession from the apostles.

ORDINATION FASTS. See EMBER DAYS.

OREADES (Gr. *oros*, a mountain), nymphs who

were believed by the ancient Greeks to preside over mountains and grottoes.

OREBITES, a party of the HUSSITES (which see).

OREITHYIA, one of the NEREIDS (which see).

ORGAN. See MUSIC (SACRED).

ORGUES. See MYSTERIES.

ORIENTAL CHURCHES. See EASTERN CHURCHES.

ORIGENISTS, the followers of Origen, one of the most celebrated of the Christian fathers. He was a native of Alexandria in Egypt, having been born there in A. D. 185. From his father Leonides, who was a devoted Christian, he received a liberal and thoroughly Christian education, and having early become a subject of divine grace, he manifested so warm an attachment to sacred things, that his pious parent was wont to thank God who had given him such a son, and would often, when the boy was asleep, uncover his breast, kissing it as a temple where the Holy Spirit designed to prepare his dwelling. In studying the Word of God, Origen insensibly imbibed, probably from constitutional temperament, a preference for the allegorical over the natural method of interpretation. At first, indeed, this tendency was checked rather than encouraged, but through the influence of the Alexandrian school, and more especially of Clemens, one of its earliest teachers, he became an allegorist of an extreme character. And besides, his opinions were considerably modified by his attendance on the lectures of Ammonius Saccas, the teacher of Plotinus, who founded the school of the Neo-Platonists. From this date commenced the great change in the theological tendency of Origen's mind. He now set himself to examine all human systems, and only to hold that fast as the truth which he found after severe and impartial examination. To arrive at a more intimate acquaintance with the sacred writings, he studied the Hebrew language after he had reached the age of manhood.

The talents and attainments of Origen as a theologian led to his appointment to the office of a catechist at Alexandria. His opportunities of usefulness were thus much extended. Multitudes resorted to him for religious instruction, and directing his attention chiefly to the more advanced catechumens, he gave public lectures on the various systems of the ancient philosophers, pointing out the utter inadequacy of human learning and speculation to satisfy the religious wants of man, thus leading his hearers gradually to the inspired writings as the only source of all true knowledge of divine things. One great object, both of his oral lectures and his published works, was to counteract the influence of the Gnostics, who had succeeded in perverting the views of many Christians. But in exposing the errors of others, Origen himself incurred the charge of heresy. Combining the doctrines of the Platonic system with those of Christianity, he ran, in some of his writings at least, into wild and unbridled speculation. The

consequence was, that Demetrius, the bishop of Alexandria, prohibited him from exercising the office of a public teacher, and drove him to the resolution of quitting his native city, and taking refuge with his friends at Cæsarea in Palestine. The persecutions of Demetrius, however, followed him even there. A numerous synod of Egyptians having been summoned, Origen was declared as a heretic, and excluded from the communion of the church. A doctrinal controversy now commenced between two opposite parties. The churches in Palestine, Arabia, Phœnicia, and Achaia espoused the cause of Origen; the Church of Rome declared against him.

During the residence of Origen in Palestine, he was ordained as a presbyter at Cæsarea, and besides his clerical duties, he employed himself in training a number of young men to occupy the important position of church-teachers. Here also he wrote several of his literary productions, and maintained an active correspondence with the most distinguished theologians in Cappadocia, Palestine, and Arabia. In the course of the persecution of the Christians by Maximin the Thracian, Origen was compelled frequently to change his place of residence, and for two years he was concealed in the house of Juliana, a Christian virgin, employing himself in the emendation and improvement of the text of the Alexandrian version of the Old Testament. Availing himself of the leisure which his retirement afforded, he succeeded in completing his great work, the HEXAPLA (which see). Under the reign of the Emperor Gordian, in A. D. 238, he returned once more to Cæsarea, and resumed his earlier labours. Throughout the rest of his life he continued with indefatigable ardour to prosecute his literary and theological pursuits. In the Decian persecution he was thrown into prison, and subjected to torture, but he was not ashamed to confess his Lord. At length, worn out by his labours and sufferings, he died about A. D. 254, in the seventieth year of his age.

The opinions of Origen were maintained with zeal after his death by many of his disciples. In Egypt there now existed two opposite parties of Origenists and Anti-Origenists. In the fourth century they appear again, chiefly among the Egyptian monks, under the names of *Anthropomorphites* and *Origenists*. One of the most eminent of the followers of Origen was Gregory Thaumaturgus or the Wonder-worker, who was chiefly instrumental in spreading *Origenist* opinions in the fourth century, and through his zealous labours Christianity became widely diffused in Pontus. The writings of Origen, however, formed the chief source of the extraordinary influence which this distinguished man exercised over some of the most eminent church-teachers of the East, among whom may be mentioned Eusebius of Cæsarea, Gregory of Nazianzen, Basil of Cesarea, and Gregory of Nyssa. Origen, indeed, bore the same relation to the theological development of the Eastern

church, that the great Augustin bore to the Western.

The chief characteristic of the Origenistic school was a strong desire to extract from the Sacred Writings a mystical meaning, and thus they too often fell into the error of losing sight altogether of their historical sense, and even rejecting it as untrue. But the principal heresies with which they were chargeable were derived from the work of Origen 'On Principles,' a work which was pervaded throughout by doctrines drawn from the writings of the Greek philosophers, especially those of Plato. Some have even accused this speculative writer of having given origin to the Arian heresy. His views of the Trinity, it must be admitted, were such as were likely to afford too much ground for such a charge. He seems to have distinguished the substance of the Father from that of the Son, to have affirmed the inferiority of the Holy Spirit to the Son, and even to have regarded both the Son and the Spirit as creatures. He held the pre-existence of human souls, that is, their existence before the Mosaic creation, if not from eternity; and that in their pre-existent state they were clothed in ethereal bodies suited to their peculiar nature and condition. He taught that souls were doomed to inhabit mortal bodies in this world as a punishment for faults committed in their pre-existent state. He maintained that the human soul of Christ was created before the beginning of the world, and united to the Divine Word in a state of pristine glory. He alleged, also, that at the resurrection mankind shall lay aside the gross material bodies with which they are clothed in this world, and shall be again clothed with refined ethereal bodies. Origen appears to have been a *Restorationist*, believing that after certain periods of time the lost souls in hell shall be released from their torments and restored to a new state of probation; and that the earth, after the great conflagration, shall become habitable again, and be the abode of men and other animals. This process of alternate renovation and destruction he supposed would last throughout eternal ages.

Towards the close of the fourth century a strong party gradually arose which violently opposed the doctrines of Origen. At the head of this party stood Epiphanius of Palestine, who, in his works, openly declared Origen to be a heretic, and demanded of the leaders of the Alexandrian school in Palestine to support his views. This called forth Rufinus, who, to spread the fame of Origen in the West, and at the same time to vindicate him from the charge of heresy, published a translation of Origen's work 'On Principles,' into the Latin language, altering such passages as had been objected to, and rendering them as far as possible agreeable to the orthodox opinions. In A. D. 399 Theophilus, bishop of Alexandria, who had at one time been an admirer of Origen, passed a sentence of condemnation upon his memory, and was sanctioned in his decision by the

Roman Church. The monks who favoured Origen he loaded with abuse, but they found a kind protector in Chrysostom, bishop of Constantinople.

In the sixth century a party of monks in the East venerated the name of Origen in consequence of the relation which his opinions seemed to bear to the doctrines of the Monophysites. This Origenistic party, however, met with violent opposition from a class of Anti-Origenists, who prevailed upon the Emperor Justinian to authorize the assembling of a synod in A. D. 541, which formally condemned Origen and his doctrines, in fifteen canons. This condemnation was renewed in the fifth general council, which met at Constantinople in A. D. 553, and the circumstance that such a decree was passed in an oecumenical council had great influence in bringing about the more general practice in later times, of treating Origen as a heretic.

ORIGINAL ANTIBURGHERS, the name usually given to a small body of Christians which seceded in 1806 from the General Associate (Antiburgher) Synod in Scotland. The occasion of this secession was what is generally known by the name of the Old and New Light Controversy, which chiefly turned upon the question as to the power of the civil magistrate in matters of religion. On this subject the early Seceders strongly adhered to what is commonly termed the Establishment principle. In course of time, however, a change began to manifest itself in the opinions of a portion of the Secession body, who were disposed to doubt the expediency and Scriptural authority of National Establishments of religion. The subject came at length to be openly agitated in the General Associate Synod in 1793, and from that date New-Light or Anti-Establishment principles made rapid progress in the body. The alarming extent, however, of the change which had taken place in the views of the Antiburgher section of the Secession on the subject of civil establishments of religion, did not become fully apparent until a new Secession Testimony, under the name of "The Narrative and Testimony," was laid before the synod at its meeting in 1793. This document differed in several important particulars from the Original Testimony, but chiefly on the question as to the power of the civil magistrate in matters of religion. Year after year the subject was keenly discussed, and it was not until 1804 that the "Narrative and Testimony" was adopted by the General Synod. A small number of members, however, headed by Dr. Thomas McCrie, protested against the New Testimony as embodying, in their view, important deviations from the original principles of the First Seceders. When at length the Narrative and Testimony came to be enacted as a term of communion, Dr. McCrie, and the brethren who adhered to his sentiments, felt that it was difficult for them conscientiously to remain in communion with the synod. They were most reluctant to separate from their brethren, and, accordingly, they retained their posi-

tion in connection with the body for two years after the New Testimony had been adopted by the synod.

At length the four brethren, Messrs. Bruce, Aitken, Hog, and M-Crie, finding that they could no longer content themselves with mere unavailing protests against the doings of the synod, solemnly separated from the body, and constituted themselves into a presbytery, under the designation of the *Constitutional Associate Presbytery*. But though they had thus taken this important step, they did not consider it prudent to make a public announcement of their meeting until they had full time to publish the reasons for the course they had adopted. But as they did not affect secrecy in the matter, intelligence of the movement reached the General Associate Synod, then sitting in Glasgow, which accordingly, without the formalities of a legal trial, deposed and excommunicated Dr. M-Crie.

The points of difference between the Original Secession Testimony, and the "Narrative and Testimony" which led to the secession of the four Protesters, and the formation of the Constitutional Associate Presbytery, cannot be better stated than in the following extract from the explanatory Address which Dr. M-Crie delivered at the time to his own congregation: "The New Testimony expressly asserts that the power competent to worldly kingdoms is to be viewed as 'respecting only the secular interests of society,' the secular interests of society only, in distinction from their religious interests. It is easy to see that this principle not only tends to exclude nations and their rulers from all interference with religion, from employing their power for promoting a religious reformation and advancing the kingdom of Christ, but also virtually condemns what the rulers of this land did in former times of reformation, which the original Testimony did bear witness to as a work of God. Accordingly, this reformation is viewed all along through the new papers as a mere ecclesiastical reformation; and the laws made by a reforming Parliament, &c., in as far as they recognised, ratified, and established the reformed religion, are either omitted, glossed over or explained away. In the account of the First Reformation, the abolition of the laws in favour of Popery is mentioned, but a total and designed silence is observed respecting all the laws made in favour of the Protestant Confession and Discipline, by which the nation, in its most public capacity, stated itself on the side of Christ's cause, and even the famous deed of civil constitution, settled on a reformed footing in 1592, is buried and forgotten. The same thing is observable in the account of the Second Reformation. On one occasion it is said that the king 'gave his consent to such acts as were thought necessary, for securing the civil and religious right of the nation;' without saying whether this were right or wrong. But all the other laws of the reforming Parliaments during that period, which were specified and approved in the former papers of the Secession, and

even the settlement of the civil constitution in 1649, which has formerly been considered as the crowning part of Scotland's Reformation and liberties, is passed over without mention or testimony. Even that wretched act of the Scottish Parliament after the Restoration of Charles II. by which all the laws establishing and ratifying the Presbyterian religion and covenants were rescinded, is passed over in its proper place in the acknowledgment of sins, and when it is mentioned, is condemned with a reserve; nor was this done inadvertently, for if the Presbyterian religion ought not to have been established by law, it is not easy to condemn a Parliament for rescinding that Establishment.

"Another point which has been in controversy, is the national obligation of the religious covenants entered into in this land. The doctrine of the new Testimony is, that 'religious covenanting is entirely an ecclesiastical duty;' that persons enter into it 'as members of the Church, and not as members of the State;' that 'those invested with civil power have no other concern with it than as Church members;' and accordingly it restricts the obligation of the covenants of this land to persons of all ranks only in their spiritual character, and as Church members. But it cannot admit of a doubt, that the National and Solemn League and Covenant were national oaths, in the most proper sense of the word; that they were intended as such by those who framed them, and that they were entered into in this view by the three kingdoms; the civil rulers entering into them, enacting them, and setting them forward in their public capacity, as well as the ecclesiastical. And the uniform opinion of Presbyterians, from the time that they were taken, has been, that they are binding in a national as well as an ecclesiastical point of view. I shall only produce the testimony of one respectable writer (Principal Forrester): 'The binding force (says he) of these engagements appears in the subjects they affect, as, *first*, Our Church in her Representatives, and in their most public capacity, the General Assemblies in both nations; *second*, The State Representatives and Parliaments. Thus, all assurances are given that either civil or ecclesiastical laws can afford; and the public faith of Church and State is pledged with inviolable ties; so that they must stand while we have a Church or State in Scotland; both as men and as Christians, as members of the Church and State, under either a religious or civil consideration, we stand hereby inviolably engaged; and not only Representatives, but also the Incorporation (or body) of Church and State, are under the same.' On this broad ground have Presbyterians stated the obligation of the Covenants of this land. And why should they not? Why should we seek to narrow their obligation? Are we afraid that these lands should be too closely bound to the Lord? If religious covenanting be a moral duty, if oaths and vows are founded in the light of nature as well as in the Word of God, why should

not men be capable of entering into them, and of being bound by them in every character in which they are placed under the moral government of God, as men and as Christians, as members of the Church and of the State, whenever there is a call to enter into such covenants as have a respect to all these characters, as was the case in the covenants of our ancestors, which Seceders have witnessed for and formally renewed? In the former Testimony witness was expressly borne to the national obligation of these Covenants. In speaking of the National Covenant, it says, 'By this solemn oath and covenant this kingdom made a *national* surrender of themselves unto the Lord.' It declares that the Solemn League and Covenant was entered into, and binding upon the three kingdoms—that both of them are binding upon the church and lands, and the church and nations; the deed of civil constitution is said to have been settled in consequence of the most solemn covenant engagements, and the rescinding of the law in favour of the true religion is testified against as an act of national perjury. Yet by the new Testimony all are bound to declare, that religious covenanting is entirely an ecclesiastical duty, and binding only on the Church and her members as such; and that 'those invested with civil power have no other concern with it but as Church members.' Is it any wonder that there should be Seceders who cannot submit to receive such doctrine? The time will come, when it will be matter of astonishment that so few have appeared in such a cause, and that those who have appeared should be borne down, opposed, and spoken against. It is not a matter of small moment to restrict the obligation of solemn oaths, the breach of which is chargeable upon a land, or to explain away any part of that obligation. The quarrel of God's covenant is not yet thoroughly pled by him against these guilty and apostatizing lands, and all that have any due sense of the inviolable obligation of them, should tremble at touching or enervating them in the smallest point."

At the request of the brethren, Dr. M'Crie drew up and published a paper explanatory of the principles involved in the controversy, which had led to the breach. This work appeared in April 1807, and was regarded by those who took an interest in the subject, as exhibiting a very satisfactory view of the principles of the Constitutional Associate Presbytery. But however able, this treatise attracted little attention at the time, although copies of it were eagerly sought many years after when the VOLUNTARY CONTROVERSY (which see) engrossed much of the public interest. The Constitutional Presbytery continued steadfastly to maintain their principles, along with the small number of people who adhered to them, and from all who sought to join them they required an explicit avowal of adherence to the principles of the Secession as contained in the original Testimony. For twenty-one years the brethren prosecuted their work and held

fast their principles in much harmony and peace with one another, and to the great edification of the flocks committed to their care. In 1827 a change took place in their ecclesiastical position, a cordial union having been effected between the *Constitutional Presbytery* and the *Associate Synod of Protesters*, under the name of the *Associate Synod of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

ORIGINAL BURGHERS. Towards the end of the eighteenth century, the ecclesiastical courts of both branches of the Secession Church in Scotland were engaged from year to year in discussing two points, which have often formed the subject of angry controversy north of the Tweed. The first of these points referred to the power of the civil magistrate in matters of religion, and the second to the binding obligation of the covenants upon posterity. In consequence of the change which the opinions of many had undergone on both topics of dispute, the Associate General (Antiburgher) Synod had deemed it necessary to remodel the whole of their Testimony,—a proceeding which led to the formation of the small but important body of Christians noticed in the previous article. The Associate (Burgher) Synod, however, did not proceed so far as to remodel their Testimony, but simply prefixed to the Formula of questions proposed to candidates for license or for ordination, a preamble or explanatory statement not requiring an approbation of compulsory measures in matters of religion; and in reference to the Covenants admitting their obligations on posterity, without defining either the nature or extent of that obligation. The introduction of this preamble gave rise to a violent controversy in the Associate (Burgher) Synod, which commenced in 1795, and has been usually known by the name of the *Formula Controversy*. The utmost keenness, and even violence, characterized both parties in the contention; the opponents of the Preamble declaring that it involved a manifest departure from the doctrines of the original standards of the Secession, while its favourers contended with equal vehemence that the same statements as those which were now objected to, had been already given forth more than once by the church courts of the Secession. At several successive meetings of Synod, the adoption of the Preamble was strenuously resisted, but at length in 1799 it was agreed to in the following terms: "That whereas some parts of the standard-books of this synod have been interpreted as favouring compulsory measures in religion, the synod hereby declare, that they do not require an approbation of any such principle from any candidate for license or ordination: And whereas a controversy has arisen among us respecting the nature and kind of the obligation of our solemn covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them, the synod hereby declare, that while they hold the obligation of our covenants upon posterity, they do not interfere with that controversy which has arisen

respecting the nature and kind of it, and recommend it to all their members to suppress that controversy as tending to gender strife rather than godly edifying."

The adoption of this Preamble having been decided upon by a large majority of the synod, Messrs. William Fletcher, William Taylor, and William Watson, ministers, with ten elders, dissented from this decision; and Mr. Willis gave in the following protestation, to which Mr. Ebenezer Hyslop and two elders adhered: "I protest in my own name, and in the name of all ministers, elders, and private Christians who may adhere to this protest, that as the synod hath obstinately refused to remove the Preamble prefixed to the Formula, and declare their simple and unqualified adherence to our principles, I will no more acknowledge them: as over me in the Lord, until they return to their principles." Messrs. Willis and Hyslop having thus, in the very terms of their protest, declared themselves no longer in connexion with the synod, their names were erased from the roll; and all who adhered to them were declared to have cut themselves off from the communion of the Associate body. Accordingly, on the 2d of October 1799, the two brethren, who had thus renounced the authority of the synod, met at Glasgow, along with Mr. William Watson, minister at Kilpatrick, and solemnly constituted themselves into a presbytery under the name of the *Associate Presbytery*. This was the commencement of that section of the Secession, familiarly known by the name of "Old Light," or "Original Burghers."

In the course of the following year, the brethren, who had thus separated themselves from the Associate Burgher synod were joined by several additional ministers, who sympathized with them in their views of the Preamble, as being an abandonment of Secession principles. Gradually the new presbytery increased in numbers until in 1805 they had risen by ordinations and accessions to fifteen. They now constituted themselves into a synod under the name of "The Associate Synod," but the name by which they have usually been known is the *Original Burgher Synod*. In vindication, as well as explanation, of their principles, they republished the "Act, Declaration, and Testimony" of the Secession Church. They also published, in a separate pamphlet, an Appendix to the Testimony, containing "A Narrative of the origin, progress, and consequences of late innovations in the Secession; with a Continuation of that Testimony to the present times."

In course of time a union was proposed to be effected between the Original Burgher and Original Antiburgher sections of the Secession, and with the view of accomplishing an object so desirable, a correspondence was entered into between the synods of the two denominations, committees were appointed, and conferences held to arrange the terms of union. But the negotiations, though continued for some time, were fruitless, and the project of union was abandon-

ed. In 1837 a formal application was made by the Original Burgher Synod to be admitted into the communion of the Established Church of Scotland. The proposal was favourably entertained by the General Assembly, and a committee was appointed to confer with a committee of the Original Burgher Synod, and to discuss the terms of union. The negotiations were conducted in the most amicable manner, and the General Assembly having transmitted an overture to presbyteries on the subject, the union was approved, and in 1840 the majority of the Original Burgher Synod became merged in the National Church of Scotland. A small minority of the synod declined to accede to the union, preferring to maintain a separate position, and to adhere to the Secession Testimony, still retaining the name of the *Associate or Original Burgher Synod*.

On the 18th May 1842, the small body of *Original Burghers* which remained after their brethren had joined the Established Church, was united to the synod of *Original Seceders*, henceforth to form one Association for the support of the covenanted Reformation in these kingdoms, under the name of the Synod of *United Original Seceders*. It had been previously agreed that the Testimony adopted by the synod of Original Seceders in 1827, with the insertion in it of the alterations rendered necessary by the union, were to be held as the Testimony of the United Synod, and made a term of religious fellowship in the body. The Synod of Original Burghers was understood to approve of the acknowledgment of sins and bond appended to the Testimony, and it was agreed to by the Synod of Original Seceders, that the question in the formula regarding the burgher-oath should be dropped. On these conditions the union was effected, and the Synod of Original Burghers ceased to exist.

ORIGINAL SECEDERS (ASSOCIATE SYNOD OF.) This body was formed in 1827, by a union between the Constitutional Associate Presbytery and the Associate (Antiburgher) Synod, commonly known by the name of *PROTESTERS* (which see), from the circumstance, that they protested against the basis of union between the two great branches of the Secession in 1820. The articles agreed upon with a view to union were drawn up by Dr. McCreie on the one side, and Professor Paxton on the other. The Testimony which was enacted as a term of fellowship, ministerial and Christian, in the *Associate Synod of Original Seceders*, was drawn up in the historical part by Dr. McCreie, and nowhere do we find a more able, luminous, and satisfactory view of the true position of the first Seceders, and of their contendings for the Reformation in a state of Secession. Dr. McCreie shows that the four brethren who formed the first Seceders, though soon after their deed of Secession they formed themselves into a presbytery on the 6th of December 1733, still for some time acted in an extrajudicial capacity, and in this capacity they issued, in 1734, a Testimony for the principles of

the Reformed Church of Scotland. It was not, indeed, until two more years had elapsed, that they resolved to act in a judicative capacity, and accordingly, in December 1736, they published their judicial Testimony to the principles and attainments of the Church of Scotland, and against the course of defection from them. This Testimony, as Dr. McCrie shows, was not limited to those evils which had formed the immediate ground of Secession, but included others also of a prior date, the condemnation of which entered into the Testimony which the faithful party in the church had all along borne. The whole of that Testimony they carried along with them into a state of Secession. In prosecuting their Testimony they deemed it their solemn duty to renew the National Covenants, the neglect of which had been often complained of in the Established Church since the Revolution.

The points of difference between the Original Seceders and the Cameronians or Reformed Presbyterians are thus admirably sketched by Dr. McCrie, in the Historical Part of the Testimony of 1827: "1. We acknowledge that the fundamental deed of constitution in our reforming period, in all moral respects, is morally unalterable, because of its agreeableness to the Divine will revealed in the Scriptures, and because it was attained to and fixed in pursuance of our solemn Covenants; and that the nation sinned in overthrowing it. 2. We condemn the conduct of the nation at the Revolution in leaving the reformed constitution buried and neglected: and in not looking out for magistrates who should concur with them in the maintenance of the true religion, as formerly settled, and rule them by laws subservient to its advancement. 3. We condemn not only the conduct of England and Ireland, at that period, in retaining Episcopacy, but also the conduct of Scotland, in not reminding them of their obligations, and, in every way competent, exciting them to a reformation, conformably to a prior treaty and covenant; and particularly the consent which this kingdom gave at the union, to the perpetual continuance of Episcopacy in England, with all that flowed from this, and partakes of its sinful character. 4. We condemn the ecclesiastical supremacy of the crown, as established by law in England and Ireland, and all the assumed exercise of it in Scotland, particularly by dissolving the assemblies of the church, and claiming the sole right of appointing fasts and thanksgivings, together with the practical compliances with it on the part of church-courts or ministers in the discharge of their public office. 5. We condemn the abjuration oath, and other oaths, which, either in express terms, or by just implication, approve of the complex constitution. 6. We consider that there is a wide difference between the arbitrary and tyrannical government of the persecuting period, and that which has existed since the Revolution, which was established with the cordial consent of the great body of the nation, and in consequence of a claim of right made

by the representatives of the people, and acknowledged by the rulers; who, although they want (as the nation also does) many of the qualifications which they ought to possess according to the Word of God and our covenants, perform the essential duties of the magistratical office by maintaining justice, peace, and order, to the glory of God, and protecting us in the enjoyment of our liberties, and in the free exercise of our religion. *Lastly*, Holding these views, and endeavouring to act according to them, we can, without dropping our testimony in behalf of a former reforming period, or approving of any of the evils which cleave to the constitution or administration of the state, acknowledge the present civil government, and yield obedience to all its lawful commands, not only for wrath but for conscience' sake; and in doing so, we have this advantage, that we avoid the danger of practically disregarding the numerous precepts respecting obedience to magistrates contained in the Bible,—we have no need to have recourse to glosses upon these, which, if applied to other precepts running in the same strain, would tend to loosen all the relations of civil life,—and we act in unison with the principles and practice of the Christians of the first ages who lived under heathen or Arian emperors, of Protestants who have lived under popish princes, of our reforming fathers in Scotland under Queen Mary, and of their successors during the first establishment of Episcopacy, and after the Restoration, down to the time at which the government degenerated into an open and avowed tyranny."

On the question as to the lawfulness of swearing the burghs-oath, which so early as 1747 rent the Secession body into two sections, the *Original Seceders* avowed in their Testimony a decided coincidence in sentiment with the *Anti-burghers*. This is plain from the following explanations given by Dr. McCrie, in which the religious clause in the oath is shown to be inconsistent with the Secession Testimony:—

"1. As it is a matter of great importance to swear by the great name of God, so the utmost caution should be taken to ascertain the lawfulness of any oath which we are required to take; and it is the duty of ministers and church courts to give direction and warning to their people in such cases, especially when the oath embraces a profession of religion; and, more especially, when the persons required to take it are already under the obligation of another oath, sanctioning an explicit profession of religion, in consequence of which they may be in danger of involving themselves in contradictory engagements. 2. We cannot be understood as objecting to the clause in question on account of its requiring an adherence to the true religion, in an abstract view of it, as determined by the standard of the Scriptures, (if it could be understood in that sense,) nor as it implies an adherence to the Protestant religion, in opposition to the Romish, which is



renounced, or an adherence to the Confession of Faith, and any part of the standards compiled for uniformity in the former Reformation, so far as these are still approved of by the acts of the Church of Scotland, and authorized by the laws. In these respects we account the Revolution settlement and the present laws a privilege, and agree to all which the Associate presbytery thankfully expressed in commendation of them, in their Testimony, and in the Declaration and Defence of their principles concerning the present civil government. 3. The profession of religion required by the burghs-oath is of a definite kind. If this were not the case, and if it referred only to the true religion in the abstract, and every swearer were left to understand this according to his own views, the oath would not serve the purpose of a test, nor answer the design of the imposer. The Romish religion is specially renounced; but there is also a positive part in the clause, specifying the religion professed in this realm, and authorized by the laws of the land; while the word *presently* will not admit of its applying to any profession different from that which is made and authorized at the time when the oath is sworn. 4. The profession of the true religion made by Seceders, agreeing with that which was made in this country and authorized by the laws between 1638 and 1650, is different from, and in some important points inconsistent with, that profession which is presently made by the nation, and authorized by the laws of the land. The Judicial Testimony finds fault with the national profession and settlement made at the Revolution, both materially and formally considered, and condemns the State for excluding, in its laws authorizing religion, the divine right of presbytery, and the intrinsic power of the church.—two special branches of the glorious headship of the Redeemer over his spiritual kingdom, and for leaving the Covenanted Reformation and the Covenants under rescissory laws; while it condemns the Church for not asserting these important parts of religion and reformation. On these grounds we cannot but look upon the religious clause in question as inconsistent with the Secession Testimony; and accordingly must approve of the decision of synod, condemning the swearing of it by Seceders. 5. As that which brought matters to an extremity, and divided the body, was the vote declaring that all might swear that oath, while, at the same time, it was condemned as unlawful; we cannot help being of opinion, that this held out a dangerous precedent to church courts to give a judicial toleration or allowance to do what they declare to be sinful. But provided this were disclaimed, and proper measures taken to prevent the oath from being sworn in the body in future; and, as the use of the oath has been laid aside in most burghs,—we would hope that such an arrangement may be made, so far as regards this question, as will be at once honourable to truth, and not hurtful to the conscience of any. With respect to the

censures which were inflicted, and which had no small influence in embittering the dispute, we think it sufficient to say, that they were transient acts of discipline, and that no approbation of them was ever required from ministers or people. If any difference of opinion as to the nature or effects of church censures exist, it may be removed by an amicable conference."

At the formation of the *United Secession Church* in 1820, by the union of the Associate (Burgher) Synod, and the General Associate (Antiburgher) Synod, a number of ministers belonging to the latter body protested against the Basis of Union, and nine of them formed themselves into a separate court, under the name of the Associate Synod. This body of *Protesters*, as they were generally called, having merged themselves in 1827 in the body which took the name of the Synod of Original Seceders, it was only befitting that the Testimony then issued should speak in decided language on the defects of the Basis of Union, which led the *Protesters* to occupy a separate position. Dr. McCrie, accordingly, thus details the chief points protested against:

"1. The Basis is not laid on an adherence to the Covenanted Reformation, and Reformed Principles of the Church of Scotland. In seceding from the established judicatories, our fathers, as we have seen, espoused that cause; declared their adherence to the Westminster Standards as parts of the uniformity in religion for the three nations; declared the obligation which all ranks in them were under to adhere to these by the oath of God; testified against several important defects in the Revolution-settlement of religion; and traced the recent corruptions of which they complained to a progressive departure from the purity attained in the second period of reformation. The United Synod, on the contrary, proceeds, in the Basis, on the supposition that the Revolution-settlement was faultless: agreeably to it, they receive the Westminster Confession and Catechisms, not as subordinate standards for uniformity for the three nations, but merely (to use their own words) 'as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures;' they exclude entirely from their Basis the Propositions concerning church government, and the Directory for public worship, drawn up by the Westminster Assembly; and they merely recognize presbytery as the only form of government which they acknowledge as founded upon the Word of God, although the first seceders, in their Testimony, condemned the church at the Revolution for not asserting expressly the divine right of the presbyterian government. Besides, the exception which they make to the Confession and Catechisms, is expressed in such a manner as to give countenance to an unwarranted stigma on these standards as teaching persecuting principles; and as it was well known that this was offensive to not a few, by agreeing to it, they, on the matter, perpetuated two divisions in attempting to heal one.

"2. The testimony to the continued obligation of the National Covenant, and the Solemn League, is dropped. These deeds are not so much as named in the Basis. When the United Synod approve of the 'method adopted by our reforming ancestors, for mutual excitement and encouragement, by solemn confederation and vows to God,' this never can be considered as a recognition of the present and continued obligations of our National Covenants; and still less can we regard, in this light, the following declaration, including all they say on the subject:—'We acknowledge that we are under high obligations to maintain and promote the work of reformation begun, and to a great extent carried on by them.'

"3. Though the morality of public religious covenanting is admitted by the Basis, yet the present seasonableness of it is not asserted; any provision made for the practice of it is totally irreconcilable with presbyterian principles, being adapted only to covenanting on the plan of the Congregationalists or Independents, and not for confirming the common profession of the United Body; and, in the bond transmitted by the General Synod, and registered by the United Synod, to be taken by those who choose, all idea of the renovation of the Covenants of our ancestors is set aside, and the recognition of their obligation, formerly made, is expunged.

"4. By adopting the Basis, any testimony which had been formerly borne against sinful oaths, and other practical evils, inconsistent with pure religion, and a scriptural and consistent profession of it, was dropped; and all barriers against the practice of what is called free communion, which has become so general and fashionable, are removed.

"5. With respect to the Burgess-oath, we have already expressed our views, and candidly stated what we judge the best way of accommodating the difference which it occasioned in the Associate Body. Of the method adopted for this purpose, in the Basis, we shall only say, that while, on the one hand, by making no provision for preventing the swearing of an oath which has all along been viewed as sinful by one-half of the Secession, it tends to bring all contentings against public evils, and for purity of communion, into discredit with the generation; so, on the other hand, by providing that all in the United Body 'shall carefully abstain from agitating the questions which occasioned' the breach, it restrains ministerial and christian liberty in testifying against sin; and, on the matter, absolves the ministers and elders of one of the synods from an express article in their ordination-vows."

At the meeting of synod in 1828, the Original Seceders enacted that all the ministers of their body, together with the preachers and students of divinity under their inspection, should enter into the Bond for renewing the Covenants, at Edinburgh, on the 18th of the following September. Two years thereafter the synod authorized a committee of their

number to prepare and to publish an Address to their people on the duty of Public Covenanting, and on Practical Religion. In 1832, a controversy arose in Scotland, which is usually known by the name of the VOLUNTARY CONTROVERSY (which see), and which involved important principles touching the duty of nations and their rulers to recognize, countenance, and support the true religion. In the heat of the controversy, the Synod of Original Seceders deemed it right to issue an Address on the subject. This production, entitled 'Vindication of the Principles of the Church of Scotland, in relation to questions presently agitated,' was published in 1834. It condemned the Voluntary system on various grounds, (1) on account of its atheistical character and tendency; (2) as at variance with sound policy; (3) as unscriptural; (4) as directly opposed to one important design of supernatural revelation—the improvement of human society; (5) as striking at the foundation of God's moral government, so far as regards nations or bodies politic. While thus maintaining in the strongest and most decided manner the principle of Establishments, in opposition to the Voluntary principle, the *Original Seceders* took occasion in the course of the same pamphlet to lay down with equal distinctness the grounds on which they felt themselves excluded from all prospect of an immediate return to the communion of the Established Church. "Our objections," they say, "to the Established Church of Scotland are not confined to her administration: we cannot unreservedly approve of her constitution as it was established at the Revolution. Though our fathers were in communion with that Church, yet they, together with many faithful men who died before the Secession, and some who continued in the Establishment after that event, were all along dissatisfied with several things in the settlement of religion at the Revolution, and in the ratification of it at the union between Scotland and England. The first Seceders, in their Judicial Testimony and Declaration of Principles, specified several important points with respect to which that settlement involved a sinful departure from a previous settlement of religion in Scotland (that, namely, between 1638 and 1650), which they distinctly held forth as exhibiting the model, in point of Scriptural purity and order, of that reformed constitution to which they sought by their contentings to bring back the church of their native land. This Synod occupy the same ground with the first Seceders. They are aware that the Established Church of Scotland has it not in her power to correct all the evils of the Revolution settlement which they feel themselves bound to point out; but they cannot warrantably quit their position of secession, until the Established Church show a disposition to return to that reformed constitution, by using means to correct what is inconsistent with it, so far as is competent to her, in the use of those powers which belong to her as an ecclesiastical and independent society under Christ her Head, and by

due application to the State for having those laws rescinded or altered which affect her purity and abridge her freedom. It will be found, on a careful and candid examination, that a great part of the evils, in point of administration, which are chargeable on the Church of Scotland, may be traced, directly or indirectly, to the defects and errors cleaving to her establishment at the revolution; and as it is her duty, so it will be her safety, seriously to consider these, and, following the direction of Scripture and the example of our reforming ancestors, to confess them before God and seek their removal." The evils to which the document here refers, were chiefly the want of a formal recognition of the National Covenants, of the Divine Right of Presbytery, and of the spiritual independence of the Church.

The year in which the 'Vindication' appeared, formed an important era in the history of the Established Church of Scotland, since from that date commenced that line of policy in the General Assembly, which resulted at length in the Disruption of 1843. It was not to be expected that the *Original Seceders*, feeling, as they did, a lively interest in every movement of the National Church, could look with indifference on the crisis of her history upon which she was entering. In the following year, accordingly, a pamphlet was drawn up,—remarkable as being the last production which issued from the pen of the venerated Dr. McCrie—entitled 'Reasons of a Fast, appointed by the Associate Synod of Original Seceders,' and containing several marked allusions to the peculiar circumstances of the Church of Scotland. Nor were such allusions inappropriate or unseasonable. From that period the struggles of the Established Church to maintain spiritual independence, and to protect the rights of the Christian people against the intrusion of unacceptable ministers, became the all-engrossing subject of attention in Scotland. The views of the *Original Seceders* were in harmony with those of the majority of the General Assembly; and the important proceedings from year to year of that venerable court were watched by them with deep and ever-increasing anxiety. At length, in 1842, a change took place in the position of the *Original Seceders*, a union having been formed between that body and the *Associate Synod*, commonly called the *Synod of Original Burghers*, which gave rise to a new denomination, entitled the *Synod of United Original Seceders*. See next article.

#### ORIGINAL SECEDERS (SYNOD OF UNITED).

This body was formed, as we have already seen in the preceding article, by the union in 1842 of the *Synod of Original Burghers* with the *Synod of Original Seceders*. Previous to the completion of the union, it had been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of several alterations rendered necessary by the union, should be taken as the Testimony of the United Synod. One important alteration agreed to by the Synod of Original Seceders

was, that the question in the formula regarding the burghess-oath should be dropped. To understand the position which the United body of Original Seceders occupied after the union, it must be borne in mind that the Testimony of 1827, which was drawn up in its historical part by Dr. McCrie, was essentially *Anti-burgher* in its whole nature and bearings. This element was dropped in the Testimony of 1842, and thus the character of the Testimony underwent an important change. On this subject the United body give the following explanation in the historical part of the Testimony of 1842: "The synod of Original Seceders, in their Testimony, published in 1827, after stating their reasons for continuing to approve of the decision condemning the swearing of the oath by Seceders, suggested it as their opinion, that an arrangement might be made as to the subject of difference, which would be at once honourable to truth, and not hurtful to the conscience of any. This suggestion was readily and cordially met by the Synod of Original Burghers, and joint measures were, in consequence, adopted, with the view of ascertaining the practicability of such an arrangement. In concluding the negotiation, both parties proceeded on the principle, that desirable as union is, if the reality of the thing is to be sought, and not the appearance merely, this will be secured more effectually, and with more honour to truth, by candid explanations on the points in question, than by studiously avoiding the agitation of them, a plan which, while it makes greater pretensions to charity and peace, lays a ground for subsequent irritation and dissension.

"In the course of explanation, it was found that the only difference of opinion between the two bodies related to the exact meaning and necessary application of certain terms in the oath, which, as the question originally came before the Secession courts as a question of practice, did not appear to be an insuperable obstacle to a Scriptural adjustment of the dispute. After repeated conferences, it was satisfactorily ascertained, that the members of both synods were agreed on all points with the Judicial Testimony of the first Seceders, particularly in its approval of the profession of religion made in this country, and authorized by the laws between 1638 and 1650, on the one hand; and in its disapproval of the defects in the settlement of religion made at the Revolution, on the other. Encouraged by this harmony of sentiment as to the great cause of Reformation, so much forgotten and so keenly opposed from various quarters in the present time, and feeling deeply the solemn obligations under which they in common lie to support and advance that cause; and the burghess-oath, the original ground of separation, being now, in the providence of God, abolished, and both parties having now, for various reasons, seen it to be their duty to refrain from swearing that oath, should it be re-enacted; the two Synods agreed to unite upon the following explanatory declarations

and resolutions, calculated, in their judgment, to remove the bars in the way of harmonious fellowship and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference for the future.

"1. That when the church of Christ is in danger from adversaries who hold persecuting principles, or who are employing violence or insidious arts to overturn it, the legislature of a country may warrantably exact an oath from those who are admitted to official and influential stations, calculated for the security of the true religion: and that, in these circumstances, it is lawful and proper to swear.

"2. That no Christian, without committing sin, can on any consideration swear to maintain or defend any known or acknowledged corruption or defect in the profession or establishment of religion.

"3. That a public oath can be taken only according to the declared and known sense of the legislature or enacting authority, and no person is warrantable to swear it in a sense of his own, contrary to the former.

"4. That no church court can warrantably give a judicial toleration or allowance to do what they declare to be sinful, or what there is sufficient evidence from the Word of God is sinful."

Those who hold high Antiburgher views maintain, that the ruling element of the Original Secession Testimony of 1827 involves the decision come to by the Antiburgher party of the Secession in 1746, viz. that "those of the Secession cannot with safety of conscience, and without sin, swear any burghess-oath with the said religious clause, while matters, with reference to the profession and settlement of religion, continue in such circumstances as at present; and, particularly, that it does not agree unto, nor consist with, an entering into the bond for renewing our Solemn Covenants." So strongly did the Antiburgher Synod of that time regard this decision as virtually comprehending the whole Secession cause, that they declared that the Burghers, who had opposed this decision, "had materially dropped the whole Testimony among their hands, allowing of, at least for a time, a material abjuration thereof." Thus it is plain, that the Antiburgher Synod made the decision of 1746, in regard to the burghess-oath, the exponent of the Judicial Testimony, as well as of the declination and the act for renewing the covenants. Hence the Original Seceders, in uniting with the Original Burghers, and adopting the Testimony of 1842, might be regarded as acting in opposition to the decision of 1746, which was the ruling and expostory element of the Testimony of 1827.

Another peculiarity which distinguished the Secession Testimony was the formal recognition and actual renewing of the covenants. To this peculiarity the Original Secession body steadfastly adhered, allowing no student to be licensed and no probationer to be ordained who had not previously joined the bond, or solemnly promised that he would

do so, on the very first opportunity that offered. The descending obligation of the covenants was distinctly maintained accordingly in the Testimony of 1827, and the same doctrine is avowed also by the United Original Seceders in their Testimony of 1842. In this respect they were only following in the steps of the first Seceders, who had no sooner broken off their connexion with the Established Church of that day than they fell back upon the church of a former period, and proceeded to identify their cause with that of the Reformed Covenanted Church, and this they did by actually renewing the covenants. By their act relating to this subject published in 1743, "they considered the swearing of the bond was called for, and rendered necessary by the strong tide of defection from the Reformation cause which had set in," and that by so acting they would serve themselves heirs to the vows of their fathers. Dr. McCrie, accordingly, in referring to this part of the history of the first Seceders, tells us in the Historical Part of the Testimony of 1827:—"The ministers having entered into the bond, measures were taken for having it administered to the people in their respective congregations; and at a subsequent period (1744) they agreed that all who were admitted to the ministry should previously have joined in renewing the covenants, while such as opposed or slighted the duty should not be admitted to sealing ordinances." Thus both the formal recognition and the actual renewing of the covenants came to be necessary terms of fellowship in the early Secession Church. The work of renewing the covenants had, in the summer of 1744, been gone through in only two settled congregations, when a stop was put to it by the synod having forced upon it the settlement of the question, "Whether those in communion with them could warrantably and consistently swear the following clause in some burghess-oaths,—'Here I protest, before God and your Lordships, that I profess and allow with my heart, the true religion professed within this realm, and authorized by the laws thereof.'" The question involved in the swearing of the burghess-oath respected the character of the Revolution settlement or legally authorized profession of religion. It was on this point that the Secession body became divided into two conflicting synods.

From the Testimony of 1827, it is plain that the Original Seceders regarded both the principle and practice of covenanting as inherited by them from the first Seceders. Nor does there seem to be any material difference between the Testimony of 1827 and that of the United Original Seceders in 1842, in so far as regards the question as to the descending obligation of the Covenants. But in the latter Testimony, a clause occurs which seems to indicate a somewhat modified view of the necessity of actually renewing the covenants. The clause in question runs thus: "It is also agreed that while all proper means are used for stirring up and preparing the

people in their respective congregations to engage in this important and reasonable duty, *there should be no undue haste in those congregations where it has not been formerly practised.*" The clause marked in Italics is not found in the Testimony of 1827, and must therefore be considered as one of those alterations in the Testimony of the Original Seceders which was deemed necessary, in order to the accomplishment of the Union with the Original Burghers.

The year which succeeded the formation of the Synod of United Original Seceders, was the year of the Disruption of the Established Church of Scotland—an event which was one of the deepest interest to every denomination of Christians in the country, but more especially to the representatives of the first Seceders. The formation of the Free Church of Scotland, in a state of entire independence of all State interference, and professing untrammelled to prosecute the great ends of a Christian church, submissive to the guidance and authority of her Great Head alone, was hailed by the newly formed body of United Original Seceders as realizing the wishes, the hopes, and the prayers of their forefathers, who had concluded the Protest which formed the basis of the Secession in these remarkable words: "And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland." As years passed on, after the memorable events of 1843, the conviction was growing stronger and stronger in the minds of many both of the ministers and people of the United Original Seceders, that in the Assembly of the Free Church they could recognize the General Assembly to which the first fathers of the Secession appealed, and that therefore the time had come when the Protest of the 16th November 1733 must be fallen from. At length it was resolved in the synod of the body to lodge a Representation and Appeal on the table of the Free Church Assembly, with a view to the coalescing of the two bodies. The union thus sought was accomplished in May 1852, on the express understanding that the brethren of the United Original Secession Synod, who thus applied for admission into the Free Church of Scotland, should be allowed to retain their peculiar views as to the descending obligation of the Covenants, while at the same time the Free Church did not commit itself directly or indirectly, in any way, either to a positive or to a negative opinion upon these views. Several ministers and congregations connected with the United Original Seceders refused to accede to the union with the Free Church, and preferred to remain in their former position, and accordingly, a small body of Christians still exists holding the principles, and calling themselves by the name of the United Original Secession. One congregation of Original Seceders in Edinburgh, under the ministry of the Rev. James Wright, with not a few adherents in various parts of the country, disclaims all connection with those who adhere to the Testimony of 1842, and professes to hold by the

Testimony of 1827, thus claiming, in the principles which they avow, to represent the first Seceders, in so far as in the advanced state of the Secession cause they held their principles to be identical with those of the Reformed Covenanted Church of Scotland.

**ORIGINAL SIN.** This expression is frequently used in a twofold sense, to denote the imputation of Adam's first sin to his posterity, and also that inherent depravity which we have derived by inheritance from our first parents. The first view of the subject—the imputation of Adam's first sin—has already been considered under the articles **IMPUTATION** and **HOPKINSIANS**. According to the second view we come into the world, in consequence of the sin of Adam, in a state of depravity. On this point the Westminster Confession of Faith explicitly declares:—"By this sin," referring to the sin of our first parents, "they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation." Again, in another passage the same Confession teaches, "Man by his fall into a state of sin, hath wholly lost all ability to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto." This doctrine pervades the whole of the Sacred Writings, and may be called indeed a fundamental and essential truth of Revelation. Thus even before the flood we find the inspired penman declaring, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again after the flood the same statement is repeated, Gen. viii. 21, "The imagination of man's heart is evil from his youth." David also, in Ps. li. 5, declares, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The original and innate depravity of man might be deduced from the doctrine of Scripture respecting the necessity of regeneration. Our blessed Lord affirms, John iii. 3, "Except a man be born again, he cannot see the kingdom of God;" we are said to be "saved by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Such language has no meaning if it be not true that we are utterly depraved by nature. How early does this innate corruption manifest itself in children! It is impossible for us to examine our own hearts, or to look around us in the world, without having the conclusion forced upon us, that the wickedness which everywhere prevails, must have its seat in a heart that is "deceitful above all things, and desperately wicked."

The doctrine of original sin has been denied by heretics of different kinds. Socinians treat it as a foolish and absurd idea. The followers of Pelagius maintain, that notwithstanding the results of the fall, man still retains the power, independently of Divine grace, of originating, prosecuting, and consummating good works. God, they allege, gives us the ability to believe, but we can exercise the ability without farther assistance. This doctrine has been revived in our own day by the members of the *Evangelical Union*, commonly called *Morrisonians*. Arminians admit that we are born less pure than Adam, and with a greater inclination to sin, but in so far as this inclination or concupiscence, as it is called, is from nature, it is not properly sin. It is merely the natural appetite or desire, which as long as the will does not consent to it is not sinful. Romanists believing that original sin is taken away in baptism, maintain, like the Arminians, that concupiscence is not sinful. The apostle Paul, however, holds a very different opinion, declaring in the plainest language that the proneness to sin is in itself sinful. Thus in Rom. vii. 7, 8, he says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead."

A keen controversy concerning the nature of original sin arose in the sixteenth century in Germany. A party at Jena, led on by Matthias Flacius, endeavoured to prove that the natural man could never co-operate with the divine influence in the heart, but through the working of innate depravity was always in opposition to it. Flacius met with a keen opponent in Victorine Strigelius, and a public disputation on the subject of original sin was held at Weimar in 1560. On this occasion Flacius made the strong assertion that original sin was the very essence of man, language which was believed to imply either that God was the author of sin, or that man was created by the devil. Hence even the former friends of Flacius became his bitterest opponents. See SYNERGISTIC CONTROVERSY.

ORMUZD, the supremely Good Being, according to the system of the ancient Persians, not, however, original and undervived, but the offspring of illimitable Time. See ABESTA, PERSIANS (RELIGION OF THE ANCIENT).

ORNITHOMANCY *ornis thos*, a bird, and *mantia*, divination), a species of divination practised among the ancient Greeks, by means of birds. See DIVINATION.

ORO, the principal war-god of the pagan natives of Polynesia. Such was the delight which he was supposed to have in blood, that his priest required every victim offered in sacrifice to be covered with its own blood in order to its acceptance. When war was in agitation a human sacrifice was offered to

*Oro*, the ceremony connected with it being called fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person and given to the party, who bore it to their companions, and considered it as the symbol of Oro's presence and sanction during their subsequent preparations. Oro was, in the Polynesian mythology, the first son of Taaroa, who was the former and father of the gods. He was the first of the fourth class of beings worshipped in the Leeward Islands, and appears to have been the medium of connexion between celestial and terrestrial beings. In Tahiti Oro was worshipped under the representation of a straight log of hard casuarina wood, six feet in length, uncarved, but decorated with feathers. This was the great national idol of the Polynesians. He was generally supposed to give the response to the priests who sought to know the will of the gods, or the issue of events. At Opoa, which was considered as the birth-place of the god, was the most celebrated oracle of the people.

ORO, the name given in the Yoruba country of Western Africa to MUMBO JEMBO (which see).

OROMATUAS THIS, spirits worshipped among the South Sea Islanders. They were thought to reside in the world of night, and were never invoked but by wizards or sorcerers. They were a different order of beings from the gods, and were believed to be the spirits of departed relations. The natives were greatly afraid of them, and endeavoured to propitiate them by presenting offerings. "They seem," says Mr. Ellis in his 'Polynesian Researches,' "to have been regarded as a sort of demons. In the Leeward Islands, the chief oromatuas were spirits of departed warriors, who had distinguished themselves by ferocity and murder, attributes of character usually supposed to belong to these evil genii. Each celebrated tii was honoured with an image, through which it was supposed his influence was exerted. The spirits of the reigning chiefs were united to this class, and the skulls of deceased rulers, kept with the images, were honoured with the same worship. Some idea of what was regarded as their ruling passion, may be inferred from the fearful apprehensions constantly entertained by all classes. They were supposed to be exceedingly irritable and cruel, avenging with death the slightest insult or neglect, and were kept within the precincts of the temple. In the marae of *Tane* at Maeva, the ruins of their abode were still standing, when I last visited the place. It was a house built upon a number of large strong poles, which raised the floor ten or twelve feet from the ground. They were thus elevated, to keep them out of the way of men, as it was imagined they were constantly strangling, or otherwise destroying, the chiefs and people. To prevent this, they were also treated with great respect; men were appointed constantly to attend them, and to keep them wrapped in

the choicest kinds of cloth, to take them out whenever there was a *pæctua*, or general exhibition of the gods; to anoint them frequently with fragrant oil; and to sleep in the house with them at night. All this was done to keep them pacified. And though the office of calming the angry spirits was honourable, it was regarded as dangerous, for if, during the night or at any other time, these keepers were guilty of the least impropriety, it was supposed the spirits of the images, or the skulls, would hurl them headlong from their high abodes, and break their necks in the fall."

The names of the principal *oromatus* were Mauri, Bua-rai, and Tea-fao. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of *murex* called the *murex ranoes*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear was imagined to proceed from the demon it contained.

ORPHEOTELESTS, a set of mystagogues in the early ages of ancient Greece, who were wont to appear at the doors of the wealthy, and promise to release them from their own sins and those of their forefathers by sacrifices and expiatory songs; and they produced on such occasions a collection of books of Orpheus and Musæus on which they founded their promises.

ORPHIC MYSTERIES, a class of mystical ceremonies performed at a very early period in the history of Greece. The followers of Orpheus, who was the servant of Apollo and the Muses, devoted themselves to the worship of *Dionysus*, not however by practising the licentious rites which usually characterized the *Dionysia* or *Bacchanalia*, but by the maintenance of a pure and austere mode of life. These devotees were dressed in white linen garments, and partook of no animal food, except that which was taken from the ox offered in sacrifice to *Dionysus*.

ORTHIA, a surname of *Artemis*, under which she was worshipped at Sparta, and in various other places in Greece.

ORTHODOX, a term used to denote those who are sound in the faith. It is the opposite of heretical, and supposes a standard to exist by which all doctrine is to be tried, that standard being, according to Romanists, both Scripture and tradition, while, according to all Protestant churches, it is Scripture alone.

ORTLIBENSES, a sect of the ancient WALDENSES (which see), who are alleged to have denied that there existed a Trinity before the birth of Jesus Christ, who then, for the first time, in their view, became the Son of God. They are charged also with having regarded the Apostle Peter as the Holy Ghost. Such foolish assertions in regard to this

section of the Waldenses, however, are only found in Romish writers.

ORTYGINA, a surname of *Artemis*, from Ortygia, the ancient name of the island of Delos, where she was worshipped.

ORYX, a species of antelope held in high estimation among the ancient Egyptians. Sir John G. Wilkinson says, "Among the Egyptians the oryx was the only one of the antelope tribe chosen as an emblem; but it was not sacred; and the same city on whose monuments it was represented in sacred subjects, was in the habit of killing it for the table. The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honours at Memphis, and who held a conspicuous place among the contemplar gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the oryx to the gods, or slaughtering it for their own use; large herds of them being kept by the wealthy Egyptians for this purpose; and the sculptures of Memphis and its vicinity abound, no less than those of the Thebaid, with proofs of this fact. But a particular one may have been set apart and consecrated to the Deity, being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice. And if the law permitted the oryx to be killed without the mark of the pontiff's seal, (which was indispensable for oxen previous to their being taken to the altar,) the privilege of exemption might be secured to a single animal, when kept apart within the inaccessible precincts of a temple. In the zodiacs, the oryx was chosen to represent the sign Capricornus. M. Champollion considers it the representative of Seth; and Horapollo gives it an unamiable character as the emblem of impurity. It was even thought 'to foreknow the rising of the moon, and to be indignant at her presence.' Pliny is disposed to give it credit for better behaviour towards the dog-star, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair in imitation of the bull Basis. Such are the fables of old writers; and, judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil deity, contrary to the opinion of the learned Champollion."

OSCOPIHORIA, a festival among the ancient Greeks celebrated, as some writers allege, in honour of *Athena* and *Dionysus*, while others maintain it to have been kept in honour of *Dionysus* and *Ariadne*. It was instituted by Theseus, or, according to some, by the Phœnicians. On the occasion of this festival, which was evidently connected with the vintage, two boys, carrying vine-branches in their hands, went in ranks, praying, from the temple of *Dionysus* to the sanctuary of *Pallas*.

OSIANDRIANS, a sect which arose in the sixteenth century in Germany, taking their name from

Andreas Osiander, the reformer of Nuremberg, who maintained that Christ becomes our righteousness in his Divine nature, and by dwelling essentially in the believer. He taught that if man had never fallen, the incarnation would still have taken place to complete the Divine image in human nature. Osiander was driven from Nuremberg by the operation of the *Lutheria*, and was placed by his friend Albert, duke of Brandenburg, at the head of ecclesiastical affairs in Prussia, a position which enabled him to triumph over his opponents, by driving them into banishment. After his death in 1552, his son-in-law, Funck, sought and obtained reconciliation with the *Philippists*, or those who belonged to the school of Melancthon. But a political party, favoured by the Polish feudal sovereign, having combined with his theological enemies against him, the controversy was terminated by the execution of Funck in 1566, and the condemnation of the doctrines of Osiander as an essential heresy.

OSIRIS, one of the chief deities of the ancient Egyptians. He was the husband of *Isis*, and according to Heliodorus, the god of the Nile. His descent is traced to *Chronos* and *Rhea*, or according to some writers to *Jupiter* and *Rhea*. He was worshipped under the form of an ox, having been the first god who taught man to use oxen in ploughing, and to employ agricultural implements in general. He instituted among the Egyptians civil laws and religious worship. In the popular belief he was the Supreme Being; but in the metaphysical or sacerdotal creed, he was called *Cneph* or *Ammon*, which correspond to the *Apytholonnon* of the Greeks. In his vulgar acceptance Osiris was the sun or the fountain of light and heat, and as such merely an emanation of *Cneph* or *Ammon*. Osiris, as the Nile, is nothing else, as Plutarch observes, but an emanation, a reflected ray of the God of light. See EGYPTIANS (RELIGION OF THE ANCIENT).

OSSA, a Homeric female deity, the messenger of *Zeus*. She was worshipped at Athens, and seems to have corresponded to the Latin goddess Fama. See FAME.

OSSENIANS, a name sometimes applied to the ELCESAITES (which see).

OSSILAGO. See OSSIPAGA.

OSSILEGIUM (Gr. *os-ossis*, a bone, *legere*, to gather), the act of collecting the bones of the dead. It was customary among the ancient Greeks, when the funeral pyre was burnt down, to quench the dying embers with wine, after which the relatives and friends collected the bones of the deceased. This last practice received the name of the *Ossilegium*. The bones when collected were washed with wine and oil, and deposited in urns, which were made of different materials, sometimes even of gold.

OSSIPAGA, an ancient Roman deity whose office it was to harden and consolidate the bones of infants.

OSTIARI, subordinate officers in the ancient

Christian Church, whose employment was to separate catechumens from believers, and to exclude disorderly persons from the church. They closed the doors not only when religious worship was ended, but during divine service, especially when the first part was concluded, and the catechumens were dismissed. They had also the care of the ornaments of the church. It afterwards became their duty to adorn the church and the altar for festive occasions; to protect the sepulchres of the dead from being violated; to ring the bell; to sweep the church; and on *Mundy Thursday* to prepare for the consecration of the chrism. The customary forms of ordaining the *Ostiaarii* are prescribed in the canons of the fourth council of Carthage, and the ceremony of delivering the keys is derived from the book of secret discipline among the Jews. The office was discontinued in the seventh or eighth century as being no longer necessary. In the Greek Church the order of *Ostiaarii* has been laid aside since the council of Trullo, A. D. 692. The Roman Catholic Church allege the office to have been of apostolical institution, but no mention of such an office occurs in the writings of the first three centuries. The ceremony of ordination in the case of the *Ostiaarii* in the Latin Church consisted simply in delivering the keys of the church into their hands with a charge couched in these words, addressed to each individually: "Behave thyself as one that must give an account to God of the things that are kept locked under these keys."

OVATION, a lesser triumph among the ancient Romans. The name seems to have been derived from the animal sacrificed on the occasion, which was not a bull, but a sheep (*ovis*). In an ovation the general entered the city on foot, clothed not in gorgeous robes, but simply in the  *toga praetexta* of a magistrate. The wreath with which his brows were girt was composed not of laurel but of myrtle. He carried no sceptre in his hand. The procession by which he was attended consisted not of senators and a victorious army, but of knights and plebeians. No trumpets heralded the general's entry into the city, in the case of an ovation, but simply a band of flute players.

OVERSEER (CHRISTIAN). See BISHOP.

OVERSEERS (JEWISH), sacred officers connected with the ancient Jewish worship. They were fifteen in number, and presided over the same number of companies. Mr. Lewis, in his 'Origines Hebraeae,' gives the following detailed account of them:—

"The overseer concerning the times, whose office it was, either himself, or by his deputies, when it was time to begin divine service, to publish with a loud voice, O ye priests to your service; O ye Levites to your desks; and O ye Israelites to your station. And upon his proclamation they all obeyed, and repaired to their several duties.

"The overseer of shutting the doors; by whose



order they were opened or shut, and by whose appointment the trumpets sounded when they were opened. He was a person appointed by the Immarduin for this office; for those seven officers had the charge and disposal of the keys of the seven gates of the court.

“The overseer of the guards. This officer was called the man of the mountain of the house. His business was to go his rounds every night among the guards of the Levites, to see if they kept their posts; and if he found any one asleep, he cudgelled him, and set his coat on fire.

“The overseer of the singers. He appointed every day who should sing and blow the trumpets.

“The overseer of the cymbal music. As the officer above took care to order the voices, the trumpets, and string instruments, so this had the management of the music by the cymbal, which was of another kind.

“The overseer of the lots. This person, every morning, designed by lots what service the priests were to perform at the altar.

“The overseer about birds. His care was to provide turtles and pigeons, that those who had occasion for them might purchase them for their money; and he gave an account of the money to the treasurers.

“The overseer of the seals. These seals were such kind of things as the tickets that some clergymen at this time usually give to persons admitted to the Sacrament. There were four sorts of these tickets, and they had four several words written or stamped upon them; upon one was a calf, on another a male, on a third a kid, and on the fourth a sinner. The use of these tickets was this: when any one brought a sacrifice, to which was to be joined a drink-offering, he applied to this overseer of the tickets; he looked what his sacrifice was, and when he was satisfied, considered what drink-offering was assigned by the law to such a sacrifice. Then he gave him a ticket, whose inscription was suitable to

his sacrifice: as, suppose it was a ram, he gave him a ticket with a male; was it a sin-offering, then he had the ticket a sinner; and so of the others. For this ticket the overseer received from the man as much money as his drink-offering would cost; and with this ticket the man went to

“The overseer of the drink-offerings: whose office was to provide them ready, and deliver them out to every man according to his ticket; for by that he knew what nature his sacrifice was of, and what drink-offering it required; and accordingly he delivered it out. Every night this overseer of the drink-offerings, and the overseer of the seals, reckoned together, and computed what the one had received, and the other had given out.

“The overseer of the sick. His business was to attend upon the priests that were sick, to administer medicines, and was physician to the temple; for the priests serving at the altar barefooted and thin clothed, and eating abundance of flesh, which was not so agreeable in that climate, were very subject to colds and cholics, and other distempers; and this officer was appointed to take care of them.

“The overseer of the waters: whose office it was to provide that wells, cisterns, and conduits should be digged and made, that there should be no want of water at the temple, especially at the three great festivals, when the whole people of Israel were to appear there.

“The overseer of the making of the shew-bread.

“The overseer of the making of the incense.

“The overseer of the workmen that made the veils.

“The overseer who provided vestments for the priests.”

OX-WORSHIP. See BULL-WORSHIP.

OXYGRAPHUS (*Gr. oxus*, swift, and *grapho*, to write), a name sometimes given by the Greek fathers to the NOTARY (which see) of the ancient Christian Church.

## P

PACALIA, a festival celebrated anciently at Rome on the 30th of April, in honour of the goddesses *Pax* and *Salus*.

PACHAMAMA, the goddess of the earth among the ancient Peruvians.

PACHAMAMAC. See MANGO-CAPAC.

PACIFICATION (EDICTS OF), a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church in that country. The

first edict of this kind was granted by Charles IX. in 1562, and repeated the following year. This treaty was but imperfectly kept, and hostilities were resumed between the Protestants and Romanists; but at length, in 1568, peace was again concluded, and an edict of pacification issued. Only a short time elapsed, however, when war broke out anew, and raged with increased violence until, in 1570, peace was once more concluded. So hollow were the successive edicts proclaimed by Charles IX.

that instead of bringing relief to the Protestants, they only served to lull them into a false and deceitful security, while the cruel monarch was preparing the way for the Bartholomew massacre on the 25th of August 1572, when thousands of the inoffensive Huguenots were butchered in cold blood. A few years more passed away and the Protestants were tantalized by another edict of pacification, published by Henry III. in 1576, which, through the influence of the supporters of the Romish Church, the sovereign was compelled to recall. The most famous edict of pacification, however, was the edict of Nantes, issued by Henry IV. in 1598, the most effectual measure of relief which the French Protestants had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects. This edict, though its provisions were set at nought by Louis XIII. and XIV., was not formally repealed until 1685, when its fatal revocation was signed, and the Protestant Church of France, robbed of all her privileges, was given over to the tender mercies of her cruel enemies. See FRANCE (PROTESTANT CHURCH OF).

PACIFICATION (PLAN OF). See METHODISTS (WESLEYAN).

PÆ ATUA, a general exhibition of the gods among the South Sea islanders.

PÆAN, the name in the Homeric mythology of the physician of the Olympic gods, and afterwards applied as a surname to Asclepius, the god of healing. The term was also applied to *Apollo*.

PÆAN, a hymn anciently sung in honour of *Apollo*. It was of a mirthful festive character, sung by several persons under a skilful leader, as they marched in procession. It was used either to propitiate the favour of the god, or to praise him for a victory or deliverance obtained. It was sung at the HYACINTHIA (which see), and in the temple of the Pythian *Apollo*. Pæans were usually sung among the ancient Greeks, both at the commencement and close of a battle, the first being addressed to *Ares*, and the last to *Apollo*. It would appear, indeed, that in later times other gods were also propitiated by the singing of pæans in their honour; and at a later period even mortals were thus honoured. The practice prevailed from a remote antiquity of singing pæans at the close of a feast, when it was customary to pour out libations in honour of the gods.

PÆDOBAPTISTS. See BAPTISM.

PÆDOTHYSIA (Gr. *païs, paidos*, a child, and *thysia*, a sacrifice), a term used to denote the sacrifice of children to the gods. See HUMAN SACRIFICES.

PÆONIA, the healing goddess, a surname of *Athena*, under which she was worshipped at Athens.

PAGANALIA, an annual Roman festival celebrated by the inhabitants of each of the pagi or dis-

tricts into which the country was divided from the time of Numa.

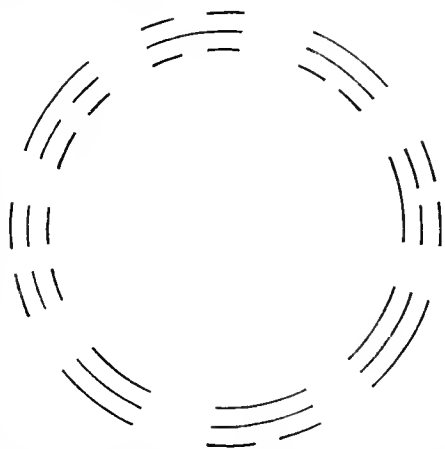
PAGANS, a name applied to Heathens or IDOLATERS (which see), from the circumstance that, by ancient Christian writers, those who adhered to the old Roman religion were called *Pagani*, because, for a long time after Christianity became the prevailing religion of the towns, idolatry continued to maintain its hold over the inhabitants of the country districts. The name *religio Paganorum*, religion of the Pagans, first occurs as applied to heathenism in a law of the Emperor Valentinian of the year 368.

PAGASÆUS, a surname of *Apollo*, derived from Pagasus, a town in Thessaly, where he had a temple.

PAGODA, a house of idols. In Hindustan, Burmah, and China, it implies a temple in which idols are worshipped. It is likewise applied to an image of some supposed deity. A Hindu pagoda or temple is merely a receptacle for the idol, and a company of Brahmans as its guardian attendants. Hence, as there is not much occasion for light, there are few or no windows. The light of day is usually admitted only by the front door when thrown wide open. Darkness is thus mingled with light in the idol cell, and tends to add to the mysteriousness of the scene. The pagodas in honour of Vishnu and Shiva are loftier and more spacious than those in honour of inferior divinities. Large endowments, in many cases, are expended in support of the pagodas, their idols, and attendant Brahmans. The ceremonies observed by the Hindus in building a pagoda are curious. They first enclose the ground on which the pagoda is to be built, and allow the grass to grow on it. When the grass has grown considerably, they turn an ash-coloured cow into the enclosure to roam at pleasure. Next day they examine carefully where the cow, which they reckon a sacred animal, has condescended to rest its body, and having dug a deep pit on that consecrated spot, they place there a marble pillar, so as that it may rise to a considerable height above the surface of the ground. On this pillar they place the image of the god to whom the pagoda is to be consecrated. The pagoda is then built quite round the pit in which the pillar is placed. The place in which the image stands is dark, but lights are kept burning in front of the idol. Besides the large pagodas there are numberless smaller ones, many of which have been erected by wealthy Hindus for the purpose of performing their private devotions in them. A pagoda for Hindu worship generally consists of an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine, which again is divided into two parts, the *sabha* or vestibule, and the *garbhagriha* or adytum, in which the image is placed. When a Hindu comes to a pagoda to worship, he walks round the building as often as he pleases, keeping the right hand towards it; he then enters the vestibule, and if there be a bell in it, as is usually the case, he strikes upon it two or three

times. He then advances to the threshold of the shrine, presents his offering to the Brahman in attendance, mutters inaudibly a short prayer, accompanied with prostration of the body, or simply with the act of lifting his hands to his forehead, and straightway retires.

PAI-KWA, a Chinese charm, consisting of eight diagrams arranged in a circular form. This is one of the charms in most common use in China, and the figure is thus formed :



The eight diagrams are thus described by Mr. Cuthbertson, an American missionary to the Chinese: "They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These, by further combination, produce sixty-four figures, which also possess their several peculiar powers. The first set are representative respectively of heaven, vapour, fire, thunder, wind, water, mountains, earth. These mysterious figures embody, in some inscrutable manner, the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They of course furnish important elements for the subtle calculations of the diviner. From such a system of calculation, the results obtained must depend wholly on the ingenuity and imagination of the practitioner. The figure of the eight diagrams is seen everywhere. It is often worn upon the person. It is seen, too, pasted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences."

PAIN (MYSTICAL), a certain indescribable agony which has been believed by mystics to be necessary, in order to prepare them for a state of rapture. "This mysterious pain," says Mr. Vaughan, "is no new thing in the history of mysticism. It is one of the trials of mystical initiation. It is the depth essential to the superhuman height. With St. Theresa, the physical nature contributes toward it much more largely than usual; and in her map of

the mystic's progress it is located at a more advanced period of the journey. St. Francis of Assisi lay sick for two years under the preparatory miseries. Catharine of Siena bore five years of privation, and was tormented by devils beside. For five years, and yet again for more than three times five, Magdalena de Pazzi endured such 'aridity,' that she believed herself forsaken of God. Balthazar Alvarez suffered for sixteen years before he earned his extraordinary illumination. Theresa, there can be little doubt, regarded her fainting fits, hysteria, cramps, and nervous seizures, as divine visitations. In their action and reaction, body and soul were continually injuring each other. The excitement of hallucination would produce an attack of her disorder, and the disease again foster the hallucination. Servitude, whether of mind or body, introduces maladies unknown to freedom."

"These sufferings," adds the same writer, "are attributed by the mystics to the surpassing nature of the truths manifested to our finite faculties (as the sun glare pains the eye),—to the anguish involved in the surrender of every ordinary religious support or enjoyment, when the soul, suspended (as Theresa describes it) between heaven and earth, can derive solace from neither,—to the intensity of the aspirations awakened, rendering those limitations of our condition here which detain us from God an intolerable oppression,—and to the despair by which the soul is tried, being left to believe herself forsaken by the God she loves."

PALÆMON, a surname of HERACLES (which see).

PALAMITE CONTROVERSY. See BARLAAMITES.

PALATINUS, a surname of *Apollo*, under which he was worshipped at Rome, where he had a temple on the Palatine hill.

PALES, a deity worshipped by the ancient Romans as presiding over shepherds and their flocks.

PALICI, demons anciently worshipped in the neighbourhood of Mount *Ætna* in Sicily. They were said to be twin sons of *Zeus* and *Thaleia*, daughter of *Hephaestus*. In remote ages they were propitiated by human sacrifices. The temple of the Palici was resorted to as an asylum by runaway slaves.

PALILIA, a festival celebrated at Rome annually on the 21st of April in honour of *Pales*, the god of shepherds. On the same day afterwards this festival was kept as a memorial of the first founding of the city by Romulus. A minute description of the ceremonies practised on this occasion occurs in the *Fæsti* of Ovid. The first object to which the festival was directed was a public lustration by fire and smoke. For this purpose they burnt the blood of the OCTOBER-HORSE (which see), the ashes of the calves sacrificed at the festival of Ceres, and the shells of beans. The people were also sprinkled with water, they washed their hands in spring-

water, and drank milk mixed with must. In the evening the stables were cleansed with water sprinkled by means of laurel-branches, which were also hung up as ornaments. To produce purifying smoke for the sheep and their folds, the shepherds burnt sulphur, rosemary, fir-wood, and incense. Sacrifices, besides, were offered, consisting of cakes, millet, milk, and other eatables, after which a prayer was offered by the shepherds to Pales, their presiding deity. Fires were then kindled, made of heaps of hay and straw, and amid cheerful strains of music the sheep were purified by being made to pass three times through the smoke. The whole ceremonies were wound up with a feast in the open air. In later times the *Pallia* lost its character as a shepherd-festival, and came to be held exclusively in commemoration of the day on which the building of Rome commenced. Caligula ordered the day of his accession to the throne to be celebrated as a festival under the name of *Pallia*.

**PALL**, the covering of the altar in ancient Christian churches. It was usually a linen cloth, but sometimes it was composed of richer materials. Palladius speaks of some of the Roman ladies who, renouncing the world, bequeathed their silks to make coverings for the altar. And Theodoret says of Constantine, that among other gifts which he bestowed upon his newly-built church of Jerusalem, he gave a royal pall, or piece of rich tapestry for the altar.

**PALLADIUM**, an image of *Pallas Athena*, which was looked upon as a secret source of security and safety to the town which owned it. The most celebrated of these was the palladium of Troy, which was believed to have come down from heaven. It was an image three cubits in height, holding in its right hand a spear, and in its left a spindle and distaff. It was stolen by Odysseus and Diomedes, under the impression that while it remained in the city, Troy could not be taken. After this, various towns both in Greece and Italy claimed to have obtained possession of this sacred image. Pausanias speaks of an image bearing the name of the *Palladium*, which stood on the Acropolis at Athens.

**PALLAS**, a surname of *Athena*, always joined with her name in the writings of Homer, but used independently by the later writers, to denote this goddess.

**PALLENIS**, a surname of *Athena*, under which she was worshipped between Athens and Marathon.

**PALLIUM**, the consecrated cloak of a Romish archbishop, which he receives from the Pope, as a token of the full possession of the pontifical office and privileges. The Grecian philosophers in ancient times were accustomed to wear a pallium or cloak; and when some early Christian teachers assumed this dress, their enemies took occasion to deride them. Hence Tertullian wrote a treatise *de Pallio*, showing the folly and malice of the objection grounded on wearing this gown. Jerome says of his friend Nepo-

tian, that he kept to his philosophic habit the *pallium*, after he was ordained presbyter, and wore it as long as he lived. He asserts the same of Heracles, presbyter of Alexandria. Thus gradually the philosophic *pallium* came to be used by the Western monks and afterwards by the other clergy. It was not, however, until many centuries had elapsed that the *pallium* came to be conferred by the popes of Rome as a sign of pontifical dignity and authority. At first it was bestowed by the Christian emperors upon the prelates as a badge of authority over the inferior orders of the clergy. It was first conferred by the bishops of Rome in the sixth century. The first who bestowed it was Pope Vigilius, who sent it, A. D. 543, to Auxenius, bishop of Arles. Pelagius I., the successor of Vigilius, sent it also to Sabandus, the next bishop of Arles. Towards the close of the sixth century, Gregory I. sent it to many bishops, and among the rest to Augustine of Canterbury, declaring, at the same time, that the custom was to give it only to bishops of merit who desired it importunately. Even in the ninth century, Hincmar observes, that "the pall is only an ornament suitable to the metropolitans as a mark of the dignity or virtue of him who wears it." Before the end of the fourteenth century, however, it was believed to convey extensive spiritual powers, so that, in the decretals of Gregory XI., it was declared, that without the pallium an archbishop could not call a council, consecrate a bishop, make the chrism, dedicate churches, or ordain clergy. Innocent III. went still farther, having decreed that it conveys the plenitude of apostolic power, and that neither the functions nor the title of archbishop could be assumed without it. Even though the archbishop may have already received the pallium, still in the event of his translation to another charge, he must petition the see of Rome for a new pallium. An archbishop-elect cannot have the cross carried before him until he has received the pallium. Nor can any patriarch or archbishop wear the pallium out of his own province, nor even within the same at all times, but only in the churches in the solemnities of mass, on special feast-days; but not in processions, nor in masses for the dead; moreover, the pallium is a personal thing, and, therefore, cannot be lent to another, nor left to any one at death, but the patriarch or archbishop must be buried with it on him.

The pallium being a vestment possessed, in the view of the Romish Church, of peculiar sacramental efficacy, is made with very special ceremonies. The nuns of *St. Agnes* present two lambs every year as an offertory on the altar of their church on the feast day of their patron saint. These holy lambs are conveyed away during the night, and put to pasture till shearing time, when they are shorn with great ceremony, and the pall is made of their wool mixed with other wool. Having been manufactured, it is laid on the high altar of the Lateran church at Rome,

which is said to contain the bodies of the apostles Peter and Paul. From this time it is supposed to convey full pontifical power to any person on whom the Pope confers it for that purpose; and, accordingly, when the pallium is sent from Rome, it is delivered with great solemnity in these terms: "We deliver to thee the pallium taken from the body of the blessed Peter, in the which is the plenitude of the pontifical office, together with the name and title of archbishop, which thou mayest use within thy own church on certain days expressly mentioned in the privileges granted by the apostolic see." At the inauguration of a Pope also, the chief cardinal-deacon arrays him in the pallium, addressing him thus: "Receive the pallium which represents to you the duties and perfection of the pontifical function; may you discharge it to the glory of God, and of his most holy mother, the blessed Virgin Mary, of the blessed apostles St. Peter and St. Paul, and of the holy Roman Church." It is said to have been Boniface who introduced the custom of conferring the pallium on metropolitans, as a sign of their spiritual dignity; this robe of honour having been previously bestowed only on primates, or the special representatives of the Pope. Boniface, however, made it a mark of dependence on the Roman see.

PALLOR, a divine personification of paleness or fear, which was regarded by the ancient Romans as a companion of *Mars*.

PALLORII, priests of the Roman deity PALLOR (which see).

PALM-SUNDAY, the Sunday immediately before *Easter*, which derives its name from palm-branches having been strewed on the road by the multitude, when our Saviour made his triumphal entry into Jerusalem. This festival is annually celebrated with great pomp at St. Peter's church at Rome. The Pope, magnificently arrayed, is carried into the church on the shoulders of eight men, attended by his court. The priests bring him palm-branches, which he blesses and sprinkles with holy water. Then the cardinals, bishops, priests, and foreign ministers receive from his holiness a palm-branch, some kissing his hand, and others his foot. Then the procession of palms commences, and the whole is ended by high mass; after which, thirty years' indulgence is granted to all who witness the ceremony. Every member of the congregation carries home his branch, which, having been blessed by the Pope, is regarded as a sure preservative against several diseases, and an instrument of conveying numberless blessings. The sacristan reserves some of these branches, in order to burn them to ashes for the next *Ash-Wednesday*.

PALM-TREE, a tall and graceful tree which is common in many parts of the East and in Africa. It is rarely found in Palestine now, though formerly it abounded in that country, and hence is frequently mentioned in Sacred Scripture. Thus, in Psalm xcii. 12, its flourishing growth is referred to as emblematic of the prosperity of the righteous man.

"The righteous shall flourish as the palm-tree." The Hebrews carried palm-branches in their hands at the Feast of Tabernacles. Palm-branches were strewed along the road as our Lord made his last entry into Jerusalem. Those who conquered in the Grecian games received a branch of palm in token of victory; and in the Apocalypse, the redeemed are represented as standing before the throne and before the Lamb, clothed with white robes, and with palms in their hands. The ancients believed the palm to be immortal; or, at least, if it did die, that it recovered again, and obtained a second life by renewal.

PALMER, a religious pilgrim who vows to have no settled home.

PAMBEOTIA, a festival celebrated by all the inhabitants of Bœotia, that they might engage in the worship of *Athena Itonia*. While this national festival lasted, it was unlawful to carry on war; and, accordingly, if it occurred in the course of a war, hostilities were forthwith interrupted by the proclamation of a truce between the contending parties.

PAN, the great god worshipped by the ancient Greeks as presiding over flocks and shepherds. He was born in a perfectly developed state, having horns, beard, goats' feet, a tail, and his body all covered with hair. His father *Hermes* carried him to Olympus, where he became a favourite of the gods. The earliest seat of the worship of *Pan* appears to have been Arcadia, whence it passed into other parts of Greece. He was the god of flocks and shepherds, and all that belonged to the pastoral life, including the use of the shepherd's flute. Fir-trees were consecrated to this god, and sacrifices were offered to him, consisting of cows, rams, lambs, milk, and honey. He was extensively worshipped throughout various parts of Greece. Later writers speak of him as the symbol of *to pan*, the universe, and, indeed, identical with it.

PANACEIA (Gr. the all-healing), a daughter of *Asclepius*, worshipped at Oropus.

PANACHEA, the goddess of all the Achæans, a surname of *Demeter* and also of *Athena*.

PANATHENÆA, the most famous of all the festivals celebrated in Athens in honour of *Athena Polias*, the guardian of the city. At first it was called *Athenæa*, being limited in its observance to the inhabitants of Athens, but afterwards being extended to all Attica, it received the name of *Panathenæa*, in the reign of Theseus, who combined the whole Attic tribes into one body. The *Panathenæa* were distinguished into the greater and the lesser, the former being celebrated every fifth year, while the latter were celebrated annually. On the year in which the greater occurred, the lesser *Panathenæa* were wholly omitted. Both these festivals continued for twelve days, which was a longer time than any other ancient festival lasted. The greater was distinguished from the lesser festival by being more solemn, and marked by a splendid procession, at

which the *peplus* of Athena was carried to her temple.

The *Panathœna* were observed with solemnities of various kinds. Bulls were sacrificed to *Athena*, each town of Attica, as well as each colony of Athens, supplying a bull. Races on foot, on horseback, and in chariots were indulged in; contests were held in wrestling, in music, and in recitation; amusements, in short, of every kind, were practised on this festive occasion. The prize of the victors in these contests consisted of a vase supplied with oil from the olive-tree sacred to *Athena*, which was planted on the Acropolis; and numerous vases of this kind have been discovered in different parts of Greece and Italy. In the case of the victors in the musical contests, a chaplet of olive-branches was given in addition to a vase. Dancing was one of the amusements in which the people indulged at this festival, and, particularly, the pyrrhic dance in armour. Both philosophers and orators also displayed their skill in debate. Herodotus is even alleged to have read his history to the Athenians at the Panathœna. Another entertainment, on the occasion of this festival, was the LAMPADEPHORIA (which see), or torch-festival. A representation of the solemnities of the great procession in the Panathœna is found on the sculptures of the Parthenon in the British Museum. This procession to the temple of *Athena Polias* was the great solemnity of the festival, and probably occurred on the last day, as the crowning act of the occasion. It seems to have been limited to the greater Panathœna, and to have had as its object the carrying of the *peplus* of *Athena* to her temple. The *peplus* or sacred garment of the goddess was borne along in the procession, suspended from the mast of a ship, which was so constructed as to be moved along on land by means of underground machinery. Nearly the whole population of Attica took part in the procession, either on foot, on horseback, or in chariots; the old men carrying olive-branches, the young men clothed in armour, and maidens of noble families, called CANEPHORI (which see), carrying baskets, which contained gifts for the goddess. At the great Panathœna golden crowns were conferred on those individuals who had deserved well of their country, and prisoners were set at liberty during the festival.

PANDANA. See EMPANDA.

PANDEMOS, a surname of *Aphrodite*, under which she was worshipped at Athens from the time when Theseus united the scattered tribes of Attica into one political body. White goats were sacrificed to this goddess. The surname of *Pandemos* was also applied to *Eros*.

PANDIA, said to have been a goddess of the moon worshipped by the ancient Greeks.

PANDIA, an Attic festival, the precise nature of which is somewhat doubtful, some supposing it to have been instituted in honour of the goddess mentioned in the preceding article, and others alleging it

to have been a festival in honour of Zeus, and celebrated by all the Attic tribes, just like the *Panathœna* already described. It was held on the 14th of the Greek month Elaphebolion, and it appears to have been celebrated at Athens in the time of Demosthenes.

PANDORA, the name of the first woman according to the ancient Greek cosmogony. When Prometheus stole fire from heaven, Zeus in revenge ordered Hephestus to make a woman out of the earth, who should be the source of wretchedness to the whole human family. When created she received the name of PANDORA, all gifts, as being endowed with every quality by the gods, wherewith she might accomplish the ruin of man. According to some writers she was the mother, and according to others the daughter, of Pyrrha and Deucalion. Later writers tell the story of Pandora's box, which contained all the blessings of the gods, but which, through the rashness of Pandora, in opening the box, were irrecoverably lost. She is mentioned in the Orphic poems as an infernal goddess, associated with Hecate and the Furies. *Pandora* is sometimes used as a surname of *Ge*, the earth, from the circumstance that it supplies all blessings to man.

PANDROSOS, a daughter of Cecrops and Agraulos, worshipped at Athens along with Thallo. She had a sanctuary there near the temple of *Athena Polias*.

PANEGYRIS, a term used by the ancient Greeks to denote a meeting of an entire nation or people, for the purpose of uniting together in worship. It was a religious festival, in which the people engaged in prayer, sacrifices, and processions, besides games, musical contests, and other entertainments. At these meetings poets recited their verses, authors read their productions, orators delivered speeches, and philosophers conducted grave debates in the midst of assembled multitudes. At a later period the Panegyris seems to have degenerated into a mere market or fair for the sale of all kinds of merchandise, and to have almost entirely lost its religious character.

PANELLENIA, a festival of all the Greeks, as the name implies. Its first institution is ascribed to the Emperor Hadrian.

PANHELLENIUS, a surname of *Dodonean Zeus*, as having been worshipped by all the Hellenes or Greeks. There was a sanctuary built for his worship in Ægina, where a festival was also held in honour of him.

PANIONIA, the great national festival of the Ionians, in honour of *Posidon*, the god whom they specially revered. On this occasion a bull was sacrificed, and if the animal roared during the process of killing, it was regarded as pleasing to the deity. The sacrifices were performed by a young man of Priene, who was chosen for the purpose, with the title of king. The festival was held on Mount Mycale, where stood the Panionium or temple of *Posidon Heliconius*.

**PANIS BENEDICTUS** (Lat. Blessed bread). This expression occurring in a passage of the work of Augustine on baptism, has given rise to much controversy respecting the sacrament of the catechumens. But Bona, Basnage, and Bingham have clearly shown that the *panis benedictus* of Augustine was not the sacramental bread at all, but bread seasoned with salt; and that this at baptism was administered with milk and honey, salt being the emblem of purity and incorruption. The blessed bread of the Greek Church is the **ANTIDORON** (which see).

**PANIS CONJURATUS**. See **CORSED BREAD**.

**PANOMPHILEUS**, a surname of *Zeus*, as being the author of all omens and signs of every kind.

**PANTHEISTS**, a class of infidels who maintain that God is the soul of the universe, the one and only true existence, the Infinite Element into which all being ultimately resolves itself. This belief, that God is all, and that all is God, a belief which amounts to a complete denial of a living personal God, has been held by some men of a peculiarly mystical turn of mind in all ages and countries. It had its origin at a very remote period in the East, and forms, in fact, the groundwork of the entire system of the Vedanta school of philosophy, which proceeds upon the fundamental axiom, "Brahm alone exists; all else is an illusion." According to this ancient Pantheistic system, when man regards external nature, and even himself, as distinct from Brahm, he is in a dreaming state, realizing only phantoms, but when he recognizes Brahm as the one totality, he rises to a waking state, and science is this awaking of humanity. It is at death, however, that the soul of the sage will be completely freed from illusion, when he shall be finally blended and lost in Brahm, the one infinite being, from whom all things emanate, and to whom all things return. Pantheism is the necessary result of such a system. It denies true existence to any other than the one absolute, Independent Being. It declares that what is usually called matter can have no distinct separate or independent essence, but is only an emanation from, and a manifestation of, the one, sole existing spiritual essence—Brahm.

The philosophy of Greece, in its earliest form, was thoroughly Oriental, and, accordingly, the Orphic doctrines, which, from their very remote antiquity, are shrouded in mystery, are supposed by Dr. Cudworth to have been Pantheistic in their character, the material world being termed "the body of Zeus," in a poetic fragment said to have been written by Orpheus. At an after period, we find the doctrine of **EMANATIONS** (which see), taught by Pythagoras and other Greek philosophers, more especially by Xenophanes, the founder of the Eleatic school. With the exception, however, of the last mentioned school, the Greeks can scarcely be charged with having taught Pantheism as a system. Zeno, the most distinguished Eleatic philosopher, maintained

that there was but one real existence in the universe, and that all other things were merely phenomenal, being only modifications or appearances of the one substratum. It was not, however, in Greece that Pantheistic doctrines met with extensive acceptance; they found a more favourable soil in the dreamy speculative Oriental mind. The ancient Egyptian mythology was framed on principles of this kind, and at a much later period, the Alexandrian school was deeply imbued with a Pantheistic spirit. In the doctrines of the Neo-Platonists and various Gnostic sects, we can plainly trace the same tendency. God was with them the universal idea, which includes the world as the genus includes the species. Scotus Erigena, also, declared that God is the essence of all things. What men call creation was with him a necessary and eternal self-unfolding of the Divine nature. This doctrine was revived in the thirteenth century by Amalric of Bena and David of Dinant, who declared God not to be the efficient cause merely, but the material, essential cause of all things. The practical extravagance of this Pantheism was repeated by the mystics of the fourteenth century, not, however, in a materialistic, but in an idealistic form. They held the creatures to be in and of themselves a pure nullity, and God alone to be the true being, the real substance of all things. All things are comprised in him, and even the meanest creature is a partaker of the Divine nature and life. Such was the doctrine of the *Beghards*, the *Brethren of the Free Spirit*, and the later *Cathari*.

The Pantheists of the Middle Ages held different shades of opinion, which it is difficult accurately to distinguish. Some claimed for themselves a perfect identity with the Absolute, which reposes in itself, and is without act or operation. Another class placed themselves simply and directly on an equality with God, alleging that being by nature God, they had come into existence by their own free-will. A third class put themselves on a level with Christ according to his divine and human nature. A fourth class finally carried their Pantheistic notions to such an extravagant length as to laud themselves in pure *nililism*, maintaining that neither God nor themselves have any existence. Among the Pantheistical mystics of the fourteenth century, Eckart occupied a very high place, having wrought his doctrines into a regular speculative system. "This system," says Dr. Ullmann, "resembles the dome of the city in which he lived, towering aloft like a giant, or rather like a Titan assailing heaven, and is for us of the highest importance. Not unacquainted with the Aristotelian Scholasticism, but more attracted by Plato, 'the great priest,' as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the foundations laid by the Areopagite, Scotus Erigena, and by the earlier mystics of the Middle Ages, but

adhering still more closely to the Pantheistic doctrines which Amalric von Bena and David of Dinant had transferred to the sect of the Free Spirit and to a part of the Beghards, Master Eckart, with great originality, constructed out of these elements a system which he did not expressly design to contradict the creed of the church, but which nevertheless, by using its formulas as mere allegories and symbols of speculative ideas, combats it in its foundations, and is to be regarded as the most important mediæval prelude to the Pantheistic speculation of modern times."

The fundamental notion of Eckart's system is God's eternal efflux from himself, and his eternal reflux into himself, the procession of the creature from God, and the return of the creature back into God again by self-denial and elevation above all that is of a created nature. Accordingly, Eckart urges man to realize habitually his oneness with the Infinite. From this time the doctrine of a mystical union with God continued to occupy a prominent place in the writings of those German divines who were the forerunners of the Reformation. The language was Pantheistic, but the tenet designed to be inculcated was accurate and Scriptural. "This mysticism," says Mr. Vaughan, "clothes its thought with fragments from the old philosopher's cloak, but the heart and body belong to the school of Christ."

Spinoza has been usually regarded as the father of modern Pantheism, but in the writings of Jordano Bruno, who wrote in the course of the latter half of the sixteenth century, a system as decidedly Pantheistic as that of Spinoza is fully developed. This eminent Italian philosopher boldly lays down the principle, that all things are absolutely identical, and that the infinite and the finite, spirit and matter, are nothing more than different modifications of the one universal Being. The world, according to this system, is simply the unity manifesting itself under the conditions of number. Taken in itself the unity is God; considered as producing itself in number, it is the world. It was in the writings of Spinoza, however, that Pantheism was, for the first time, exhibited in the regular form of a demonstration. Fully developing the principles of Des Cartes, who derived existence from thought, Spinoza identified them, referring both to the one Infinite Substance, of which everything besides is simply a mode or manifestation. Thus the distinction between God and the universe was annihilated, and Pantheism openly avowed. To the philosophy of Spinoza, propounded in the seventeenth century, is to be traced that Pantheistic spirit which has pervaded the philosophy as well as theology of Germany since the commencement of the nineteenth century. Schelling and Hegel, in fact, have proved themselves faithful disciples of Spinoza, carrying out to their legitimate extent the principles of this rigid logical Pantheist. Fichte, by his subjective idealism, had banished from the realm of existence both Nature and God,

reducing everything to the all-engrossing Ego. Schelling reproduced what Fichte had annihilated, but only to identify them with one another, thus declaring plainly the universe and God to be identical, nature being, in his view, the self-development of Deity. The philosophy of Hegel was equally Pantheistic with that of Schelling, inasmuch as he declared everything to be a gradually evolving process of thought, and God himself to be the whole process.

Thus "the fundamental principle of philosophical Pantheism," to use the language of Dr. Buchanan, in his 'Faith in God and Modern Atheism Compared,' "is either *the unity of substance*, as taught by Spinoza,—or, *the identity of existence and thought*, as taught, with some important variations, by Fichte, Schelling, and Hegel. The Absolute is conceived of, not as a living Being to whom a proper personality and certain intelligible attributes may be ascribed, but as a vague, indeterminate *something*, which has no distinctive character, and of which, in the first instance, or prior to its development, almost nothing can be either affirmed or denied. But this absolute existence, by some unknown, inherent necessity, develops, determines, and limits itself: it becomes being, and constitutes all being: the infinite passes into the finite, the absolute into the relative, the necessary into the contingent, the one into the many; all other existences are only so many modes or forms of its manifestation. Here is a theory which, to say the very least, is neither more intelligible, nor less mysterious, than any article of the Christian faith. And what are the proofs to which it appeals,—what the principles on which it rests? Its two fundamental positions are these,—that finite things have no distinct existence as realities in nature,—and that there exists only one Absolute Being, manifesting itself in a variety of forms. And how are they demonstrated? Simply by the affirmation of universal 'Identity.' But what if this affirmation be denied? What if, founding on the clearest data of consciousness, we refuse to acknowledge that *existence* is identical with *thought*? What if we continue to believe that there are objects of thought which are distinct from thought itself, and which must be *presented* to the mind before they can be *represented* by the mind? What if, while we recognize the ideas both of the finite and the infinite, the relative and the absolute, the contingent and the necessary, we cannot, by the utmost effort of our reason, obliterate the difference between them, so as to reduce them to one absolute essence? Then the whole superstructure of Pantheism falls along with the Idealism on which it depends; and it is found to be, not a solid and enduring system of truth, but a frail edifice, ingeniously constructed out of the mere abstraction, of the human mind."

Nor is Pantheism confined to the philosophic schools of Germany; it has been taught, also, from



her pulpits and her theological chairs. The boldest and most reckless of her Pantheistic divines is undoubtedly Dr. David Friedrich Strauss, who represents the left wing of the Hegelian system, as applied to theology, and who, in his 'Das Leben Jesu,' has resolved the entire Gospel history into a mass of mythological fables, and recommended the worship of human genius as the only real divinity. Strauss is an extreme Pantheist. With Hegel he believes God to have no separate individual existence, but to be a process of thought gradually unfolding itself in the mind of the philosopher. Christ, also, he regards as simply the embodied conceptions of the church. This is the extreme point to which Pantheism has been carried in Germany, and at this point it becomes nearly, if not completely, identical with Atheism. A personal God, and a historical Christianity, are alike rejected, and the whole doctrines of the Bible are treated as a congeries of mythological ideas. Such outrageous infidelity as this was scarcely exceeded by that of Feuerbach, when he declared that religion was a dream of the human fancy.

While this controversy was still raging, both in the philosophical and theological world, there arose, after the Revolution of 1830, a school of light literature, which went by the name of Young Germany, and which, combining German Pantheism with French wit and frivolity, had as its avowed object, by means of poems, novels, and critical essays, to destroy the Christian religion. This school, headed by Heine, Börne, and others, substituted for the Bible doctrine that man was created in the image of God, the blasphemous notion that God is no more than the image of man. The literary productions, however, of this class of infidel wits was more suited to the atmosphere of Paris than that of Berlin, and, accordingly, some of the ablest writers of the school left Germany for France, and Young Germany, having lost its prestige, was speedily forgotten.

The Pantheistic system is too abstract and speculative in its character to find acceptance with the French mind generally; but the prevailing philosophy of France is deeply imbued with Pantheism. Thus Cousin, the founder of the modern eclectic school of France, declares God to be "absolute cause, one and many, eternity and time, essence and life, end and middle, at the summit of existence and at its base, infinite and finite together; in a word, a Trinity, being at the same time God, Nature, and Humanity." In what words could Pantheism be more plainly set forth than in those now quoted, yet Cousin anxiously repels the charge of Pantheism, simply because he does not hold with Spinoza and the Eleatics that God is a pure substance, and not a cause. Pantheism, however, assumes a variety of phases, and though Cousin may not with Spinoza identify God with the abstract idea of substance, he teaches the same doctrine in another form when he

declares the finite to be comprehended in the infinite and the universe to be comprehended in God.

The system of philosophico-theology, which maintains God to be everything, and everything to be God, has extensively spread its baleful influence among the masses of the people in various continental nations. It pervades alike the communism of Germany and the socialism of France. Feuerbach, in the one country, holds that God is to be found in man, and Pierre Leroux, in the other, that humanity is the mere incarnation of Divinity. And in our own country, the same gross Pantheism, decked out with all the charms of poetry and eloquence, has been imported from America. Man-worship is, indeed, the pervading element of the philosophy taught by the Emerson school, or INTUITIONISTS (which see), and believed by a considerable number of speculative thinkers in England. "Standing on the bare ground," says the apostle of this latest form of Pantheism, "my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God."

The Pantheist repels with indignation the charge of Atheism. Far from denying the existence of God, he pretends to recognize God in all he sees, and hears, and feels. In his creed all is God, and God is all. But the very essence of his system consists in the denial of a living personal God, distinct from Nature and presiding over it. This, if not Atheism, approaches to the very verge of it. We may theoretically distinguish Pantheism and Atheism from each other, but the man who can look around him and say that the universe is God, or that he himself is an incarnation of God, a finite particle of the Infinite Being, makes assertions tantamount in meaning to the statement, that there is no God. Christianity has no longer to maintain a conflict with open, avowed, unblushing Atheism, but with secret, plausible, proud Pantheism. Nor can the result of the conflict be doubtful. Christianity will assuredly triumph over this, as she has already done over all her former adversaries, and men will rejoice in recognizing the One Living Personal God, who watches over them, to whom they can pray, in whom they can trust, and with whom they hope to dwell throughout a blessed eternity.

The baneful effects of Pantheism cannot fail to unfold themselves wherever, as among the Hindus, it lies at the foundation of the prevailing religion. Its practical fruits, in such circumstances, are moral degradation, barbarism, and cruelty. The natural consequences of a Pantheistic creed are thus ably sketched by Dr. Buchanan: "The *practical influence* of Pantheism, in so far as its peculiar tendencies are not restrained or counteracted by more salutary beliefs, must be deeply injurious, both to the individual and social welfare of mankind. In its Ideal or Spiritual form, it may be seductive to some ardent, imaginative minds; but it is a wretched creed notwith-

standing; and it will be found, when calmly examined, to be fraught with the most serious evils. It has been commended, indeed, in glowing terms, as a creed alike beautiful and beneficent,—as a source of religious life nobler and purer than any that can ever spring from the more gloomy system of Theism: for, on the theory of Pantheism, God is manifest to all, everywhere, and at all times; Nature, too, is aggrandised and glorified, and everything in Nature is invested with a new dignity and interest; above all, Man is conclusively freed from all fantastic hopes and superstitious fears, so that his mind can now repose, with tranquil satisfaction, on the bosom of the Absolute, unmoved by the vicissitudes of life, and unscared even by the prospect of death. For what is death? The dissolution of any living organism is but one stage in the process of its further development; and whether it passes into a new form of self-conscious life, or is re-absorbed into the infinite, it still forms an indestructible element in the vast sum of Being. We may, therefore, or rather we must, leave our future state to be determined by Nature's inexorable laws, and we need, at least, fear no Being higher than Nature, to whose justice we are amenable, or whose frown we should dread. But even as it is thus exhibited by some of its warmest partizans, it appears to us, we own, to be a dreary and cheerless creed, when compared with that faith which teaches us to regard God as our 'Father in heaven,' and that 'hope which is full of immortality.'" It is worse, however, than dreary: it is destructive of all religion and morality. If it be an avowed antagonist to Christianity, it is not less hostile to Natural Theology and to Ethical Science. It consecrates error and vice, as being, equally with truth and virtue, necessary and beneficial manifestations of the 'infinite.' It is a system of Syncretism, founded on the idea that error is only an incomplete truth, and maintaining that truth must necessarily be developed by error, and virtue by vice. According to this fundamental law of 'human progress,' Atheism itself may be providential; and the axiom of a Fatalistic Optimism—"Whatever is, is best"—must be admitted equally in regard to truth and error, to virtue and vice."

PANTHEON, a heathen temple still remaining at Rome, called also the *Rotunda*. It was anciently dedicated, as appears from the inscription on the portico, to Jupiter and all the gods, by Agrippa, son-in-law to the Emperor Augustus; but in A. D. 608, it was re-dedicated by Pope Boniface IV., to the Virgin Mary and all the saints. In this once Pagan, but now Romish temple, may be seen different services going on at different altars at the same time, with distinct congregations round them, just as the inclinations of the people lead them to the worship of this or that particular saint. In 1632, a Barberini, then on the Papal throne, thought he would add to his reputation by disfiguring the Pantheon, which he despoiled of the ornaments spared

by so many barbarians, that he might cast them in to cannon, and form a high altar for the church of St. Peter.

PAPA, father, a name anciently applied to all bishops, though now claimed as the special prerogative and sole privilege of the bishop of Rome. Thus we find Jerome giving the title to Athanasius, Epiphanius, and Paulinus, and among Cyprian's Epistles, those written to him are addressed Cypriano Papæ, to Father Cyprian. Many proofs might be adduced, which clearly show that *Papa* was the common name of all bishops for several ages; and it was sometimes applied even to the inferior clergy, who were called *papæ pisinni*, little fathers, and their tonsure or crown, *papaletta*, the tonsure of the fathers. The first bishop of Rome who obtained the title of Universal Bishop, and commenced the line of *popes*, properly speaking, was Boniface III., in A. D. 606. But it was not till the publication of the PSEUDO-ISIDOREAN DECRETALS (which see), in the ninth century, that the temporal as well as the spiritual authority of the bishop of Rome was authoritatively declared, it being intimated in these decretals that the Emperor Constantine had transferred his sovereign authority in Rome to the Roman bishop, and from that date commenced a new era in the history of Romanism.

PAPACY, a term used to denote the Church of Rome, not in its ecclesiastical character, but in its political constitution and position, as aspiring to, and claiming, pre-eminence and power with relation to European society and governments. In this article, accordingly, we are concerned not with the spiritual, but with the temporal authority of the Pope, and it will be our principal aim to trace the various steps by which the papal system has risen to its present position as a political government on the earth. The first introduction of Christianity into Rome does not appear to have been distinguished by any peculiarities which marked it out as different from its introduction into other places. In the Acts of the Apostles we learn that "strangers of Rome" were present at Jerusalem when the Spirit was remarkably poured out on the Day of Pentecost; and it is possible, nay, not unlikely, that some of those persons on their return home publicly avowed their adherence to the Gospel of Christ, and laid the foundation of a church in their native city. And so rapidly does the truth seem to have advanced in Rome, that the Apostle Paul, in addressing an Epistle to the Christians there in the middle of the first century, mentions their faith as having been "spoken of throughout the whole world." The conclusion, therefore, is legitimate, that at an early period, coeval, indeed, with the churches of Jerusalem and Antioch, there was a Christian church in Rome. The arrival of Paul as a prisoner at Rome during the persecution under the Emperor Nero, must have had no small effect in encouraging and establishing the Christians in that city. Considerable doubts have been raised on the

point as to the visit of Peter to Rome, but granting that he resided there for a time, it must have been after the date of Paul's Epistle to the Romans, as that apostle makes no mention of Peter amid the numerous Christians to whom he sends salutations by name. The period, therefore, of Peter's arrival in Rome was, in all probability, about the time of Paul's release from prison; and the two apostles are sometimes by the earlier writers classed together as founders of the Church at Rome.

No trace, however, of assumed authority and power on the part of the Roman Church is to be found until the lapse of at least 150 years from the Christian era. About that time, in the reign of Commodus, may be discovered the first germs of the papacy, in a celebrated passage which occurs in the writings of Irenæus. That early father, in his work against Heresies, speaks of the Roman Church as "at once the largest, the most ancient and universally known, and which was founded and constituted by the two most illustrious apostles, Peter and Paul." Again, he adds, that "every church, that is to say, the faithful of all parts, must of necessity repair to, or agree with (*convenire ad*) this church on account of its greater pre-eminence (*propter potiores principaltatem*)—a church in which the apostolical tradition has always been preserved by those who are of all parts." This passage, to which Romish writers attach no small importance, has been rejected by not a few ecclesiastical authors, as occurring only in a Latin translation of the original Greek, which has been unhappily lost. But even admitting its authenticity, it is to be observed, that while Irenæus speaks of the Roman Church as entitled to respect, he neither attributes to it the right of authority over other churches, nor does he imply that it made any such pretensions. No doubt, even at that early period the Church of Rome was accounted the chief of the Western churches; but a few years later, Irenæus, though bishop of the smaller and poorer church of Lyons, in a letter to a Roman bishop, refused to yield undue submission to the large and wealthy Church of Rome. The occasion on which this letter was written, was the Paschal controversy, in which Victor, bishop of Rome, holding the generally entertained opinion, that Easter, or the festival of the Resurrection, should be celebrated on the Lord's day, and no other, addressed a letter to the faithful everywhere, declaring that his own church should not hold communion with the churches of Asia Minor, and endeavouring to persuade the bishops of other churches to adopt a similar measure. In this attempt, though made with a spirit of overweening arrogance, Victor was completely unsuccessful; but throughout the whole of his conduct, we see nothing which would warrant us in charging this Roman bishop with an attempt to usurp a power of governing other churches. It is impossible, however, to shut our eyes upon the fact, that the rising spirit of the papacy may be

traced throughout the whole of this transaction, there having been an evident attempt to compel the minority of churches to yield to the dictates of the majority. "The spirit of ecclesiastical aggression and tyranny," says Mr. Riddle, in his 'History of the Papacy,' "had begun to work; and it developed itself, first, in the sentiments and conduct of a Roman bishop. And observe how insidious was the attempt. There was, in the first place, an effort at something like persuasion: Victor tried the effect of a letter, a paternal letter as he no doubt would have called it, but in fact a threatening letter, as a means of inducing compliance; and with regard to the act of writing this letter (though not as to the tone of it), he could appeal to the practice of sending and receiving epistles which had prevailed from time immemorial among Christian churches. Failing in his brotherly endeavour at persuasion, he sought to arouse a spirit, which indeed would not come at his command, but which, if he could have evoked it, would have displayed itself in an act of persecution against his unoffending brethren of the East. He did not succeed in his unworthy efforts; but he set a pernicious example to bishops of later times, and framed an idea of spiritual despotism which was afterwards carried out to an extent such as neither himself nor his contemporaries could possibly have foreseen. Victor, in short, being himself in advance of his age, attempted to get up, and bring into action, a kind of Church union;—a step which he was led to take, either thinking that he possessed, or at least being desirous of possessing, the influence of a leader."

In the course of the Easter controversy, church councils were for the first time convened, and those assemblies being generally presided over by the bishop of the largest or the most influential church in the district, a difference of rank, and a system of subordination among both the clergy and the churches, began to manifest themselves. The president of a council was naturally recognized as having a precedence among his brethren, and he being in most cases the bishop of a metropolitan church, the bishops of smaller communities came to acknowledge him as their superior. The metropolitans, therefore, as *primi inter pares*, first among their equals, soon obtained the right of convening and conducting synods, and of confirming and ordaining provincial bishops. The same circumstance which led to the elevation of the Metropolitans conducted, in a still higher degree, to give power and pre-eminence to the bishops of the three principal cities, Rome, Alexandria, and Antioch. To these bishops, accordingly, were assigned larger dioceses, Rome having obtained Middle and Lower Italy, with uncertain limits, while Egypt was assigned to Alexandria, and Syria to Antioch.

Of these three principal churches, that of Rome was the largest, the most wealthy, and the most honoured of all the churches of the West, and was thus placed

in circumstances peculiarly advantageous for asserting authority over the other churches. So early as the middle of the second century a Jewish party in Rome claimed, in behalf of the Apostle James, a right to be recognized as a bishop of bishops, a movement which was looked upon by the African churches as equivalent to an ecclesiastical tyranny. But in the close of that same century, although the bishop of Rome, in common with all other bishops, received the name of *Papa* or father, the existence of papal authority and power was as yet unknown. The germs of it, however, may be discerned in that pre-eminence in size and reputation which was now so extensively conceded to the Church of Rome. In the second century, besides, the doctrine of the universal priesthood of Christians began to be lost sight of, and a separate sacerdotal caste made its appearance in the Christian Church. It is in the writings of Tertullian that the distinction between clergy and laity is for the first time developed, and the superiority of the former to the latter plainly asserted. And coeval with this formation of a sacerdotal caste, a tendency began to develop itself among Christians generally, to substitute outward in place of inward religion, and in the course of the third century many additions were made to the Christian ritual, which, from their very nature, indicated a melancholy declension from the primitive simplicity of Christian worship. Before the time of Constantine numerous innovations had been introduced into the service of the church, all tending towards that increase of priestly power, which formed the very foundation of the papacy.

The first passage of the future position of the Roman Church was afforded in two attempts which it made to impose its usages upon other churches. These were sternly repelled by the Asiatic and African bishops. Cyprian acknowledges the Roman to be the principal church in various passages of his writings, without, however, allowing that it possessed a supremacy inconsistent with the parity of all bishops. But it is an undoubted fact, that Cyprian saw, in what he considered the pre-eminence of the Apostle Peter, the symbol of ecclesiastical unity, and in a passage of his work on the unity of the church, this writer introduces the phrase as applied to the Church of Rome, of *cathedra Petri*, or chair of Peter. In the minds of the Roman bishops themselves, the idea early arose, and took deep root, that their connexion with the Apostle Peter authorized them to take precedence of all other apostolic churches as the source of the apostolic tradition. It was this impression, doubtless, which led Victor to assume the high ground which he took on the subject of the dispute about Easter. And after the middle of the third century, we find Stephanus, another Roman bishop, displaying equal presumption in the controversy about the validity of the baptism of heretics, and even daring to excommunicate the churches of Asia Minor and of North Africa, which refused

to acknowledge the tradition of the Roman Church, as an unalterable and decisive law, binding on all other Christian churches. The arrogant claims, however, set forth by the Roman bishops were rejected by the whole of the Eastern, and even by many of the Western churches. Cyprian openly declared, in a council of more than eighty of the bishops of North Africa, that "no one should make himself a bishop of bishops;" and when Stephanus appealed to the authority of the Roman tradition, and spoke against innovations, Cyprian replied, that it was Stephanus himself who had made the innovations, and had broken away from the unity of the church. Such language is far from indicating that Cyprian acknowledged the bishop of Rome as entitled to exercise supreme jurisdiction in the church. On another occasion, also, Cyprian, in the name of the North African synod, declared, that the decision of the Roman bishop was without force, and therefore not entitled to be respected.

The elevation of Constantine the Great to the imperial throne, and the subsequent establishment of Christianity as the legal and recognized religion of the Roman Empire, had an important influence upon the fortunes of the church. Extensive immunities were granted to ecclesiastical persons; large donations of money, corn, and land were bestowed upon the church; a portion of the public revenue was appropriated to the use of the clergy, and unlimited license was given to testamentary bequests in favour of the church. In the new state of matters various arrangements made by the emperor tended to strengthen the power of the clergy, and to prepare the way for papal domination. Constantine was himself supreme in all causes ecclesiastical, as well as civil; but taking advantage of his position, he gave into the hands of the rulers of the church a large share of political influence and power. From the moment that he embraced Christianity he seems to have regarded himself as the temporal head and governor of the church. He issued commissions for the decision of church controversies, convened councils, and sometimes presided over them, while their decrees were without force, unless they received the imperial ratification. He even appointed to ecclesiastical offices, and deposed or otherwise punished ecclesiastical offenders. In the exercise of his assumed power he invested the canons of councils with the authority of civil law, and thus made them universally binding on the people. Heresy now became a crime against the state, as well as against the church, and a foundation was laid for all the subsequent persecutions.

By the transfer of the seat of empire to Constantinople, the ecclesiastical power, in the hands of the bishops of Rome, received considerable extension. Not being kept in check by the presence of the civil ruler, they found less difficulty in securing to themselves political power. As yet, however, we find no pretension to supreme authority or the part

of the bishop of Rome. On the contrary, at the council of Nice, A. D. 325, summoned by the authority of Constantine, the sixth canon runs in these terms: "The ancient custom in Egypt, Libya, and Pentapolis shall continue to be observed, namely, that the bishop of Alexandria have ecclesiastical jurisdiction over all these districts; as the bishop of Rome, according to usage, exercises such jurisdiction over the churches of certain countries. In like manner also their privileges shall be preserved to the Church of Antioch and the churches in other provinces. In general, it is plain that the great council will not suffer any person to remain a bishop who has become such without the consent of the metropolitan. If, however, an otherwise unanimous election of a bishop, according to the laws of the church, should be factiously opposed by only two or three, the choice of the majority shall prevail." This canon expressly asserts the equal authority of the three metropolitans, afterwards patriarchal, sees of Alexandria, Rome, and Antioch. The jurisdiction of the bishop of Rome is also declared to be limited to certain countries. And this was in reality the case. The Roman bishop exercised a metropolitan jurisdiction over the ten suburbicarian provinces, which was as far as the political district of Rome extended, and comprehended Central and Lower Italy. Thus far, and no farther, the authority of the Roman bishop extended at the beginning of the fourth century, though afterwards, as primate or patriarch, he was recognized as the head of nearly all the churches of the West.

The high reputation which the Roman Church possessed in respect of apostolical tradition since the days of Ireneus, gave much value to her opinion and her decision as a mediator in all controversies. When the whole Eastern Church was Arian, she declared her strict adherence to the Nicene creed, and in consequence East Illyria sought an alliance with her, and the bishop of Thessalonica courted her friendship and countenance. "This same state of affairs," says Dr. Hase, "made the Roman court at the council of Sardica, A. D. 347, a court of cassation, for the reception of appeals in the case of bishops. The Eastern churches, when they were so disposed and when united among themselves, never hesitated to disregard the interference of the Roman bishops, and the synods of Nicea and Constantinople were entirely independent of his influence; but when the patriarchs contended with each other, or with the imperial court, his powerful friendship was generally sought by both parties, and was often purchased by concessions. From observing these facts, Innocent I. became convinced that even in his day nothing, in the whole Christian world, could be brought to a decision without the cognizance of the Roman see, and that especially in matters of faith all bishops were under the necessity of consulting St. Peter. The position of the Roman bishops in the state was that of powerful subjects who could be judged only by

the emperor himself, but who, as in the case of Liberius for his defence of the Nicene creed, might sometimes be abused by him. But although the glory surrounding the apostolic chair had already become so attractive, that those who contended for it sometimes pressed towards it over the bodies of their competitors, it was still the subject of derision and complaint among the heathen. The recollection that this worldly glory commenced only in the time of Constantine, gave occasion to the remark, that Sylvester lived long enough to do and witness what was suitable for a Roman bishop according to more modern views."

The real founder, however, of the future greatness of the Roman see was Pope Leo I., usually styled the Great. Looking upon the Roman church as possessed of the true succession from the Apostle Peter, he regarded the bishop of that church as appointed by God to be head of the whole Church of Christ upon the earth. Taking advantage of the disturbed state of the African Church, in consequence of the outcry raised by the Arian Vandals, he added Africa to the Roman patriarchate. Through the influence of this ambitious Pope, Valentinian III. enacted a law which declared the apostolic see the supreme legislative and judicial authority for the whole church. This law was at first intended only for the West, and through the decay of the empire beyond the Alps, it became an empty title, to take effect only in subsequent times.

After the sixth century, the bishops of Rome were called Popes, and considered themselves as under a sacred responsibility to execute the decrees of councils, being invested, as they supposed, with a peculiar power derived from the divine right of Peter. And the vigour and energy with which they acted, recommended them to the favour of the people. More than once the popes delivered Rome and the surrounding country from the hands of the barbarians. And when the Western Empire had been completely destroyed A. D. 476, and a German kingdom had been set up in Italy, the Roman people continued to look upon the popes as their native rulers, giving them homage and obedience as the masters of the country. The high position of influence and power which the bishops of Rome had now acquired, enabled them the more readily to adopt measures for the further aggrandisement of the clergy. With this view laymen were publicly prohibited from interfering in the affairs of the church, and the clergy were declared to be amenable to no bar but that of the Almighty.

Italy was reconquered by Justinian I., and the bishops and clergy of Rome became dependent upon Constantinople, a state of matters which continued till the time of Gregory I., who sought to establish ecclesiastical authority by the deliverance of the clergy from political dependence. No pontiff ever wore the triple crown who was more earnest than Gregory in promoting the interests of the Roman

Church, and advancing the authority and influence of the popes. His successors sometimes acknowledged the authority of the emperor, but never willingly. In the celebrated and protracted controversy on the subject of image-worship, they hesitated not to lay the emperor under the ban of a solemn excommunication.

Until the time of Gregory, the papacy contended for dominion over the church, not only through the ambition of individual popes, but still more from the exigencies of the times; but after that period the struggle for the independence and ascendancy of the church assumed a totally different aspect. To his spiritual authority, as the vicegerent of God upon the earth, the bishop of Rome now added temporal authority, having become lord of a considerable territory. At this period commenced the struggle between the emperors and the popes, which was severe and protracted. Though the Pope was the vassal of the emperor, and chosen under the imperial dictation, he received homage from each emperor as a spiritual father, from whose hand the crown was received. But during the reign of Louis the Pious, and the contentions of his sons for the government, the popes threw off to a considerable extent their dependence upon the emperors.

Towards the close of the eighth century the papacy made great advances towards the establishment of its temporal power, by the spurious story which arose, and was extensively credited, as to an alleged donation of Constantine the Great; that emperor, as was pretended, having given over Rome, and even the whole of Italy, to Pope Sylvester. This fiction received no little countenance from the alleged discovery of a document which purported to be the original deed of gift executed by Constantine in the Pope's favour, in A. D. 324. Only a short time elapsed when another expedient was resorted to for increasing the power and influence of the papacy; namely, the wide circulation of a new code of ecclesiastical laws framed on the principle of favouring the papal theocratic system. The collection now referred to, and which acquired great authority, by assuming the names of ancient popes, is usually termed the Pseudo-Isidorean Decretals, and professes to exhibit a complete series of the decretals of the Roman bishops from Clement I. A. D. 91, to Damasus I. A. D. 384. The claims of the papacy were here put forth under the authority of Christian antiquity. "It was repeatedly inculcated," says Neander, "that the Church of Rome was directly constituted head over all the others, by Christ himself. The episcopal chair of Peter, the princeps apostolorum, had been transferred on grounds of convenience from Antioch to Rome. The Church of Rome, which appoints and consecrates all bishops, is therefore the sole and sufficient judge, in the last resort, over the same, to which in all cases they may appeal. Among the important affairs which could not be decided without the authority of the Pope,

belonged the cases of bishops. In one of the decretals, the condition is indeed expressed, that whenever an appeal is made, it should be reported to the Pope. But in other places, it is expressly declared, as indeed it follows, as a matter of course, from the principle lying at the ground of these decretals, that a decisive sentence can in no case whatsoever be passed upon bishops, without the concurrence of the Romish church, as well as that no regular synod can be convoked without its authority. Hence it followed again, that the Pope, whenever he thought proper, could bring the cause before his own tribunal, even where no appeal had been made, in case the bishop, as might indeed often happen under the circumstances of those times, had not dared to appeal; and the decision of the Pope must be acknowledged and carried into effect without demur. Moreover, it is already intimated in these decretals, that the Emperor Constantine had transferred his sovereign authority in Rome to the Roman bishop."

The firmness and energy of the government of Charlemagne were by no means favourable to the carrying out of such principles as were developed in the Pseudo-Isidorean Decretals. But the reign of his feeble-minded successor, Louis the Pious, and the quarrels which ensued between him and his sons, gave the church an opportunity of now and again taking part in the political strife. Gregory IV. came to France as mediator, but far from acknowledging him as necessarily supreme, the Frankish bishops threatened him with deposition.

The pontificate of Nicholas I., which commenced in A. D. 858, formed a new epoch in the history of the papacy. Boldly avowing his wish to follow out the principles of the Pseudo-Isidorean Decretals, he quoted this document for the first time as authoritatively binding upon the church. With that all-grasping ambition which has so often characterized the popes, Nicholas claimed the right of sovereignty over the universal church, and conceived the plan of convoking synods in Rome, composed of bishops from different countries, with the view of gathering information as to the state of the churches in all quarters, and promulgating the new ordinances throughout the whole world. He asserted a supreme authority over monarchs as well as bishops, obliging Lothaire II. to humble himself and own subjection to the papal see. On the death of Lothaire, Pope Adrian II. defended the rights of the lawful heir to the throne against Charles the Bald and Louis the German. Finding that he was defeated in his object by the firmness of Charles, he sought to win him over by promising him the succession to the empire. This project was executed by Adrian's successor, John VIII., who, however, compelled Charles, as the condition of obtaining the title of king of France, to acknowledge the independence of Rome and its territory, and to confess that he only held the empire by the gift of the Pope.

But while the popes were thus triumphant over

the emperors, they were severely harassed by the turbulent feudal lords, who sought to establish for themselves a virtual independence. These feudal lords interfered in the election of the popes, and generally controlled them; they insulted, imprisoned, and murdered the pontiffs, and while the supremacy of the papal power was tacitly acknowledged throughout Europe, it was itself compelled to submit to a race of petty tyrants. Two shameless prostitutes, through their influence with the profligate nobles, procured the papal chair for their paramours and their illegitimate children; and so great were the disorders of the church, that the emperors once more rose above the popes, and Pope John XII. was deposed by the Emperor Otho, after summoning him before a synod at Rome, which convicted him of murder, blasphemy, and all kinds of lewdness. Leo VIII. was now elected to the papal throne, and the Romans swore to the emperor that no Pope should be chosen or consecrated without his consent. The succeeding popes were nominated and with great difficulty defended by the emperor against the hatred of the people and the craft of the Tuscan party. Such was the low state of degradation to which the church had sunk, that a loud cry was raised for its deliverance from the simony and the licentiousness of the clergy. Every office in the church was bought and sold. In these circumstances the emperors had little difficulty in maintaining their superiority over a race of profligate popes, who pretended to govern a church which was notoriously the seat of every species of corruption.

With the elevation of Leo IX. to St. Peter's chair in A. D. 1049, commenced a new era in the history of the papacy, when strenuous efforts were made to render the church independent of the secular power. The prevailing corruption of the clergy had now reached its height, and a strong reaction began to manifest itself. The soul of this new reforming movement was the monk Hildebrand, a man of remarkable talent, activity, and energy. In aiming at a reformation and emancipation of the church, two things seemed to be necessary, the introduction of a stricter moral discipline among the clergy by reviving the ancient laws concerning celibacy, and the abolition of simony in disposing of the offices of the church. Through the influence of Hildebrand over the mind of Leo, that Pope became zealous in opposing the abuses which had crept into the administration of ecclesiastical affairs, and yet amid his anxiety to reform the church, he transgressed its laws in his own person, by leading an army against the neighbouring Normans, who had laid waste the territories of the church. Such unwarrantable conduct, on the part of the head of the church, excited the greatest regret in the minds of all the true friends of ecclesiastical order; and all the more as the expedition proved disastrous, the Pope's army having been wholly destroyed, and the Pope himself taken prisoner; but when in his confinement he beheld the

conquerors at his feet, he blessed their arms and confirmed their conquests. Leo died of a broken heart soon after his release from prison.

While Hildebrand was maturing his plans for the re-establishment of the papacy, many circumstances occurred which confirmed his desire to prosecute his design. For nearly two hundred years had the ecclesiastics of the diocese of Milan maintained their independence of the holy see; it appeared, therefore, to the cardinal-monk a most desirable object to bring about the submission of this refractory portion of the Italian clergy. A legate was, accordingly, despatched to Milan on this important errand; but though he apparently succeeded, it was only for a time, and no sooner had the legate departed than the clergy declared as strongly as ever their opposition to papal authority. The Anglo-Saxon Church had, from the very commencement of its history, declined to yield subjection to the see of Rome. Now, however, it was destroyed by the Norman conquest, to the success of which the interference of the Pope and of Hildebrand materially contributed. All the political struggles of this period, however, were cast into the shade by the daring citation of the Emperor Henry IV. The Saxons appealed to Rome against Henry for his intolerable oppression of his subjects, and for exposing to sale all ecclesiastical offices for the support of an army; and the then reigning Pope, Alexander II., at the instigation of Hildebrand, summoned the king to Rome that he might answer the charges made against him by his own subjects. This was plainly a declaration of open war between the spiritual and temporal authorities, and it was only the death of the Pope which prevented the contest from coming to an immediate crisis. The ambitious Hildebrand, on hearing the tidings of Alexander's death, felt that the time had now arrived for his entering upon the execution of his long-cherished plans, and assuming the dignity of an independent sovereign. Even at the funeral of Alexander, the people exclaimed "Hildebrand is Pope, St. Peter has elected him."

Hildebrand accepted of the papal tiara under the title of Gregory VII., and to disarm hostility, and prevent the election of an anti-pope, he feigned submission to the emperor, refusing to be consecrated without the imperial sanction. And yet no sooner did he find himself securely seated in St. Peter's chair than he proceeded forthwith to carry out his favourite plan for securing the independence of the church by preventing lay interference in the collation of benefices. The two great objects of this celebrated Pope, one of the most famous indeed in the history of the papacy, were, to enforce the celibacy of the clergy, and the right of the popes to the investiture of bishops. At a synod held at Rome A. D. 1074, Gregory re-established the ancient law of celibacy. A second synod was held at Rome in the following year, which condemned all simony, and pronounced a sentence of excommunication on every man who

should give or receive an ecclesiastical office from the hands of a layman. These decrees were communicated to the sovereigns of Europe by Gregory himself in letters which afford ample evidence of the pre-eminence of the writer. The kings contended earnestly in behalf of a long-established prerogative to which they had been accustomed to attach the greatest importance. Hence the protracted controversy on *investitures* between the emperors and the popes.

Gregory gladly availed himself of every opportunity to assert his privileges as a feudal lord paramount, and to exercise his office as a divine empire and lawgiver among the nations of Europe. His plausible professions were viewed with great jealousy both by kings and nobles, accompanied as they were by an open invasion of their privileges. At length a conspiracy was formed against the pontiff in Rome itself, when Cincius, the prefect of the city, arrested his holiness while celebrating mass on Christmas day, and threw him into prison, but the populace interfered and rescued their favourite. The growing power and influence of Gregory could not fail to awaken suspicion in many of the crowned heads of Europe, but more especially was this the case with the youthful emperor, Henry IV., who saw with mingled jealousy and indignation a new power established which more than rivalled his own. In defiance of the Pope he restored bishops in his dominions who had been deposed and excommunicated for simony. Soon afterward Gregory cited the emperor to appear at Rome and answer to the charges laid against him, threatening him with excommunication if he disobeyed the summons. Enraged at the insolence and presumption of the Pope, Henry assembled a synod at Worms A. D. 1076, composed of the princes and prelates devoted to his cause, and procured a sentence of deposition against Gregory. The Pope replied by excommunicating Henry, and absolving his subjects from their allegiance, deposed several prelates in Germany, France, and Lombardy who favoured the emperor, and published a series of papal constitutions, in which the claims of the popes to supremacy over all the sovereigns of the earth were plainly set forth. The most important of these resolutions, which form the basis of the political system of the papacy, were as follows: "That the Roman pontiff alone can be called Universal. That he alone has a right to depose bishops. That his legates have a right to preside over all bishops assembled in a general council. That the Pope can depose absent prelates. That he alone has a right to use imperial ornaments. That princes are bound to kiss his feet, and his only. That he has a right to depose emperors. That no synod or council summoned without his commission can be called general. That no book can be called canonical without his authority. That his sentence can be annulled by none, but that he may annul the decrees of all. That the Roman Church has been, is, and will con-

time, infallible. That whoever dissents from the Romish Church ceases to be a Catholic Christian. And that subjects may be absolved from their allegiance to wicked princes."

Both the Emperor and the Pope now prepared for war, but all the advantages were on the side of Gregory. Henry was forsaken by the princes of his own court, who so far sided with the Pope, that they resolved, if the ban of excommunication were not removed from Henry within a limited period, he would be deprived of his throne. The emperor's condition was now one of peculiar perplexity, difficulty, and danger. He knew not in what direction to look for succour. In despair, therefore, he resolved to apply for a personal interview with the Pope, and to ask for absolution. He crossed the Alps, accordingly, in the depth of a severe winter with his queen and child, enclosed in the hides of oxen, and entered Italy so disheartened, that he thought only of conciliating his powerful enemy by submission. Through the intercession of some of the most influential Italian nobles, the Pope consented to grant Henry an interview. His holiness then resided at Canosa, and thither the emperor proceeded, but was doomed to experience at the hands of his holiness the greatest indignities that were ever heaped upon a sovereign. On reaching the papal residence, at the first barrier he was compelled to dismiss his attendants; when he reached the second he was obliged to lay aside his imperial robes, and assume the habit of a penitent. In this dress he was forced to stand three whole days barefooted and fasting from morning till night in the outer court of the castle during one of the severest winters that had ever been known in Northern Italy, imploring pardon of his transgressions from God and the Pope. He was at length admitted into the presence of the haughty pontiff, who, after all the humiliations to which the emperor had submitted, granted him not the entire removal, but only the suspension of the sentence of excommunication.

The harsh treatment which he had received from Gregory roused the indignation of Henry, and to retrieve his lost honour he joined the nobles of Lombardy in a renewed war against the Pope. The sentence of excommunication and deposition was again declared against the emperor, a rival Pope and a rival king were set up, and Italy and Germany were filled with blood. Henry besieged and took Rome in A. D. 1084; but the Pope, though shut up in his castle of St. Angelo, would accept of nothing short of the unconditional submission of the king. Having been liberated by Robert Guiscard, and finding that even his own people were not disposed to espouse his cause, Gregory retired to Salerno, where he was seized with a mortal disease, and died unconquered, repeating with his latest breath the excommunication he had issued against Henry and all his adherents. Thus terminated the career of the great founder of the papacy as a political power in



Europe, and a power, too, which renders all subservient to its own aggrandisement.

The principles on which Gregory had acted throughout the whole of his public life, both as a cardinal-monk and as the proud occupant of the papal chair, continued long after his death to actuate his successors, so that in course of time the Pope became the controlling power, heading and directing every popular movement in the Western world. The CRUSADES (which see), had no small influence in placing the church on a political vantage ground, from which, amid the general and all-absorbing fanaticism which pervaded the European nations, she could hurl her anathemas against the most powerful kings with little chance of encountering the slightest resistance. At the very first council, that of Clermont, which authorized the first Crusade, the king of France, in whose dominions the council met, was excommunicated, and could only obtain absolution by humiliating submission. To consolidate the papal structure, Paschal II. procured the enactment of a new oath to be taken by all ranks of the clergy, whereby they abjured all heresy, promised implicit obedience to the Pope and his successors, and pledged themselves to affirm what the church affirms, and to condemn what she condemns.

Henry V. proved a more formidable enemy to the papacy than his father. He led an army into Italy, took Pope Paschal prisoner, compelled him to perform the ceremony of his coronation, and to issue a bull securing the right of investiture to the emperor and his successors. By the remonstrances of his cardinals, however, the Pope was persuaded to annul the treaty, but the death of his holiness prevented an immediate war. Both Gelasius II. and Calixtus II. supported the policy of Paschal, and after a long struggle, the emperor was forced to resign his claim to episcopal investitures, with the exception of investiture to the temporal rights belonging to the sees. This was the purport of the Concordat agreed upon at an imperial diet at Worms in A. D. 1122, and confirmed the following year at the first general council in the Lateran. Such now was the authority of the papacy that the influence hitherto exercised by the emperors in the election of bishops was gradually transferred to the popes.

About this period arose Arnold of Brescia, a disciple of Abelard, who directed his attention to the reform of the church and of the government. The followers of this able and energetic man were numerous both in Italy and Germany. See ARNOLDISTS. Against this powerful party Innocent II., Celestine II., Lucius II., and Eugenius III. found it necessary to contend earnestly for their own domestic power; and during this period the aggressions of popery on the rights of kings and nations were suspended. The second council of Lateran, in A. D. 1139, at which a thousand bishops were present, condemned the opinions of Arnold, and by papal influence he was driven from Italy, France, and Zu-

rich, until in the city of Rome itself he attained supreme power. Rome now set an example of resistance to the temporal power of the papacy, confining the Pope to the exercise of ecclesiastical government and to the possession of tithes and voluntary offerings. Lucius II. led an army against the Roman people, and though he was killed while his troops were storming the city, his successor, Eugenius III. made no attempts to conciliate his refractory subjects, but called in the assistance of the king of the Normans to protect him from their violence. While the popes were thus exposed to the content and hatred of the subjects of their secular government, a work appeared from the pen of St. Bernard, which was designed to prop up their tottering power. In this work, which was entitled 'Contemplations on the Papacy,' the author exhibits the system in its most favourable aspect, as designed by God for the promotion of the best interests of the people, but, at the same time, he candidly predicts that its worldly arrogance will prove its destruction. Neither by force nor flattery, however, could the Roman people be persuaded to subject themselves anew to the yoke of the papacy, and it was not until they discovered that the overthrow of the hated system would seriously diminish the funds of the Roman exchequer, that they consented anew to surrender their liberties to the pontiffs.

Frederick I. ascended the throne of Germany with the fixed resolution to re-establish if possible the ancient dominion on both sides of the Alps. He entertained the bold idea of rescuing his subjects from the subjection which had been so long yielded to a foreign bishop, and of forming a great national German Church, under the spiritual jurisdiction of the archbishop of Treves. The project, however, was unsuccessful, chiefly through the jealousy of the German princes. Soon after this a circumstance occurred which led to a remarkable assertion on the part of the papacy, of the right to bestow kingdoms and empires at pleasure. Henry II., king of England, anxious to annex Ireland to his dominions, applied to Pope Adrian IV. to sanction his undertaking, declaring that his chief object was to re-establish true Christianity, as he called it, in that island. Adrian acceded to Henry's request, and wrote him a letter professing to give over Ireland into his hands. This conveyance was communicated by Henry to the Irish hierarchy, but it was not until several years had elapsed, that Henry was formally proclaimed lord of Ireland, and the severest censures of the church denounced against all who should impeach the donation of the holy see, or oppose the government of its illustrious representative. No better proof could be given that the doctrine of the decretal and canon law, as to the papal supremacy, had now been admitted, than the fact that the English king asked for Ireland as a gift from the Pope, thus acknowledging the superiority of the Roman pontiff. This admission was, of course, fatal to

the independence of Henry's crown, and paved the way for the exercise of the papal usurpation in the reign of his son John.

The death of Adrim gave Frederick an opportunity of asserting the ancient right of the emperors in the election of a successor; but finding himself unable to push matters to extremities, he contented himself with effecting the election of an anti-pope, Victor IV., in opposition to Alexander III., who was elected by the Norman party in the college of cardinals. The choice of the emperor was ratified by a council summoned to meet at Pavia, A. D. 1160, and several of the clergy, especially all the Cistercian monks who refused to acknowledge Victor, were compelled to leave the country. His rival Alexander retired to France, where he was kindly received, and gained over to his interest the kings of France, England, Spain, and most other countries of Western Europe. In 1164 Victor died, and the cardinals of his party chose as his successor Guido, bishop of Crema, who assumed the title of Paschal III., and was confirmed by the emperor. The Romans, however, recalled Alexander from France, but the emperor, having occasion to enter Italy with an army for the purpose of suppressing an insurrection of the Lombards, advanced to Rome, and took possession of the city, Alexander being compelled to flee in the garb of a pilgrim, and to seek shelter among the Normans. At length, in 1167, Alexander recovered his power in Rome, and having excommunicated Frederick, deposed him, and absolved his subjects from their allegiance. The death of Paschal III., in 1168, was followed by the election in his room of Calixtus III., who, however, though confirmed by the emperor, never obtained any considerable influence.

In the meantime the power of the papacy, while thus keenly opposed in Germany, was making rapid progress in other countries, more especially in France and England. To this result the famous dispute of Henry II. of England with the notorious Thomas à Becket not a little contributed. The haughty prelate, with whom the advancement of the papal authority was a paramount object, obstinately persevered in resisting the constitutions of Clarendon, by which all ecclesiastics were placed under the due control of the sovereign. Becket was banished, but he found an asylum with the king of France. The result of this struggle, which takes a prominent place in English history, was, that Becket triumphed over Henry, returned to England, and issued his excommunications against his opponents. His ambition and insolence provoked Henry to utter an unguarded exclamation, which was too rigidly interpreted by his followers. Becket was murdered at the altar, and the Romish Church has enrolled him in the list of her saints and martyrs. Henry was alarmed at the unexpected murder of the archbishop, and he lost no time in despatching an embassy to Rome, declaring himself ready to submit to any penance

which the Pope might inflict, and to comply with any demands he might make. The humiliation of the English monarch tended more than any event which had happened for a long period to enhance the influence of the papacy throughout Europe. This event was speedily followed by another still more favourable and flattering to the Pope than the submission of Henry; the emperor of Germany having agreed to recognize Alexander as Pope, to receive absolution at his hands, to restore to him the government of the city of Rome, and to renounce the anti-pope. To proclaim his triumph over schismatics and kings, Pope Alexander summoned, in A. D. 1178, a large council, which was attended by nearly 300 prelates, and is usually reckoned the third general Lateran council. To prevent any schisms in future from controverted elections of the popes, this council decreed that the votes of two-thirds of the cardinals should be necessary to secure the success of a candidate.

The advances which the papacy had already made in temporal power and authority, encouraged the successors of Alexander to carry on a renewed struggle for supremacy with the emperors of Germany. The contest was protracted throughout another century, before the close of which the popes had contrived to exalt themselves far above the occupants of the imperial throne. England also, through the pusillanimity of King John, became the victim of papal ambition. A disputed election to the archbishopric of Canterbury was submitted to the decision of the Pope, by whom it was pronounced invalid, and another prelate named Langton nominated to the vacant see. King John refused to acknowledge the papal nominee, and seized upon the revenues of the clergy. Pope Innocent III. then laid all England under an interdict, and excommunicated the king. In vain did John strive to resist this act of the Romish pontiff; he was deposed by Innocent, and his kingdom handed over to Philip, king of France. Alarmed at this violent exercise of papal authority, John, with the most disgraceful cowardice, humbled himself before the Pope, and consented to receive England as a fief from the holy see. These transactions called forth one universal cry of indignation from the English people. The barons flew to arms, and in defiance of papal prohibitions, John was compelled to sign the *MAGNA CHARTA* of English liberty. It was to no purpose that the Pope hurled his anathemas against the estates and their charter; the papal power, notwithstanding the proud elevation it had reached, had now found an enemy too powerful to be withstood.

The same year (1215) that Innocent III. was foiled in his attempts upon England by the unflinching energy of her nobles and people, he summoned the fourth council of Lateran, which, by a solemn decree, declared the Pope to be the head of the great Christian family of nations, and elated by the pre-eminent superiority which he was declared to pos-

ness, Innocent, in his vanity, likened himself to the sun, and the various civil governments to the moon, receiving their light from him as from a feudal lord. Great was the presumption involved in such a statement, but it must be admitted that, by the exertions of this ambitious pontiff, Rome became once more the head of the civilized world.

At his death Innocent was succeeded by Honorius III., a man of mild dispositions, who was utterly unfit to maintain the ground which his predecessor had gained, and, accordingly, allowed the power of the papacy to be weakened in his contest with the emperor of Germany. The reign of Honorius, however, was very brief, and to repair the damage which had been occasioned by his weakness, the cardinals elected as his successor Gregory IX., a nephew of Innocent III., and of a kindred spirit with that eminent Pope. No sooner had he taken his seat in St. Peter's chair than the new pontiff assumed an attitude of uncompromising firmness towards the emperor. At his coronation Frederick had taken the vow of the cross, and renewed it at Jerusalem. But when called upon to fulfil his vow during the pontificate of Honorius, he had always evaded compliance. But Gregory would submit to no further delay, and perceiving that Frederick was taking no serious steps to fulfil his vow by setting out for Palestine, he issued a sentence of excommunication against the dilatory emperor, and sent it round to all the courts and kingdoms of Europe. It happened, however, that Frederick, actuated by mere motives of self-interest, had resolved to undertake the crusade in earnest. His preparations were nearly ready, and disregarding, therefore, the papal ban, he actually set out for Palestine in August 1228. The expedition was successful; he entered the holy city in triumph, placed upon his head the crown of Jerusalem, hastened back to Italy, and drove the soldiers of the Pope before him. At length a peace was concluded between the Emperor and the Pope, by which full satisfaction was made to the papacy for the injuries it had sustained, and even new political advantages were conferred upon it. Such an arrangement was peculiarly seasonable, as the Romans, weary of the priestly domination under which they had suffered so much oppression, had made a determined effort to throw off the yoke, and it was only through the effective aid of the emperor that Gregory was enabled to maintain his temporal sovereignty.

The success, however, which Frederick obtained soon after, in his war with the Lombards, awakened anew the jealousy of the Pope. The result was, that both parties came to an open rupture, and on Palm Sunday 1239, the Pope pronounced a solemn excommunication against the emperor, sending it throughout Europe along with an interdict upon every place in which Henry should reside. An angry epistolary controversy now ensued, in which an attempt was made, on the one side, to show the injus-

tice of the papal sentence; and on the other to show that it was fully warranted by the conduct of the emperor. But the dispute was not confined to letters; the Pope raised an army of his own, and openly joined with the Lombards and Venetians against Frederick, who in turn led his troops into the States of the church, and shut up Gregory in Rome. In these circumstances the Pope, beleaguered in his own city, issued an order for the assembling of a general council the following year. Frederick, however, frustrated this design, and soon after the Roman pontiff died in extreme old age—an event which seemed for a time to promise a restoration of tranquillity.

Gregory IX. was succeeded by Celestin IV., who, however, survived his elevation only a month, and the cardinals, being divided in opinion as to the most suitable person to supply the vacancy, an interregnum of two years' duration ensued, at the end of which a cardinal of the Ghibelline or imperial faction was chosen under the name of Innocent IV. The new pontiff feeling that he was unable to cope with Frederick in the field, endeavoured to baffle him by negotiation. He professed, accordingly, the utmost readiness to be at peace with the emperor, and his overtures to that effect being accepted, a personal interview was arranged, at which a treaty of peace should be finally concluded. Meanwhile the Pope, probably afraid to meet Frederick, fled from Rome to Genoa, his native city, and after in vain asking for an asylum from the kings of England, France, and Arragon, he repaired to the free city of Lyons. Here he assembled a council, which solemnly deposed Frederick, and thus kindled a civil war throughout the empire. Offers of peace were made to the Pope through Louis IX., king of France; but these offers were rejected by Innocent, who set up a rival emperor, and adopted every expedient in his power to reduce Frederick to submission. Treason and rebellion were openly preached at the instigation of his holiness by many Romish ecclesiastics in Germany, and the Dominican monks urged their hearers to deeds of blood.

In 1250 the Emperor Frederick died, and was succeeded in the imperial government by his son Conrad. The Pope returned from Lyons to Rome, and as if his rage had been only redoubled by the death of his enemy, he persecuted and excommunicated the young emperor, offering the crown of Sicily to a brother of the king of England, and afterwards to a brother of the king of France. Germany was now the scene of civil commotions of the most painful kind, the clergy fighting against the laity, and the laity against the clergy. The unexpected death of Conrad did not diminish the hatred of the Pope to his family, although the young emperor before his death had bequeathed his infant son Conradin to the mercy of Innocent. Unsubdued by this mark of the confidence reposed in him, even by an enemy, the pontiff took possession of the Neapoli-

tan dominions, while Manfred, the illegitimate son of Frederick, usurped the throne of Sicily, and refusing to do homage to the Pope, threatened to become as formidable an enemy of the papacy as his father had been. At this juncture, the ambitious career of Innocent was brought to a close by his death, which took place at Naples in the midst of schemes for the aggrandisement of the papal see, such as, had they not been arrested, would in all probability ere long have embroiled the whole of the European kingdoms in a general war.

Innocent IV. was succeeded by Alexander IV. who, though he excommunicated Manfred, found himself unable to encounter him alone, and, therefore, he sought the assistance of Henry III., king of England, offering the investiture of Sicily to his son Prince Edward. Aid, however, was refused, and Manfred setting the Pope at defiance, raised such a spirit of insurrection in the city of Rome, that Alexander fled to Viterbo, where he died. Urban IV., the next Pope, followed the same line of policy, but while engaged in negotiations with the view of giving the investiture of Sicily to Charles of Anjou, brother of the king of France, he also was cut off. The negotiations, however, were completed by his successor, Clement IV., who entered upon his pontificate with a firm determination to destroy Manfred, and with this view invited Charles to come into Italy. In accordance with this invitation, Charles set out for Rome with a large army, and having paid homage to the Pope, marched towards Naples to seize his new dominions. Manfred encountered the invaders at Beneventum, but was defeated and slain, after which the cruel conqueror murdered the wife, the children, and sister of his rival. Conradin now entered Italy to assert the hereditary claims of his family, and encouraged by the enthusiasm with which he was received, he went forward, in the face of papal excommunications, and took possession of Rome. Charles, however, appeared with his French army, and attacking Conradin, took him prisoner. He subjected the young prince, who was only sixteen years of age, to a mock trial, and commanded him to be executed. Thus perished on the scaffold the last prince of the house of Swabia, which had long been the most powerful obstacle to papal usurpation. The triumph of the papacy now appeared to be complete; Italy was severed from the German empire, but it recovered its independence only to be rent asunder by contending factions, and the pontiffs were doomed to discover that the spirit of freedom, which they had so largely encouraged, was a more formidable enemy than the German emperors themselves.

Charles of Anjou, fired with the ambition of conquest, aimed almost openly at the complete sovereignty of Italy. Assuming the title of Imperial Vicar, he usurped supreme power, and formed the project of overthrowing the Greek Empire, which had just been restored by Michael Paleologus. Gre-

gory X. had succeeded Clement IV. in the chair of St. Peter, and being anxious to rouse Christendom to a new Crusade, as well as to put an end to the schism which divided the Greek and Latin churches, he saw that to effect these objects, it was necessary for him to restrain the ambition of Charles. With this view he procured the election of a new western emperor in the person of Rodolph of Hapsburg, who, in entering on his government, formally renounced all imperial rights over the city of Rome, and made provision for the separation of the kingdom of Sicily from the empire.

It was during the pontificate of Gregory X. that the second general council of Lyons was convened, at which was laid the foundation of the present mode of electing the popes. By this system the cardinals are bound to assemble ten days after the death of a Pope for the purpose of electing a successor, and to remain shut up until the new Pope shall be regularly elected by a majority of votes. Soon after the introduction of this new mode of election to the papal chair, the cardinals were called upon, with extraordinary frequency, to exercise their privilege, for it so happened, after the death of Gregory, that, in the course of one single year, three separate pontificates began and ended, those, namely, of Innocent V., Adrian V., and John XX. These short-lived Popes were succeeded by Nicholas III., who was well qualified to defeat the projects of Charles. The first step which this ambitious and crafty pontiff took after his election, was to enter into negotiations with the Emperor Rodolph. Charles, alarmed at this coalition, readily made concessions, resigning the title of Imperial Vicar to please Rodolph, and that of Roman senator, to gratify the Pope. Rodolph, remembering that the house of Hapsburg owed its elevation to the papal see, yielded to every demand of Nicholas, and confirmed the grants which had been made to the popes by Charlemagne and his successors. Ignorant of his hereditary rights, he permitted the provinces, which Rome called the patrimony of St. Peter, to be entirely separated from the empire. Thus the papacy was formed into a kingdom, and the Pope enrolled in the list of European sovereigns.

At this time, Charles having lost the affections of his subjects by his tyrannical conduct, a conspiracy was formed to deprive him of his kingdom. The Sicilians were quite prepared for revolt, and a signal of insurrection was about to be given, when the death of Nicholas delivered Charles from his most formidable foe. A Frenchman was now elected to the vacant see, who took the title of Martin IV., and his elevation being chiefly due to the influence of Charles, duke of Anjou, the new pontiff, as an expression of gratitude to his patron, restored to him the dignity of a Roman senator. The conspiracy, however, which had been forming in Sicily to put an end to French rule in the person of Charles, was now matured, and on the evening of Easter Monday,

A. D. 1282, the Sicilians, at the signal of the bell for vespers service, flew to arms, and massacred all the French on the island, declaring the rule of the foreign tyrant to be at an end. This wholesale butchery is known in history by the name of the Sicilian Vespers. When this event occurred, Charles was at Orvieto holding a consultation with the Pope, and when the tidings of the revolt reached him, his indignation knew no bounds; he prevailed upon the Pope to excommunicate the Sicilians, and all who were suspected of favouring their cause, while he himself hastily assembled an army and laid siege to Messina. For a time the inhabitants were so intimidated by the threats of the papal legate, and the boastings of the French, that they thought of surrendering, but they were happily relieved by the arrival of Peter, king of Arragon, who came to their assistance with a fleet. The rage of the Pope was now turned against Peter, who, however, in spite of the interdict pronounced upon his kingdom and the papal ban upon himself, kept possession of Sicily, and set the Pope at defiance. Charles made two different attempts to recover his kingdom, but without success; and both he and Martin were cut off the same year, 1285.

During the pontificates of the three succeeding popes, Honorius IV., Nicholas IV., and Celestin V., war was still carried on between the sons of Peter and the sons of Charles. The result was, that the crown of Sicily was given over to the princes of Arragon, who recognized the Pope as their liege lord, while Charles II. having consented to renounce all claim to the throne of Sicily, was secured in the possession of Naples.

Celestin V., when elected to the pontificate, was an old monk, who had lived for many years as a hermit, and being totally unfit for the office to which he was chosen, was persuaded to resign; whereupon Cardinal Cajetan ascended the papal throne, under the title of Boniface VIII. This remarkable man was at once crafty, ambitious, and despotic. His chief aim, in undertaking the papal office, was to establish to himself an undisputed sovereignty over ecclesiastics, princes, and nations, a sovereignty, in fact, both temporal and spiritual. He commenced his ambitious career by interfering in the political affairs of Naples and Sicily, authoritatively commanding Frederick of Arragon to lay aside the title of king of Sicily, and forbidding all princes and their subjects, under pain of excommunication, to lend him their support. Not contented, however, with intermeddling with the rulers of Italian principalities, he resolved to establish his authority, if possible, over the most powerful sovereigns of Europe. For this purpose he wrote to Philip the Fair, king of France, to Edward I., king of England, and to Adolphus, emperor of Germany, commanding them, under pain of excommunication, to settle their differences without delay. This bold and presumptuous step was quite in accordance with the lately acknowledged

rights and duties of the papacy, but Philip, who was one of the ablest monarchs in Christendom at that time, wrote to Boniface a firm, though courteous reply, stating his readiness to listen to any exhortation coming from the see of Rome, but declaring that he would never consent to receive a command even from such a quarter. The Pope, however, was resolved, if possible, to humble the haughty monarch; and an opportunity of accomplishing his purpose now presented itself. To defray the expenses of his war with England, Philip had raised heavy contributions from the church and clergy, and some French prelates having forwarded a complaint to Rome, the Pope gladly took advantage of this circumstance, and issued the celebrated bull, called, from its commencing words, "*Clericis laicos*," excommunicating the kings who should levy ecclesiastical subsidies, and the priests who should pay them; and withdrawing the clergy from the jurisdiction of lay tribunals.

The attempt of Boniface to establish a theocracy independent of monarchy excited general indignation, not in France alone, but in other countries. In England Edward resorted to an expedient by which he compelled the ecclesiastics to pay their subsidies, namely, ordering his judges to admit no causes in which ecclesiastics were the complainants, but to try every suit brought against them. The king of France, again, while he refrained from openly opposing the Pope's bull, published a royal ordinance prohibiting the export from his dominions of gold, silver, jewels, provisions, or munitions of war without a license; and at the same time he forbade foreign merchants to settle in France. Such an edict as this would necessarily affect, in a very serious manner, the papal treasury, and therefore, Boniface lost no time in remonstrating with Philip, and urging upon him to modify his edict. At the same time the French bishops entreated Boniface to render his bull less stringent, there being no small danger that the effect of such a papal decree as the "*Clericis laicos*," might be the irretrievable ruin of the Gallican church. The Pope, accordingly, abandoned some of the most obnoxious provisions of the bull, and allowed Philip to impose a tribute upon the clergy of France to the amount of one-tenth of their revenues for three years. Still further to gratify the king and the whole French nation, Boniface carried out the canonization of Louis IX., which had been delayed for twenty-five years. Finally, the Pope promised to Philip that he would support his brother Charles of Valois, as a candidate for the imperial crown, and thus restore the empire to France. These measures had the desired effect on the mind of the French monarch, and at the beginning of 1298, the dispute between Philip and Edward was submitted to the arbitration of the Pope, who, with great pomp and solemnity, published his decision in the form of a bull. To the astonishment and mortification of the king of France, Boniface decided

that Guienne should be restored to England, that the count of Flanders should receive back all his former possessions, and that Philip himself should undertake a new Crusade. When this papal decree was read in the presence of the French court, the king listened to it with a smile of contempt; but the count of Artois, enraged at the insolence of the Pope, seized the bull, tore it in pieces, and flung the fragments into the fire.

Without deigning to send any formal reply to the Pope's bull, Philip renewed the war. Angry reproaches now passed between the Roman pontiff and the French monarch, and the papal legate in France was thrown into prison for high treason. Boniface now issued edicts summoning the French prelates to Rome; but the king appealed to his people, and convened a general diet of his kingdom. The three estates assembled in 1302, and were unanimous in declaring France to be independent of the holy see. Boniface, accordingly, commenced a contest with the whole French nation. He denied that he had ever claimed France as a papal fief; but he maintained that every creature, on pain of final perdition, was bound to obey the Roman bishop. He then proceeded to excommunicate the king, who appealed once more to a general diet of his kingdom. Before that body he accused Boniface of the most flagrant crimes, and demanded that a general council should be forthwith summoned for the trial of the pontiff. His holiness in turn pronounced an interdict upon the kingdom of France, and bestowed the French crown upon the emperor of Germany. At the instigation of Philip, the Pope was imprisoned in his own city of Anagni, and although, after three days, he was liberated by his countrymen, such was the effect produced upon him, by the dishonour shown to his sacred person, that he died of a broken heart.

The death of Boniface marks an important era in the history of the papacy. From this time we find it seeking to avoid provoking the hostility of kings and emperors, acting only on the defensive, and though still theoretically maintaining its claims to universal supremacy, making no active efforts to enforce them. Gregory VII., Innocent III., and Boniface VIII., stand out from the long list of pontiffs as earnest supporters of the temporal authority of the popes, and vindicators of their supreme sovereignty, not only over the church, but over all the kingdoms of the earth.

Benedict XI., the successor of Boniface, being of a mild and pacific disposition, sought a reconciliation with the French king, by revoking all the decrees which had been passed against France. But the early death of this pontiff prepared the way for a new crisis, in which the political system of the papacy suffered greater shocks than any to which it had been hitherto exposed. When the cardinals met for the election of a successor to Benedict, the French and Italian parties were so violently opposed to each other, that the election was protracted for

several months; but at length the choice fell upon Bertrand d'Agoust, archbishop of Bordeaux, who assumed the title of Clement V. This was the first of the series of popes who took up their residence at Avignon instead of Rome. By this new arrangement the Pope was brought into a state of complete dependence upon the French monarchs, whose interest it now became to perpetuate and uphold the papacy. For about five years, however, the intention of the new Pope to reside permanently within the dominions of France was carefully concealed, but at length it was openly divulged. The chief object which Clement seemed to have in view was to secure the countenance and support of the French king. Immediately after his accession, accordingly, he bestowed upon Philip a grant of the tenth of all church property in France for the space of ten years, and secured the future election of popes in the French interest, by nominating ten French cardinals. But one of the most flagrant instances of the complete subserviency of Clement to the will of Philip, was the part which he took in the abolition of the order of Knights Templar, having issued a bull to that effect.

The murder of Albert I. emperor of Germany, which occurred in 1308, led Philip to resume his old project of securing the imperial throne for his brother Charles of Valois. The electors, however, were not disposed to comply with the wishes of the French king, and their choice fell upon Henry of Luxemburg, who ascended the imperial throne, bearing the title of Henry VII. The Pope approved and confirmed the election, and commissioned his cardinals to crown the new emperor at Rome. Henry no sooner ascended the imperial throne than he put forward his claims to be recognized as sovereign of Italy; and in virtue of this assumed dignity, he summoned Robert, king of Naples, to appear before him as his vassal, and on his failing to appear, he put him under the ban of the empire. Clement, claiming to be Henry's superior, removed the ban; and even went so far as to excommunicate the emperor. The wars were now about to be renewed between the papacy and the empire; but the sudden death of Henry followed soon after by the death of Clement, obviated in the meantime such a calamity. But the vacancy thus caused in the imperial throne, and in the papal see, led, in the case of both, to a disputed succession. After a delay of two years another French Pope, John XXII., was elected. Philip, king of France, did not long survive Clement, and during the vacancy in the papal chair, Philip's successor, Louis X., also died.

At this period almost every kingdom of Europe was in a disturbed and distracted state, and the new Pope took advantage of the prevailing dissensions to revive the papal claims to the supremacy of Italy. In the election of a new emperor, also, in place of Henry, Pope John availed himself of the difference of opinion among the electors, some favouring Louis

of Bavaria, and others Frederick of Austria, to advance his claim to act as vicar of the empire during an interregnum. He issued a bull accordingly asserting this claim in 1317. And the better to secure his hold upon the empire, John caused an oath to be taken by all the German bishops, that they would not acknowledge as emperor any one whom he should not confirm in that dignity. At length, however, the battle of Muldordf established Louis of Bavaria on the imperial throne, and though the Pope had been inclined to favour Frederick of Austria, he now vainly endeavoured to gain over the successful sovereign. Louis assumed the title of king of the Romans without waiting for the confirmation of the Pope, and exercised imperial rights in Germany and Italy. John was indignant at his authority being thus palpably overlooked, and after having, to no purpose, required him to abandon the administration of the affairs of the empire, he excommunicated him in a bull dated March 1324. In reply to the fulminations of the pontiff, the diet of Ratisbon, which met the same year, decreed that no papal bull against the emperor should be received, and that any person who should attempt to introduce such a document should be forthwith expelled from the empire.

At the invitation of the Ghibelline party, Louis marched into Italy in 1327, and in the beginning of the following year he entered Rome, and was crowned in St. Peter's by four temporal barons, having already received the crown of Lombardy at Milan. He now called together a public assembly of the Roman people, and in their presence deposed John from the pontificate as an arch-heretic. In a similar assembly summoned a few weeks thereafter he presented the Romans with a Pope under the title of Nicholas V. Meanwhile, Pope John at Avignon was issuing bulls and decrees against the emperor without the slightest effect. The emperor, however, having soon lost his influence, first at Rome, and then throughout Italy generally, returned to Germany; and his Pope was seized and sent to Avignon, where he was imprisoned for life. By a papal decree Italy was forever separated from Germany.

Louis was by no means satisfied with the state of affairs in Germany, and began to long for a reconciliation with the church. The Pope, perceiving that he was ready to make extensive concessions, endeavoured to prevail upon him unconditionally to abdicate. But while negotiations were in progress on this subject Pope John died. His successor in the papal chair, Benedict XII., urged strongly upon Louis to carry out his proposed abdication; but it was prevented by French influence. The complete dependence of the popes, indeed, upon the king of France, was felt by the imperial princes to be attended with many disadvantages, and all the estates agreed to adopt as a fundamental principle of state policy, that the imperial dignity and power are derived immediately from God, and, therefore, the

emperor needed no other confirmation, having no superior in things temporal.

In 1342 Benedict having died, was succeeded by Clement VI., who maintained with unabated earnestness the contest between the papacy and the emperors. In vain did Louis apply for absolution; the refusal was followed by a bull of excommunication in 1343, which was renewed in 1346, and the electors, at the instigation of the Pope, elected to the empire Charles, the eldest son of the king of Bohemia. This election was opposed by the other estates, who strongly protested against the assumption that the Pope had power to depose the emperor. Charles fled to France, and it was not until two years after the death of Louis, which took place in 1347, that he was recognized as emperor, and crowned at Aix-la-Chapelle. Nor would the election of the Bohemian prince have been accepted even then, had not the Germans become weary of fighting with the popes.

While these contests were actively maintained between the papacy and the empire, other countries were also embroiled in similar quarrels. In England, during the reign of Edward II., a dispute having arisen between the sovereign and the other estates of the realm, the Pope was requested to act as arbiter. Legates, accordingly, were despatched from Rome with full powers to adjust the dispute; but the powerful party which was opposed to Edward, refused to allow the legation to enter the kingdom. The Pope was indignant at the insult offered to his deputies, and forthwith he laid England under an interdict, but from reasons of policy he did not see fit to push matters to extremities. A second time Edward found it necessary to apply for the good offices of the popes. Being involved in a war with the Scotch under Robert Bruce, and finding that matters had taken an unfavourable turn, he despatched an embassy to John XXII., in 1316, asking his assistance, and promising payment of all arrears due to the Holy see, as well as expressly acknowledging papal rights in England. This appeal to Rome was gladly received, and the Pope without delay issued a command to the Scottish king to cease from hostilities, and make a truce with Edward, at the same time charging the Irish, who were threatening rebellion, to continue their allegiance to the English monarch. The papal orders were disregarded both in Scotland and Ireland, and both countries, accordingly, were laid under an interdict. The war continued, and the king of Scotland in turn, finding himself in difficulties, applied to the Pope, who consented to remove the interdict from Scotland, and to compel the king of England to conclude a truce for two years. Thus did Rome succeed in procuring the recognition of papal rights both in England and Scotland.

Notwithstanding the close connection between the papal court at Avignon and the court of France a quarrel ensued between them in 1340. Edward III.

of England, who had so far reduced the French under his authority, that he caused himself to be crowned king of France, despatched an ambassador to the Pope at Avignon. While on his journey the ambassador was seized by Philip, the French king, and the Pope, on hearing the intelligence, laid the whole kingdom of France under an interdict, a step which led to the speedy submission of the king, and the liberation of the ambassador.

Pope Clement VI. died in 1352, and was succeeded by Innocent VI., on whose elevation an attempt was made by the cardinals to obtain the entire control of the papal movements, and to have one-half of the revenues of the Church of Rome placed at their disposal. Had this attempt been successful, it would have inflicted a fatal blow upon the power of the papacy; but the new Pope made it one of the first acts of his pontificate to annul the arrangement by a formal deed of cassation. He reduced also the splendour of his court at Avignon, and introduced various salutary reforms. During the whole of his reign war raged between England and France, and on this account he was better able to maintain his independence of French influence and control than any of his predecessors throughout the entire line of Avignon popes. For a time after the removal of the pontiffs from Italy to France, the Romans rejoiced in their deliverance from papal rule, but the warm friends of the papacy felt that the change in the seat of government was injurious both to the power and the prestige of the popes, and that it was most desirable, now that they could act independently, that they should transfer the papal court again to Rome. Contrary, therefore, to the wishes of his cardinals, and of the king of France, Urban V., who succeeded to the pontificate in 1362, removed in 1367 from Avignon to Rome, to the great delight of the Roman people, who had long felt that their city had lost much of its greatness by the absence of the popes.

Matters had now apparently returned to their ancient order, and the spectacle was witnessed by the Romans, of a solemn procession, in which the emperor was seen leading the Pope's horse from the castle of St. Angelo to St. Peter's church, and officiating as his deacon at the celebration of high mass. Urban had not, however, remained at Rome more than two or three years, when, in consequence of the unsettled state of affairs in Italy, he returned to Avignon, alleging, however, no other reason for the sudden step than the general good of the church. But whatever may have been the impelling motives which led to the change, it was far from favourable in its results to the temporal interests of the papacy. The Romans were enraged at being so soon deprived of the advantages which they derived from the residence of the popes in their city; and at length Gregory XI., the successor of Urban, yielded to the earnest solicitations of his Italian subjects, and returned in 1377 to Rome. His

reception, however, by the States of the church was far from encouraging, and he was actually preparing to set out again for France, when he died in March 1378.

As Gregory had ended his days in Rome, the conclave was held in that city for the election of a successor, and the Romans having influenced the election, an Italian Pope was at length obtained in the person of Urban VI., who was unanimously elected, and gladly hailed by the Roman people. No sooner had the new pontiff taken his seat in St. Peter's chair than he began to treat with the most unwarranted severity the cardinals of the French party, charging them with extravagance, and even immorality, reducing their pensions, and in every way striving to weaken their influence. The consequence was, that the twelve French cardinals fled to Anagni, from which place they invited Urban to confer with them on the affairs of the church. The Pope made no reply, and having gained over to their party three Italian cardinals, they sought the protection of Charles V., king of France, and being assured of the royal support, they issued a manifesto, declaring that, in the election of Urban they had acted under constraint. In vain did the Pope appeal to a general council, to which he was willing to submit the question as to the validity of his election. The proposal was only met by another manifesto declaring the election of Urban to have been illegal, and calling upon him to resign the office without delay. In the course of a month they formally chose one of their own body, Cardinal Robert of Geneva, for their Pope, under the name of Clement VII. Thus was effected the well-known schism of the papacy, which lasted from 1378 to 1428.

The different European nations were divided in regard to the rival pontiffs, some adhering to the one, and some to the other. The chief supporters of Urban were the emperor of Germany, the kings of England, Hungary, and Poland, of Sweden and Denmark; while the kings of France and Scotland, along with Queen Joanna of Naples, adhered to Clement. The latter pontiff, who was the proper successor of the French popes, endeavoured at first to maintain his ground in Italy, but was at length compelled to escape to France, where he took up his residence at Avignon. The two rival popes hurled anathemas at each other, and though Urban died in 1389, the schism was not thereby brought to an end; but, on the contrary, so violent was the hatred of the Romans to the French, that almost immediately they chose a successor in the person of Boniface IX. This new Pope made a proposal to Clement, that if he would resign all claim to the pontificate, he would appoint him his legate in all the countries which had acknowledged him as Pope. The offer was instantly and indignantly rejected. The first effective movement for the restoration of peace was made by the University of Paris, which drew up a memorial recommending the abdication of both the contending



popes, calling upon Charles VI., the king of France, to support them in making this pacific recommendation. A copy of the memorial was forwarded to Clement at Avignon, and such was the effect produced upon him that it caused his death. No sooner did this event happen, than the French king urged upon the cardinals at Avignon to take no steps in the meantime towards filling up the vacancy thus caused in the pontificate. The cardinals inclined to follow the suggestion, but declared their readiness to bind the Pope whom they should elect to abdicate as soon as the rival pontiff at Rome should do the same. Accordingly, they elected Cardinal Peter de Lucca under the title of Benedict XIII.; but though he solemnly swore to abdicate, he sternly refused when called upon to fulfil his engagement. Boniface IX., the rival pontiff in Rome, adopted the same course. The courts of Europe being earnestly desirous to put an end to this unseemly schism in the papacy, resolved to use compulsory measures, with the view of bringing about the abdication of the two refractory popes. Benedict was more unpopular than Boniface, and against him, therefore, the sovereigns directed their attacks. The king of France led the way in this movement, publishing an edict charging both popes with unfaithfulness to their engagement, renouncing on the part of his people all obedience to Benedict, and declaring that the French Church should be governed only by its own bishops, who alone should fill up the vacant benefices. Besides issuing this manifesto, the king of France despatched an army to Avignon, which shut up Benedict for three years in his own palace.

Boniface was supported by Robert, emperor of Germany, who sent an expedition into Italy to maintain the authority of the Italian Pope in opposition to that of his rival. Shortly after, chiefly through the influence of the duke of Orleans, a reconciliation took place between the French king and Benedict, who agreed to abdicate as soon as it might appear to be necessary. This Pope, in 1404, despatched an embassy to Boniface, inviting him to a personal conference on the present complicated state of affairs; but while the ambassadors were still in Rome, Boniface died, and availing themselves of this event to promote the interests of their master, they urged upon the cardinals the importance and desirableness of putting an end to the unhappy schism by electing Benedict. The French Pope, however, had rendered himself so unpopular, that the Italian cardinals preferred to choose a Pope of their own, and fixed upon Innocent VII.; and when, after a brief pontificate, he died in 1406, they chose Gregory XII., imposing in both cases the condition, that they should abdicate as soon as Benedict should take the same step. A reasonable time having elapsed, and there being still no prospect of either the one Pope or the other abdicating, the cardinals, on both sides, at length laid aside their divisions, and convoked a general council, which met at Pisa in 1409. To this

important assembly the eyes of the whole church were anxiously turned. The attendance was large and highly influential, and envoys also were present from the courts of France and England. At the commencement of the proceedings the principle was formally affirmed, that the power with which Christ invested the church was independent of the Pope. The two rival pontiffs were then summoned before the council, and after a regular trial, were deposed for contumacy and the violation of their solemn engagements. It only now remained to elect a successor, and the cardinals having gone into conclave, they presented to the council an aged and peaceful cardinal as the new Pope, under the title of Alexander V. Notwithstanding this unanimous election, however, and its ratification by the council, Benedict still maintained authority in Spain and in Scotland, while Gregory was acknowledged by Rupert, emperor of Germany, and Ladislaus, king of Naples. Thus Christendom beheld the strange spectacle of three popes reigning at one and the same time, each professing to be the legitimate successor of St. Peter.

The party of Alexander V. was by far the strongest; but his adherents, who hailed his election as likely to promote the reformation of the church, were not a little disappointed by his postponement of all such matters to a council which he pledged himself to summon for the purpose in the course of three years. The advanced age, however, at which he assumed the tiara gave small promise of a lengthened pontificate. In one short year, accordingly, his course was run, and he was succeeded by Cardinal Cossa, under the title of John XXIII. The new pontiff, who, in early life, had been a pirate, was better fitted for the management of secular affairs than to exercise the duties of a spiritual office. Soon after his election he was driven from the Ecclesiastical States in a war with the king of Naples. He applied for aid in his difficulties to the Emperor Sigismund, who, however, declined to render him assistance, unless he would convene a council beyond the Alps for the removal of the schism and the reformation of the church. A council was accordingly summoned at the instance of John and the emperor to meet at Constance in 1414. At this famous assembly the acts of the council of Pisa were declared to be null and void, and it was agreed that all the three existing popes should be called upon to abdicate. There was a very general feeling, also, in favour of the impeachment of John XXIII., in consequence of the notorious profligacy of his character. He endeavoured to arrest the proceedings by manifesting an apparent readiness to resign the tiara, but in a short time, with the assistance of Frederick of Austria, he fled to Schaffhausen, revoking his promises, and assuming an attitude of proud defiance. After a short suspense, the council declared itself superior to the popes, and proceeding to the trial of John in his absence, and finding him guilty of a long list of crimes, they suspended him from his office,

imprisoned, and at length deposed him. This was soon followed by the voluntary abdication of Gregory XII., who vacated the papal chair on the most honourable terms. Benedict was now called upon to take the same step; but he obstinately refused to resign the papal dignity, and was at length, in 1417, deposed by the council as a heretic with respect to the article asserting that there is only one Catholic Church.

The ground was now clear for the election of a new Pope, who should be recognized by all parties as the only sovereign pontiff. To secure unanimity as far as possible, six deputies from each of the European nations were combined with the twenty-three cardinals in the conclave, and the election fell upon Otto Colonna, a Roman noble, who took the name of Martin V. The council of Constance, from which high expectations were formed in the matter of church reform, terminated its proceedings in 1418, having been chiefly famous for healing the great schism of the West, and for condemning the reforming doctrines of Wycliffe and Huss. The latter having received a safe-conduct from the emperor, appeared before the council to defend the doctrines he had taught: but Sigismund was persuaded to forfeit his pledge, and to deliver the courageous reformer into the hands of his enemies, by whom he and his friend Jerome of Prague were burned at the stake as obstinate heretics. One of the most obnoxious tenets of the Bohemian reformer, which called forth the censures of the council, was the denial of the supremacy of the popes; and so enthusiastic were the members in the support of their new pontiff that, at the close of the whole proceedings, they attended him in solemn procession to the gates of Constance, the emperor leading his horse by the bridle.

Martin V. regarded his election to the papal chair as a sure evidence that the papacy had recovered its former supremacy, and his whole efforts were directed to maintain the pre-eminence it had gained. Himself descended from the illustrious Colonna family, and accustomed to the splendour of the Roman court, he sought to revive all its former luxury and pomp. One of the first acts of his pontificate was to declare that it was unlawful to make appeal from the decision of the Pope, a decree which was keenly opposed by the French clergy. Though John Huss had been burnt, as we have seen, by the orders of the council of Constance, the Hussite party had risen to great power, and actually threatened the security of the imperial throne. Martin proclaimed a crusade against them, chiefly in consequence of their determined hostility to the papacy, but though they protracted the struggle for several years, the unhappy divisions which arose in their councils finally led to the triumph of the papal party.

Benedict XIII., now arrived at extreme old age, still obstinately persisted in maintaining his right to

the dignity of Pope, and his empty pretensions were supported by the king of Arragon. Death, however, put an end to the claims of Benedict, and the two cardinals who adhered to his party elected Clement VIII. as his successor—a step which would undoubtedly have renewed the schism of the papacy, had not Martin, using his influence with the king of Arragon, brought about the abdication of Clement; after which the two cardinals, by whom he had been chosen, went formally into conclave, and declared Martin V. to be the object of their inspired choice. Thus finally, in 1428, came to an end that papal schism which had lasted upwards of half a century.

The principles of Wycliffe and Huss on the question of the authority and power of the popes had now obtained extensive diffusion throughout a great part of Christendom. For a time Martin flattered himself that the doctrine of the papal supremacy was firmly established, but the events of every day served to undeceive him. A general demand arose for a new council, to which this contested point might be referred. The Pope resisted the urgent entreaties which reached him from all quarters, but at last he was compelled to yield, and it was agreed to convoke a council at Basle in 1431. Before the appointed time arrived, Martin died, and a successor was elected in the person of Eugenius IV., who, however, before assuming the tiara, took an oath, that he would interpose no hindrance to the meeting of the proposed council. The council, accordingly, assembled at Basle, and the new Pope, perceiving that its proceedings were likely to be at variance with his own views and policy, endeavoured, at the very commencement of its sessions, to procure its adjournment to Bologna, where he himself offered to preside. This proposal, though coming from his holiness through his legate, was rejected, and the council, after declaring the chief object of its meeting to be the consideration of the question of ecclesiastical reform, set out with formally sanctioning the great principle recognized by the council of Constance, that a general council is superior to the Pope. Eugenius continued to insist upon the dissolution of the council, but instead of listening to his remonstrances, the ecclesiastical body agreed, with scarcely a dissenting voice, to summon the Pope to appear within three months at Basle in person, or by a plenipotentiary, to take his proper part in the deliberations of the assembly. At the expiry of the prescribed time, it was moved in the council that the Pope should be declared contumacious; but it was decreed that a new term of sixty days should be allowed; to this was afterwards added thirty days, and even thirty more. The Pope now resolved to submit, and declared himself fully reconciled to the council, recognizing the validity of all its acts, and revoking all his proceedings against it. The submission of the Pope gave great satisfaction to the council, which, however, to secure itself against pa-

pal encroachment, formally repealed the decree of Constance, declaring the superiority of a general council to the Pope. Soon after, the proceedings of the council being directed against the claims and authority of the Pope, gave great offence to Eugenius, who resolved to come to open war with the council. He renewed his attempt to dissolve it, or at least to change its place of meeting; fixing upon Ferrara as the most eligible locality, and one which would suit the convenience of the emperor, who was willing to attend in order to promote a reunion of the Greek Church with the Latin. The council had already consented to accommodate the emperor by removing their sittings to Avignon; but the Pope, to carry out his own views, caused the Venetians to convey the emperor and his bishops to Italy, and opening his council at Ferrara on the 8th of January 1438, he declared the meeting at Basle schismatical, and all its acts invalid. Undeterred by the proceedings of the Pope, the council of Basle declared his holiness suspended from his office, and announced that the administration of all the power of the papacy, whether temporal or spiritual, had now reverted to itself. The council at Ferrara was pronounced schismatical, and at length, on the 25th of May 1439, Eugenius was formally deposed. It was not, however, until the 27th of November following that the council elected a new Pope in the person of the duke of Savoy, who took the title of Felix V.

Although the council of Basle had spent much of its time in personal altercations with the Pope, it had not lost sight of the important subject of ecclesiastical reform. In particular, it had defined the nature and extent of papal authority, declaring that infallibility and the *plenitudo potestatis*, or fulness of power, did not reside in the Pope, but in the whole church represented by a general council, the Pope being only the ministerial head of the church. The decrees of the council of Basle on this important subject were accepted by Charles VII., king of France, and by edict known as the Pragmatic Sanction of Bourges, they were constituted fundamental laws of France and of the GALLICAN CHURCH (which see).

The estates of Germany accepted also of the most important decrees of the council in the matter of ecclesiastical reform; but dreading the renewal of a schism of the papacy, they declined to support the council in its proceedings against Eugenius. A new emperor, Albert II., had been elected in 1438, and on the occasion of this election, the estates had agreed to use all their endeavours to accomplish a reconciliation between the Pope and the council. Eugenius gladly availed himself of the support thus rendered to him, and by skilful diplomatic arrangements, in which he was assisted by Æneas Sylvius, one of the ablest men of the age, he established his authority over the patrimony of St. Peter, and alienated from the antipope most of his former supporters. By the death of Eugenius, however, which

occurred in 1447, the pontiff's chair became vacant, and was immediately filled up by the election of Nicholas V., who enjoying, like his predecessor, the support of the German nation, maintained the authority of the Pope against the council. One of the first acts of the new pontiff was to issue a bull absolving all who had taken part with the council of Basle, on condition of their abandoning it within six months, and returning to their obedience to the papal see. The emperor also withdrew his protection from the council, and ordered its members forthwith to disperse. A number of the bishops had already quitted Basle, and those who still remained when the commands of the emperor reached them, retired to Lausanne, where they still continued to sit as a council, until their Pope, Felix, resigned the pontificate in 1449, thus leaving Nicholas V. in exclusive possession of the papal authority and power.

The latter half of the fifteenth century forms a most eventful period in the history of the papacy. Europe was evidently ripening for some great change. A loud and earnest cry resounded through every country for ecclesiastical reform. A large and influential party had arisen irrespective altogether of the Lollards and Hussites, who were determined to use the most energetic and persevering efforts to reduce within reasonable bounds the exorbitant power of the popes. The papacy was equally resolved, on the other hand, to maintain with unflinching tenacity all its privileges, and the firm exercise of all its powers. Such was the policy on which Rome acted quietly and steadily during the reign of several successive pontiffs, until the abuses which led to the reforming decrees of Constance and Basle were more deeply rooted, and more firmly sanctioned, than they had ever been in any previous period of the history of the popes. All the states of Europe were now groaning under Romish despotism and oppression; nor did complaints, however well grounded, meet with any other treatment from the haughty pontiffs than ridicule and contempt. Lordly insolence, insatiable avarice, and disgusting profligacy characterized several of the popes of this time. Every act of power was in their case an act of extortion; every new oppression was connected with some financial speculation.

When Leo X. ascended the papal throne in 1513, he found the treasury exhausted by the expensive wars which had been carried on by his predecessors, and yet enormous demands made upon the exchequer, not only for the maintenance of an army, and the pay of numerous political agents, but also for carrying on extensive public works, especially the building of the cathedral of St. Peter's. To recruit his treasury, Leo had recourse to the sale of indulgences—an expedient which had been frequently adopted by his predecessors. But from the extent to which the minds of men came to be divided on the claims of the papacy, this mode of raising money, more especially when carried to excess, raised a for-

midable opposition, which led by a rapid series of events to the Reformation.

Leo taking more interest, perhaps, in the cultivation of art and science than in the progress of religion, was far from being prepared for this great revolt from the authority of Rome. He had achieved a glorious victory for the papacy in the removal of the Pragmatic Sanction which was yielded by Francis I. in 1516. Four years after this apparent triumph, he confidently entered the lists against Martin Luther, who had boldly published ninety-five theses, condemning the sale of indulgences as contrary to reason and Scripture. The haughty pontiff miscalculated the strength of this obscure Augustinian friar. Vainly imagining that he could crush him by the slightest exertion of papal power, Leo issued a bull condemning the theses of Luther as heretical and impious. The intrepid reformer at once declared open war against the papacy, by appealing to a general council, and burning the bull of excommunication in presence of a vast multitude at Wittenberg. Not contented with setting the reigning Pope at defiance, Luther collected from the Canon Law some of the most remarkable enactments bearing on the plenitude of the papal power, as well as the subordination of all secular jurisdiction to the authority of the holy see; he published these with a Commentary, showing the impiety of such tenets, and their evident tendency to subvert all civil governments. The result was, that in Germany Luther soon counted among his warm supporters princes as well as their subjects. In Switzerland also reformed principles, by the labours of Zwingli and Oecolampadius, made rapid progress. But in England the most severe blow was inflicted upon the authority of the papacy. Henry VIII., irritated by Pope Clement's opposition to his divorce, proclaimed himself head of the English Church, and abolished the authority of the Pope throughout his dominions. Several kingdoms of Europe threw off their allegiance to the Pope, and abolished his jurisdiction within their territories. "The defection," says Dr. Robertson, in his *History of Charles V.* "of so many opulent and powerful kingdoms from the papal see, was a fatal blow to its grandeur and power. It abridged the dominions of the popes in extent, it diminished their revenues, and left them fewer rewards to bestow on the ecclesiastics of various denominations, attached to them by vows of obedience as well as by ties of interest, and whom they employed as instruments to establish or support their usurpations in every part of Europe. The countries, too, which now disclaimed their authority, were those which formerly had been most devoted to it. The empire of superstition differs from every other species of dominion; its power is often greatest, and most implicitly obeyed in the provinces most remote from the seat of government; while such as are situated nearer to that, are more apt to discern the artifices by which it is

upheld, or the impostures on which it is founded. The personal frailties or vices of the popes, the errors as well as corruption of their administration, the ambition, venality, and deceit which reigned in their courts, fell immediately under the observation of the Italians, and could not fail of diminishing that respect which begets submission. But in Germany, England, and the more remote parts of Europe, these were either altogether unknown, or being only known by report, made a slighter impression. Veneration for the papal dignity increased accordingly in these countries in proportion to their distance from Rome; and that veneration, added to their gross ignorance, rendered them equally credulous and passive. In tracing the progress of the papal domination, the boldest and most successful instances of encroachment are to be found in Germany and other countries distant from Italy. In these its impositions were heaviest, and its exactions the most rapacious; so that in estimating the diminution of power which the court of Rome suffered in consequence of the Reformation, not only the number but the character of the people who revolted, not only the great extent of territory, but the extraordinary obsequiousness of the subjects which it lost, must be taken in the account.

Thus did the Church of Rome suffer a severe shock at the Reformation, not only in her spiritual, but also in her civil power and influence. In the midst of this eventful crisis in her history, however, arose the order of the JESUITS (which see), a society of zealous and energetic Romanists, who devoted themselves with indefatigable diligence to revive the decayed influence of the church, and to win back Protestant heretics into the true fold. But however much the church was indebted to the Jesuits for her defence in the time of need, the occurrence of the Reformation rendered the cry for internal reform imperative and irresistible. The council of Trent, accordingly, was convened by Paul III. with the avowed design of exterminating heretics, and securing definitively the internal unity of the church. The canons of the council were accepted unconditionally by some of the Romish countries, while certain reservations were made by others, and in the case of France, only those of them were adopted which referred to doctrines.

No event, indeed, has ever occurred in the history of the papacy which has more effectually weakened the temporal power of the popes than the great reformation of the sixteenth century. After that revolution in ecclesiastical affairs, the popes were not long in feeling that their cause could ill dispense with the favour of kings, and to secure this they continued to bestow large subsidies upon them, thus rendering it a source of wealth to sustain the papacy. In most of the principal cities, also, the popes sought to preserve their influence by establishing nuncios invested with high plenipotentiary powers. The Gallican Church alone kept aloof from these agencies.

The papacy now began to feel that all hope of subjecting the world to its control must be surrendered; it gradually dwindled down to a small Italian principality. And yet, unwilling to part with the vast claims which it had so long been accustomed to put forth, it continued to urge its proud but ineffectual demands upon the Roman Catholic states of Europe. In France, more especially, the extravagant pretensions of the popes were almost disregarded, and during the long and brilliant reign of Louis XIV. the Gallican Church boldly continued to assert its independence of the see of Rome. Long did the Jesuits struggle, not only to overthrow the Jansenists in France, but to bring the whole Gallican Church into implicit submission to the Pope. In the first object they succeeded to a great extent at least, but in the second they utterly failed. The French Revolution inflicted a heavy blow upon the power of the papacy, not in France alone, but throughout all Europe, and though the return of the Bourbons to the throne, and the restoration of quiet to the country, gave an apparent revival to the influence of the popes, that influence, in political matters, has been directly limited to the small Italian government over which they rule; and even there, so unpopular is papal sovereignty, that only a few years have passed away since the reigning Pope, Pius IX., was compelled to flee in disguise from Rome, and to seek a temporary asylum in the neighbouring kingdom of Naples. Under the joint protection of France and Austria he was restored to his throne, where he is enabled to maintain his seat solely by their united support. The day, however, is evidently not far distant when the Pope shall be wholly divested of his temporal authority, and the papacy shall cease to exist as a political power in Europe.

PAPÆUS, a Scythian surname of *Zeus*.

PAPAS, a name given to the secular clergy in the GREEK CHURCH (which see).

PAPELLARDS, a term applied to a class of Pietists in the thirteenth century. Neander considers it as denoting etymologically persons wholly devoted to the popes, the parsons, the clergy. They were most directly opposed to the men of the world. To this body Louis IX., king of France, was considered to belong, and their ascetic habits were keenly opposed in the writings of William St. Amour.

PAPHIA, a surname of *Aphrodite* derived from a temple in honour of this goddess at Paphos in Cyprus.

PAPISTS, a name frequently applied by Protestants to Roman Catholics, in consequence of their acknowledgment of the Pope as the head of their church. The tenth article of the creed of Pope Pius IV. runs in these terms: "I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ." And the Douay Catechism teaches, that "He who is not in due connection and subordination to the

Pope and general councils, must needs be dead, and cannot be accounted a member of the church." The term *papists*, however, is more strictly applicable to those members of the Church of Rome who admit the infallibility of the Pope, and the fulness of power as being vested in him alone independently altogether of general councils. This view is held by a large portion of the Romish Church, but is strenuously resisted by all who hold Gallican and Jansenist principles, including a considerable body of Romanists both in England and France. See ROME (CHURCH OF).

PAPPATI, the New-Year's day festival among the PARSEES (which see). This day is celebrated in honour of Yezdegird, the last king of the Sassanide dynasty of Persian monarchs, who was dethroned by Caliph Omar about A. D. 640. The ancient Persians reckoned a new era from the accession of each successive monarch, and as Yezdegird had no successor, the date of his accession to the throne has been brought down to the present time, making the current year (1859) the year 1219 of the Parsee chronology. On the *Pappati* the Parsees rise early, and either say their prayers at home or repair to the fire-temples, where a large congregation is assembled. After prayers they visit their friends and relations, when the *Hamma-i-jour*, or joining of hands, is performed. The rest of the day is spent in feasting and rejoicing till a late hour at night. It is customary on this day to give alms to the poor, and new suits of clothes to the servants.

PAPREMIS, the god of war among the ancient Egyptians, who was worshipped under the figure of the hippopotamus. At Heliopolis, and at Buto, sacrifices are said to have been offered to this deity, and at Papremis, which was called after him, there was a festival celebrated every year in honour of him.

PARABAPTISMATA, baptisms in private houses or conventicles, which are frequently condemned in the canons of ancient councils under this name.

PARABOLANI, a name applied among the ancient Romans to those who hired themselves out to fight with wild beasts in the public amphitheatres. Hence the word came to be sometimes used in reference to the early Christians, who, in the days of persecution, were in some cases compelled to enter the arena and fight with wild beasts as a public spectacle for the amusement of the heathen. To this custom the Apostle Paul alludes in 1 Cor. xv. 32, when he says, "If after the manner of men I have fought with beasts at Ephesus."

PARABOLANI, an order of officers in the ancient Christian Church, whose office it was to attend upon the sick, and to take care of their bodies in time of their weakness. At Alexandria they were incorporated into a society to the number of 500 or 600, to be chosen at the discretion of the bishop of the place under whose government and direction

they were, according to a law laid down by the Emperor Theodosius the younger, A. D. 415. We find no mention of the office before the fifth century, and yet it is then referred to as a standing and settled office in the church. Nor was it limited to the church of Alexandria, but is mentioned also as existing in the church of Ephesus in A. D. 449. The *Parabolani* derived their name from the circumstance that they exposed their lives to dangers in attendance upon the sick in all infectious and pestilential distempers. It would appear that the civil government of Rome looked upon them as a formidable body of men, and, therefore, laid down laws strictly limiting them to their proper duties.

**PARABRAHMA**, a term often used to denote BRAHM (which see), the supreme divinity of the Hindus.

**PARACLETE**, a word used in John xiv. 16 and 26; xv. 26; and xvi. 7, where it is applied to the Holy Spirit. Considerable difference of opinion exists among the learned as to the proper signification of the original word; some supposing that the term Paraclete is employed to denote the Spirit's office as Comforter, while others believe that the name strictly signifies an advocate. The great Persian heresiarch Mani or Manes, from whom the Manicheans derived their name, claimed to be the promised Paraclete or Comforter. The same pretensions were put forth by Mohammed, and the Islamite doctors assert that the Christians are chargeable with a wilful perversion of the texts in the Gospel according to John, inasmuch as they have substituted *Paracletos*, a Comforter, for the word *Perichlutos*, Most Famous, which has the same signification as the name Mohammed. Such a charge is absurd in the extreme.

**PARADISE**, a word used in the New Testament to denote the state of the souls of believers between death and the resurrection. The Apostle Paul describes himself in 2 Cor. xii. 2, 4, as having enjoyed a foretaste of the blessedness of this state. The Jewish Rabbis teach that Paradise is twofold; one in heaven and another here below upon earth. They are said to be separated by an upright pillar, called the strength of the hill of Zion. By this pillar on every Sabbath and festival the righteous climb up and feed themselves with a glance of the Divine Majesty, and at the end of the Sabbath or festival they slide down and return to the lower Paradise. Access to the upper Paradise is represented as not enjoyed by the righteous immediately after death, but they must first pass a kind of novitiate in the lower Paradise. Even when admitted into the upper Paradise, the righteous are alleged to be in the habit of revisiting this lower world. Both in the upper and the lower Paradise there are said to be seven apartments or dwellings for the righteous. A certain Rabbi affirms that he sought all over Paradise, and he found therein seven houses or dwellings; and each house was twelve times ten thousand miles long, and as many miles in width.

The Paradise of the Mohammedans is wholly sensual in its character, consisting, to adopt the language of Mr. Macbride, in his 'Mohammedan Religion Explained,' "of gardens through which rivers flow abounding with palm-trees and pomegranates, where the believers will taste of whatever fruit they desire, which they may gather from the branches which will bend towards them while reclining not only under the shade, but on silk couches, themselves clothed in green silk and brocades, and adorned with bracelets of gold and pearl. They are to drink of the liquor forbidden in this life, but this wine will never intoxicate or make the head ache; it will be sealed not with clay, but with musk, and diluted with water from the spring Tasmim, and this shall be served to them in cups of silver by beautiful youths. But their highest enjoyment will be derived from the company of damsels created for the purpose out of pure musk, called Houris, from the brightness of their eyes. Such will be the perpetual sensual enjoyments of all who are admitted into Paradise; but for those who have attained the highest degree of excellence it is said, in language borrowed from the genuine Scriptures, that for them are prepared, in addition, such joys as eye has not seen nor ear heard, nor has entered into the heart of man to conceive. This addition is said to be the beatific vision, and many of the more respectable Moslems endeavour to explain away and spiritualize the sensual delights, of their prophet's Paradise; Algazali considers the attempt heretical, and Mohammed himself seems to have intended his words to have been taken literally. It is still the common faith of his people; and we read, in an early native history of the conquest of Syria, of a voluntary martyr, who, longing after these joys, charged the Christian troops, and made havoc till struck through with a javelin, he exclaimed, 'Methinks I see looking upon me the houris, the sight of one of whom, would cause all men to die of love; and one with an handkerchief of green silk and a cup made of precious stones, beckons me, and calls me, "Come hither quickly, for I love thee."' Such was the spirit that led the first Moslems to victory, and it is still the popular belief." It is a dispute among the Mohammedans whether Paradise be now in existence, or is as yet uncreated. The more orthodox, however, adhere to the former opinion. See HADES, HEAVEN.

**PARAFRENARI**, the coachmen of the higher clergy in the ancient Christian Church. They had also the care of their stables and horses. They were sometimes reckoned among the number of the clergy, but of an inferior order.

**PARAMAHANSAS**, a species of *Sanyasi* or Hindu ascetics, and, indeed, the most eminent of the four gradations, being solely occupied with the investigation of *Brahm*, and equally indifferent to pleasure, insensible to heat or cold, and incapable of satiety or want. In accordance with this definition,

individuals are sometimes found who pretend to have reached this degree of perfection, and in token of it they go naked, never speak, and never indicate any natural want. They are fed by attendants, as if unable to feed themselves. They are usually classed among the *Sânu* ascetics, but Professor H. H. Wilson doubts the accuracy of the classification.

**PARAMANDYAS**, a portion of the dress of *Calogers* or Greek monks. It consists of a piece of black cloth sewed to the lining of their caps, and hanging down upon their shoulders.

**PARAMATS**, a Buddhist sect which arose in the beginning of the present century at Ava. They respect only the *Abhidharma*, and reject the other sacred books. Kosañ, the founder of the sect, with about fifty of his followers, were put to death by order of the king.

**PARAMONARIOS**, an inferior officer belonging to the ancient Christian Church, referred to in the canons of the council of Chalcedon. Translators and critics differ as to the meaning of the word. Some of the more ancient writers consider it as equivalent to the *MANSIONARIUS* or *OSTIARIUS* (which see). More modern critics, again, explain it by *villicus*, or steward of the lands.

**PARANYMPH**, a term used in ancient Greece to denote one of the friends or relations of a bridegroom who attended the bridegroom on the occasion of his marriage. Among the Jews there were two *Paranymphs*, one a relative of the bridegroom, and the other of the bride. The first was called his companion, and the other her conductor. Their business was to attend upon the parties at the marriage ceremony.

**PARASCEUE**, the day before our Saviour's passion. It is called by the council of Laodicea the fifth day of the great and solemn week, when such as were to be baptized, having learnt their creed, were to repeat it before the bishop or presbyters in the church. This was the only day for several ages that ever the creed was publicly repeated in the Greek churches. It is called also Holy Thursday, or **MAUNDY THURSDAY** (which see), and is observed with great pomp in the Romish Church.

**PARASCHIOTH**. It was the custom among the Jews to have the whole Law or Five Books of Moses read over in the synagogues in the course of every year. Hence for the sake of convenience the Law was divided into fifty-four sections or *Paraschioth*, as nearly equal in length as possible. These were appointed to be read in succession, one every week till the whole was gone over. They were made fifty-four in number, because the longest years consisted of that number of weeks, and it was thought desirable that no Sabbath, in such a case, should be left without its particular portion; but as common years were shorter, certain shorter sections were joined together so as to make one out of two in order to bring the reading regularly to a close at the end of the year. The course of reading the *Paras-*

*chioth* in the synagogues commenced on the first Sabbath after the Feast of Tabernacles; or rather on the Sabbath before that, for on the same day that they finished the last course of reading, they began the new course, in order, as the Rabbis allege, that the devil might have no ground for accusing them to God of being weary of reading the law.

**PARASITI**, assistants to certain priests among the ancient Greeks. The gods, to whose service parasites were attached, were Apollo, Hercules, the Anaces, and Athena of Pallene. They were generally elected from the most ancient and illustrious families, but what were the precise duties assigned to them it is difficult to discover. They were twelve in number, and received as the remuneration for their services a third part of the sacrifices offered to their respective gods. Parasites were also appointed as assistants to the highest magistrates in Greece. Thus there were both civil and priestly parasites. The term is now generally used to denote flatterers or sycophants of any kind.

**PARATORIUM**, a name sometimes given to the *OBATIONARIUM* (which see), of the *Ordo Romanus*, because when the offerings were received, preparation was made out of them for the eucharist.

**PARC.E.** See **FATES**.

**PARCLOSES**, screens separating chapels, especially those at the east end of the aisles, from the body of the church.

**PARIA**, a surname of *Athana*, under which she was worshipped in Laconia.

**PARENTALIA**. See **INFEBLE**.

**PARISH**, the district assigned by law to the care of one minister. The word *parish* was in use as early as the third century, but it was at that time equivalent to the term *DIocese* (which see). In primitive times the diocese of a bishop was neither more nor less than what is now called a parish; and even when the jurisdiction of bishops had become extensive, the diocese long continued to be called the parish. Afterwards the word was limited to the district attached to a single church over which a presbyter presided, who was hence called *parochus*. It was not until the sixth century, however, that the term parish was employed in this sense. "The fourth century," as we learn from Mr. Kiddle, "witnessed the establishment of parish churches in large towns generally; a custom which had already prevailed in capitals, such as Rome and Alexandria; the chief church of the city being now called 'cathedralis,' because the bishop's seat (cathedra) was there—and the others 'ecclesie plebane.' During this formation of the parochial system, the diocesan bishops took care that the several parish presbyters should not be bishops in their own churches, and measures were adopted to retain these churches in a state of dependence on the mother or cathedral church. The diocesans, however, were often obliged to allow the parish churches a greater degree of independence than they were of their own accord

willing to concede to them. At first, the bishop appointed one of the cathedral clergy to officiate in a parish church; afterwards, presbyters were ordained especially for certain churches, their ordination and appointment being still vested in the bishop. When it became necessary to appoint several clergy to one parish, still the appointment was retained in the hands of the bishop; in some places only permission being granted to the parishes to choose their own readers and choristers. The bishops also retained the right of recalling or removing a parish priest, and transferring him back to the body of cathedral clergy. Still more effectually were the parochial clergy kept in a state of dependence upon the bishops, by regulations concerning the sphere of their duties. At their first origin, and throughout the fourth century, they were permitted only to preach, to instruct catechumens, and to administer the offices of religion to the sick and dying, but not to administer the sacraments, nor to excommunicate offenders or to absolve penitents, without special permission from the bishop. In the fifth century it had become impossible for all communicants to repair to the mother or cathedral church, and permission was granted to administer the Lord's Supper in parish churches,—the elements, however, having been previously consecrated in the cathedral, and sent thence for use to the several churches. Afterwards, the privileges of parish churches and of the parochial clergy were still further extended; full permission for the complete celebration of both sacraments was given,—the parochial clergy were authorised to pronounce the sacerdotal benediction, or to conduct the religious solemnity at marriages,—and it was even enacted that every parishioner should receive these offices at the hands of no other than his own minister. At the same time the parochial minister was qualified as penitentiarius within his own limits, certain cases only being reserved for the cognizance of the bishop. And thus the only spiritual act with respect to the laity now entirely reserved to the bishop was that of confirmation. These changes we may regard in general as having taken place during the sixth century; and in this way the rights and powers of the parochial clergy were so far enlarged, that they had become, to a considerable extent, the representatives of the bishops in their own parishes. Hence it was natural that they should seek also to become proportionally independent of the bishops with regard to their incomes; and this most important change in the diocesan constitution was also by degrees effected. For some time after the first introduction of the parochial system, the revenues of a diocese continued to be regarded as a whole, the distribution of which was subject to the bishop; that is to say, whatever oblations or the like were made in parish churches were paid into the treasury of the cathedral church, as the one heart of the body, and thence distributed among the clergy after the claims of the bishop had been

satisfied. This arrangement remained generally in force until the end of the fifth century, many parish churches having in the meantime greatly increased in wealth by means of bequests and donations, and having come into the receipt of considerable oblations. At this time the payment of fees for the performance of religious offices, which was at first purely voluntary, was exacted as a legal right or due, and regular tables of such fees were set up; a practice against which the protests of councils appear to have been without effect. But in the course of the sixth century the revenues of the parochial clergy came to be considered simply as their own, the bishops being obliged to relax their hold of them."

In England there are somewhere about 10,000 parishes. The country, according to Camden, was divided into parishes by Archbishop Honorius, about A. D. 630. Others, again, allege the division to have taken place as late as the twelfth century. Each of the parishes in England is under the spiritual superintendence of a rector, vicar, or perpetual curate, and the more populous parishes are subdivided into districts, each ecclesiastical district being under the charge of an incumbent or curate.

In Scotland there are 963 parishes, each of which is bound by law to have a parish church proportioned in size to the number of inhabitants, and capable of accommodating two thirds of the examinable population, that is of those who are above twelve years of age. The duty of building and repairing a parish church devolves upon the heritors or proprietors, each being assessed for the purpose, if in a purely landward parish, according to the valued rent of his estate, or if in a parish partly rural, partly burghal, according to the real or actual rent of the properties. Should the heritors fail in fulfilling their legal obligation, whether in repairing an old, or building a new parish church, it is the duty of the presbytery, on the report of competent tradesmen, to ordain the necessary repairs, or an entirely new building; and this decree of the presbytery sitting in a civil capacity, and issued in due form, has the force of law. By the law of Scotland, parish ministers are supported by a stipend or salary raised from a tax on land. It is raised on the principle of commuting tithes or treads into a modified charge—the fifth of the produce of the land, according to a method introduced in the reign of Charles I., ratified by William III., and unalterably established by the treaty of Union. In addition to his stipend, the parish minister is provided with a manse or parsonage-house, a garden and offices. He has also a glebe consisting of four acres of arable land, which is its statutory extent, but in many cases the glebe is larger, and in addition there is frequently a grass glebe sufficient for the support of a horse and two cows. In royal burghs the parish ministers are provided with manses, but not in other cities and towns.

PARMENIANISTS, a party of the sect of the DONATISTS (which see) in the fourth century, who



derived their name from Parmenian, a bishop of Carthage.

PARNASSIDES, a name given to the MUSES (which see) from Mount Parnassus.

PARNETHIUS, a surname of *Zeus* derived from Mount Parnes in Attica.

PARNIPIUS, a surname of *Apollo*, under which he was worshipped at Athens. The word indicates an expeller of locusts.

PARSEES (RELIGION OF THE). This interesting race, which is found scattered over the western portion of Hindustan, but more especially in Bombay, is the remnant of the ancient Persians. Their name is derived from their original country, Pars, which the Greeks term Persis, and hence comes Persia. In the middle of the seventh century the Arabs invaded Persia under Caliph Omar, and that once glorious empire passed into the hands of the bigoted and intolerant Mohammedans. The consequence was, that throughout the whole country the religion of Zoroaster, which was the ancient Persian faith, was exchanged for the faith of Islâm, and the fire-temples were either destroyed or converted into mosques. Those who still cleaved to the religion of their forefathers fled to the mountainous districts of Khorassan, where, for about a hundred years, they lived in the free and undisturbed exercise of their religion. At length, however, the sword of the persecutor overtook them even in these remote districts, and again they were compelled to seek safety in flight, a considerable number emigrating to the small island of Ormus, at the mouth of the Persian Gulf. Here, however, they remained only a short time, when finding that they were still within the reach of their Moslem persecutors, they sought an asylum in Hindustan, partly concealing the true nature of their religion, and partly conforming to Hindu practices and ceremonies. At length, after a long series of hardships, which they endured with the most exemplary patience, they resolved to make an open profession of their ancient faith, and, accordingly, they built a fire-temple in Sanjan, the Hindu rajah of the district kindly aiding them in the work. The temple was completed in A. D. 721, and the sacred fire was kindled on the altar.

For three hundred years from the time of their landing in Sanjan, the Parsees lived in comfort and tranquillity; and at the end of that period their numbers were much increased by the emigration of a large body of their countrymen from Persia, who, with their families, located themselves in different parts of Western India, where they chiefly engaged in agricultural pursuits. Being a peaceable and industrious people, the Parsees lived in harmony with the Hindus, though of different and even opposite faiths. Nothing of importance, indeed, occurred in their history until the beginning of the sixteenth century, when they were called upon to aid the rajah under whom they lived in resisting the aggressions of a Mohammedan chief residing at Ahmeda-

bad. On that occasion they distinguished themselves by their valour and intrepidity, contributing largely to the success which at first crowned the arms of the Hindus. Ultimately, however, the Moslems were victorious, and the Hindu government was overthrown. The Parsees, carrying with them the sacred fire from Sanjan, now removed to the mountains of Baharout, where they remained for twelve years, at the end of which they directed their course first to Bansda, and afterwards to Nowsaree, where they speedily rose to wealth and influence. Here, however, a quarrel arose among the priests, and the sacred fire was secretly conveyed to Oodwara, a place situated thirty-two miles south of Surat, where it still exists, and being the oldest fire-temple in India, it is held in the highest veneration by the Parsees. Nowsaree is the city of the priests, numbers of whom are every year sent to Bombay to act as spiritual instructors of their Zoroastrian fellow-worshippers.

It is difficult to ascertain the precise time at which the Parsees arrived in Bombay, but in all probability it was in the latter half of the seventeenth century, somewhere about the time that the island passed into the hands of the British, having been given by the king of Portugal as a dowry to his daughter Catharine when she became the wife of Charles II. Ever since, this remarkable remnant of antiquity has maintained its footing in Hindustan, chiefly in Bombay and in some of the cities of Gujerat, and a few are also to be found in Calcutta, and other large cities in India, in China, and other parts of Asia. The census of 1851 rated the Parsees in Bombay at 110,544, but their number is rapidly increasing. In Surat the Parsee population was at one time more numerous than that in Bombay, but the latter city being now the chief seat of trade in Western India, and the Parsees being generally active and enterprising, have flocked thither in great numbers, leaving not more than 20,000 of their countrymen in Surat. The whole Parsee population, including 6,000 GUEBRES (which see) in Persia, is considered to amount to 150,000.

There are two sects of Parsees in India, the *Shensogs* and the *Kudmis*, both of whom follow in all points the religion of Zoroaster, and differ only as to the precise date for the computation of the era of Yezdegird, the last king of the ancient Persian monarchy. The only practical disadvantage which arises from this chronological dispute is, that there is a month's difference between them in the time at which they observe their festivals. The *Kudmis* are few in number, but several of the most wealthy and influential of the Parsees belong to this sect. About thirty years ago a keen discussion, known among the Parsees by the name of the Kubeesa controversy, was carried on in Bombay, and though argued with the greatest earnestness and acrimony on both sides, the contested point in regard to the era of Yezdegird has not yet been satisfactorily settled. The difference was first observed about 200 years ago,

when a learned Zoroastrian, named Jamasp, came from Persia to Surat; and while engaged in instructing the Mobeds or Parsee priests, he discovered that there was a difference of one full month in the calculation of time between the Zoroastrians of India and those of Persia. It was not, however, till 1746 that any great importance was attached to this chronological difference. In that year, however, the *Kudmi* sect was formed, its distinguishing tenet being an adherence to the chronological view imported by Jamasp from Persia, while the great mass of the Parsees in India still retained their former mode of calculation. At first sight this might appear a matter of too small importance to give rise to a theological dispute, but it must be borne in mind, that when a Parsee prays, he must repeat the year, month, and day on which he offers his petition, and this circumstance leads to an observable difference between the prayer of a *Kudmi* and that of a *Shensoy*, and the same difference of course exists in the celebration of the festivals which are common to both sects.

The Parsees are distinguished from the Hindus among whom they reside by several customs peculiar to themselves. When a child is about to be born, the mother is conveyed to the ground floor of the house, where she must remain for forty days, at the end of which she undergoes purification before again mingling with the family. Five days after the child is born an astrologer is called in to cast its nativity; and all the relatives assemble to hear what is to be the future fortune of the babe, and what influence it is to exert upon its parents and family. Till the child is six years old its dress consists of a single garment called the *Jubha*, a kind of loose shirt, which extends from the neck to the ankles, and the head is covered with a skull-cap. When it has reached the age of six years and three months, the investiture of the child with the *sutra* and *kusti* takes place, by which it is solemnly initiated into the religion of Zoroaster. The ceremony commences with certain purifications, and the child being seated before the high-priest, after a benediction has been pronounced, the emblematic garments are put on. The *sutra* is made of linen, and the *kusti* is a thin woollen cord, consisting of seventy-two threads, representing the seventy-two chapters of the *Izashné*, a sacred book of the Parsees. This cord is passed round the waist three times, and tied with four knots, while a kind of hymn is sung. At the first knot the person says, "There is only one God, and no other is to be compared with him;" at the second, "The religion given by *Zaratosht* is true;" at the third, "*Zaratosht* is the true Prophet, and he derived his mission from God;" and the fourth and last, "Perform good actions, and abstain from evil ones."

The following interesting account of a marriage ceremony among the Parsees is given by Dosabhoj Franjee, in a work just published, entitled, "The Parsees; Their History, Manners, Customs, and Religion: "About sunset the whole of the bride-

groom's party, both males and females, repair in procession to the house of the bride. The procession is headed by a European or native band of music, according to the means of the parties; the bridegroom, accompanied by the *dustoor*s, then follow, after whom walk the male portion of the assembly, the female company bringing up the rear of the procession. When the whole of this party is accommodated at the bride's quarters, the nuptial ceremony is commenced soon after sunset. It generally takes place in a hall or spacious room on the ground-floor of the house, where a *galicha* or carpet is spread. The bride and bridegroom are seated close to each other on ornamented chairs, and facing them stand the *dustoor*s or priests, who repeat the nuptial benediction first in the Zend and then in the Sanscrit, of which the following is a short abstract,—"Know ye, that both of you have liked each other, and are therefore thus united. Look not with impious eye on other people, but always make it your study to love, honour, and cherish each other as long as both of you remain in this world. May quarrels never arise between you, and may your fondness for each other increase day by day. May you both learn to adhere to truth, and be always pure in your thoughts as well as actions, and always try to please the Almighty, who is a lover of truth and righteousness. Shun evil company, abstain from avarice, envy, and pride, for that is the road to destruction. Think not of other men's property, but try industriously, and without any dishonest means, to improve your own. Cultivate friendship between yourselves, and with your neighbours, and among those who are known to be good people. Hold out a helping hand to the needy and poor. Always respect your parents, as that is one of the first duties enjoined upon you. May success crown all your efforts. May you be blessed with children and grandchildren. May you always try to exalt the glory of the religion of Zoroaster, and may the blessings of the Almighty descend upon you."

"The concluding ceremony of washing the toes of the bridegroom's feet with milk, and rubbing his face with his bride's cholee, as well as other trivialities, need not be mentioned here, as they are not enjoined by the Parsee religion, but are mere 'grafts of Hindooism.' When the above ceremonies are nearly concluded, bouquets of roses, or other beautiful and fragrant flowers, and little triangular packets of *pan soparee*, a kind of leaf and betel-nut, profusely gilded, are distributed to each member of the company. Rose-water from a golden or silver *goolabance*, is also showered upon the persons of the guests. The signal is then given for the bridegroom and his party to retire to their quarters."

The first work of the Parsees, wherever they settle, is to construct a tomb, which they call *Dokhma*, or tower of silence, for the reception of their dead. It is erected in a solitary place, and generally on a mountain. The body placed on an iron bier is there

exposed to the fowls of the air, and when they have stripped off the flesh, the bones fall through an iron grating into a pit beneath, from which they are afterwards removed into a subterranean passage constructed on purpose.

The faith of the Parsees is that of Zoroaster, as contained in the sacred books called the *ABESTA* (which see), which originally extended to no fewer than twenty-one volumes, the greater number of which, however, are lost, having been destroyed, as is supposed, either during the invasion of Persia by Alexander the Great, or immediately after the conquest of that country by the Mohammedans. Those which are still in the possession of the Parsees are the *Vandâlar*, *Yaçna*, or *Izashné*, and *Visparid*. These three together are called *Vandâdar Sade*, an edition of which was published by Professor Westergaard of Copenhagen, in the Zend character, in the year 1854. The entire structure of the *Zend Abesta* rests on three important precepts expressed by three significant terms, *Honanté*, *Hoolchté*, and *Varusté*, meaning purity of speech, purity of action, and purity of thought. The Parsees are generally charged with idolatry, worshipping not merely the good and evil deities, under the name of *Ormazd* and *Ahriman*, but almost every object that is named in heaven or on earth. Thus Dr. Wilson, who has many years laboured as a missionary in Bombay, remarks, in speaking of the Parsee: "He at one moment calls upon *Ormazd*, at the next upon his own ghost; at one moment on an archangel, at the next on a sturdy bull; at one time on the brilliant sun, the next on a blazing fire; at one moment on a lofty and stupendous mountain, the next on a darksome cave; at one moment on the ocean, at the next on a well or spring." In reply to all such charges, Dosabhoj Framjee, in the work from which we have already quoted, remarks, "The charge of fire, sun, water, and air worship has, however, been brought against the Parsees by those not sufficiently acquainted with the Zoroastrian faith to form a just opinion. The Parsees themselves repel the charge with indignation. Ask a Parsee whether he is a worshipper of the sun or fire, and he will emphatically answer—No! This declaration itself, coming from one whose own religion is Zoroastrianism, ought to be sufficient to satisfy the most sceptical. God, according to Parsee faith, is the emblem of glory, refulgence, and light, and in this view, a Parsee, while engaged in prayer, is directed to stand before the fire, or to direct his face towards the sun as the most proper symbols of the Almighty.

"All Eastern historians have acknowledged that the Persians from the most early time were no idolaters, but worshipped one God the Creator of the world, under the symbol of fire, and such is also the present practice among their descendants in India.

"In Bombay at present there are three fire-temples for public worship. The first of these was erected in the 1153 year of Yezdegird, 1780 of the

Christian era, by a wealthy Parsee named Dadysett. The second was built about the year 1830, at the expense of the late Hormusjee Bomonjee, Esq.; and the third one was erected by the late Framjee Cowasjee, Esq., in the year 1844, at the cost of £25,000." Speaking of fire-worship, Dean Prideaux says, that "they," that is, the ancient Persians, "abominating all images, worshipped God only by fire;" and Sir William Ouseley to the same effect affirms, "I shall here express my firm belief that the first Persian altars blazed in honour of God alone; as likewise, that the present disciples of Zartosht, both in India and the mother country, Iran or Persia, have no other object when they render to fire a semblance of veneration."

Forbes, in his 'Oriental Memoirs,' thus states the view which he is disposed to take of the sacred fires of the Parsees: "These fires," says he, "are attended day and night by the Andiaros or priests, and are never permitted to expire. They are preserved in a large chafing-dish, carefully supplied with fuel, perfumed by a small quantity of sandal-wood or other aromatics. The vulgar and illiterate worship this sacred flame, as also the sun, moon, and stars, without regard to the invisible Creator; but the learned and judicious adore only the Almighty Fountain of Light, the author and disposer of all things, under the symbol of fire. Zoroaster and the ancient magi, whose memories they revere, and whose works they are said to preserve, never taught them to consider the sun as anything more than a creature of the great Creator of the universe: they were to revere it as His best and fairest image, and for the numberless blessings it diffuses on the earth. The sacred flame was intended only as a perpetual monitor to preserve their purity, of which this element is so expressive a symbol. But superstition and fable have, through a lapse of ages, corrupted the stream of the religious system which in its source was pure and sublime." Niebuhr, also, holds a similar opinion in reference to this interesting people: "The Parsees, followers of Zerdust, or Zoroaster, adore one God only, Eternal and Almighty. They pay, however, a certain worship to the sun, the moon, the stars, and to fire, as visible images of the invisible Divinity. Their veneration for the element of fire induces them to keep a sacred fire constantly burning, which they feed with odoriferous wood, both in the temples and in the houses of private persons who are in easy circumstances."

The Parsees, having so long mingled with the Hindus, naturally adopted many of their customs and practices which for centuries they have continued to observe, and though the *punchayet*, or legal council of the Parsees, about twenty-five years ago endeavoured to discourage and even to root out all such ceremonies and practices as had crept into their religion since they first settled in Hindustan, their attempts were wholly unsuccessful. So recently, however, as 1852 steps have been taken for the accom-

plishment of the same desirable object, which are more likely to bring about the restoration of the Zoroastrian religion to its pristine purity. In that year an association was formed at Bombay, called the "Rahnumai Mazdhasna," or Religious Reform Association, composed of many wealthy and influential Parsees, along with a number of intelligent and well educated young men. The labours of this society have been productive of considerable improvement in the social condition of the Parsees. The state of the priesthood calls for some change in that body. Many of them are so ignorant that they do not understand their liturgical works, though they regularly recite the required portions from memory. The office of the priesthood is hereditary, the son of a priest being also a priest, unless he chooses to follow some other profession; but a layman cannot be a priest. That the priests may be incited to study the sacred books, an institution has been established called the "Mulla Firoz Mudrissa," in which they are taught the Zend, Pehlvi, and Persian languages. On the whole, the Parsee community in India appears to be rapidly imbibing European customs and opinions, and rising steadily in influence and importance.

**PARSON**, a term which properly denotes the rector of a parish church, as representing the church, and regarded as sustaining the person thereof in an action at law. The word, however, is generally used in ordinary language to denote any minister of the Church of England.

**PARSONAGE**, the residence of a parson.

**PARTHENIA**, a surname of *Artemis* and also of *Heva*.

**PARTHENOS** (Gr. a virgin), a surname of *Athena* at Athens, where the Parthenon was dedicated to her.

**PARTICULAR BAPTISTS**. See **BAPTISTS**.

**PARTICULAR REDEMPTION**. See **REDEMPTION**.

**PARTICULARISTS**, a name sometimes applied to **CALVINISTS** (which see), because they hold the doctrine of particular redemption, and a limited atonement.

**PARVATI**, one of the names given in Hindu mythology to the consort of *Shiva*. She was worshipped as the universal mother, and the principle of fertility. She is also considered as the goddess of the moon. In consequence of her remarkable victory over the giant *Durgá*, she was honoured as a heroine with the name of *DURGA* (which see), and in this form her annual festival is most extensively celebrated in Eastern India. By the worshippers of *Shiva*, the personified energy of the divine nature is termed *Párvatí*, *Bharání*, or *Durgá*, and the *Tantras* assume the form of a dialogue between *Shiva* and his bride in one of her many forms, but mostly as *Uma* and *Párvatí*, in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These the god explains at length, and un-

der solemn cautions that they involve a great mystery, on no account to be divulged to the profane.

**PARVISE**, the name applied in England to the small room which is generally situated over the porch of a church, and which is used either as the residence of a chantry priest, or as a record room or school.

**PASAGHI**, or **PASAGINI**, a sect which arose in Lombardy towards the close of the twelfth century, springing out of a mixture of Judaism and Christianity, occasioned, perhaps, by the conquest of Jerusalem. This sect held the absolute obligation of the Old Testament upon Christians in opposition to the *Manicheans*, who maintained only the authority of the New Testament. Hence they literally practised the rites of the Jewish law, with the exception of sacrifices, which ceased to be offered at the destruction of the temple of Jerusalem. They revived also the Ebionite and Arian doctrines on the subject of the Person of Christ, maintaining that he was not equal, but subordinate to the Father, and, indeed, merely the highest of the creatures of God. "The name of this sect," says Neander, "reminds one of the word *pasajium* (passage), which signifies a tour, and was very commonly employed to denote pilgrimages to the East, to the holy sepulchre,—erusesades. May not this word, then, be regarded as an index, pointing to the origin of the sect as one that came from the East, intimating that it grew out of the intercourse with Palestine? May we not suppose that from very ancient times a party of Judaizing Christians had survived, of which this sect must be regarded as an offshoot? The way in which they expressed themselves concerning Christ as being the first-born of creation, would point also, more directly, at the connection of their doctrine with some older Jewish theology, than at that later purely Western origin."

**PASCH**, a term sometimes used to denote the festival of **EASTER** (which see).

**PASCHA**. See **PASSOVER**.

**PASCHAL CONTROVERSY**. See **EASTER**.

**PASCHAL SOLEMNITY**, the week preceding, and the week following, *Easter*.

**PASCHAL TAPER**, a taper used in the Roman Catholic Church at the time of *Easter*. It is lighted from the *holy fire*, and receives its benediction by the priest's putting five grains of incense in the form of a cross into the taper. This blessed taper must remain on the Gospel side of the altar from *Easter-eve* to *Ascension-day*.

**PASCHAL TERM** (THE), a name given sometimes to *Easter-day*.

**PASE-BUDHAS**, the *Budhas* who arise in the period in which there is no supreme *Budha*, and discover intuitively the way to *Nirvána*, but are unable to teach it to others. If alms be given to a *Pase-Budha*, it produces merit greater by one hundred times than when given to a *rahat*. The peculiarities of the *Pase-Budha* are thus detailed by

Mr. Spence Hardy, in his 'Eastern Monachism:' "He has attained the high state of privilege that he enjoys, by his own unaided exertions, as he has had no teacher, no one to instruct him; he is called *pratyéka*, severed or separated, and is solitary, alone, like the unicorn; thus his mind is light, pure, free towards the *Pasé-Budhaship*; but dull, heavy, bound, towards the state of the supreme *Budhas*; he has learnt that which belongs to his order, but he understands not the five kinds of knowledge that are perceived by the supreme *Budhas* and by no other being; he knows not the thoughts of others; he has not the power to see all things, nor to know all things; in these respects his mind is heavy. Thus a man, whether by day or night, arrives at the brink of a small stream, into which he descends without fear, in order that he may pass to the other side. But at another time he comes to a river that is deep and broad; there are no stepping-stones by which he can cross; he cannot see to the opposite bank; it is like the ocean; in consequence of these obstacles he is afraid to venture into the water, he cannot cross the stream. In the same way the *Pasé-Budha* is free as to that which is connected with his own order, but bound as to all that is peculiar to the supreme *Budhas*."

**PASIPHAE**, a goddess worshipped among the ancient Greeks at *Thalamé* in *Laconia*. She was believed to give supernatural revelations or oracular responses in dreams to those who slept in her temple.

**PASITHEA**, one of the **GRACES** (which see), among the ancient Greeks.

**PASSALORYNCHITES**, a branch of the **MOXTANISTS** (which see), who are said to have observed a perpetual silence, and hence their enemies represented them as keeping their finger constantly upon their mouth, not daring to open it even to say their prayers, grounding this practice, as was alleged, on *Ps. cxli. 3*, "Set a watch, O Lord, before my mouth; keep the door of my lips." This sect appeared first in the second century, and *Jerome* states, that even in his time he found some of them in *Galatia* as he travelled to *Ancyra*.

**PASSING BELL**, the bell which in former times was tolled when any person was dying, or passing out of this life. It is tolled in *England* at the burial of any parishioner, the practice being enjoined in the sixth canon of the Church of *England*. See **BELLS**.

**PASSION DAY**. See **GOOD FRIDAY**.

**PASSION WEEK**, the week preceding *Easter*, so called from our Lord's passion or sufferings on the cross. It was called anciently **HEBDOMAS-MAGNA** (which see), or the Great Week, and many Christians were accustomed to fast much more strictly on this week than on the other weeks of *Lent*. *Epiphanius* says, that in his time the people confined their diet, during that week, to dried meats, namely, bread, and salt, and water. Nor were these used during the day, but in the evening. In an-

other place, the same ancient writer says, "Some continued the whole week, making one prolonged fast of the whole; others eat after two days, and others every evening." *Chrysostom* mentions, that, during this week, it was customary to make a more liberal distribution of alms to the poor, and the exercise of all kinds of charity to those who had need of it. To servants it was a time of rest and liberty, and the same privilege extended to the week following, as well as to the week preceding *Easter*. The emperors, also, granted a general release to prisoners at this season, and commanded all suits and processes at law to cease. The Thursday of the *Passion Week*, being the day on which our Lord was betrayed, was observed with some peculiar customs. In some of the Latin churches the communion was administered on this day in the evening in imitation of our Lord's last supper, a provision being made for this in one of the canons of the third council of *Carthage*. On this day the *competentes*, or candidates for baptism, publicly recited the creed in the presence of the bishop or presbyters in the church. Such public penitents, also, as had completed the penance enjoined by the church, were absolved on this day. From the canons of the fourth council of *Toledo*, it would appear that a general absolution was proclaimed to all those who observed the day with fasting, prayers, or true contrition. The Saturday or Sabbath in *Passion Week* was commonly known by the name of the Great Sabbath. It was the only Sabbath throughout the year that the Greek churches, and some of the Western, kept as a fast. The fast was continued not only until evening, but even protracted till cock-crowing in the morning, which was supposed to be the time of our Lord's resurrection. The previous part of the night was spent in religious exercises of various kinds. *Eusebius* tells us that in the time of *Constantine* this vigil was kept with great pomp; for he set up lofty pillars of wax to burn as torches all over the city, and lamps burning in all places, so that the night seemed to outshine the sun at noon-day. *Gregory Nazianzen*, also, speaks of the custom of setting up lamps and torches both in the churches and private houses; which, he says, they did as a forerunner of that great Light, the Sun of Righteousness, arising on the world on *Easter-day*. This night was famous above all others for the baptism of catechumens.

*Passion Week*, or *Holy Week*, as it is often termed, is observed with great pomp in the *Romish Church*. The ceremonies of this season commence on **PALM SUNDAY** (which see), when the commemoration takes place of our Saviour's triumphal entry into *Jerusalem*. On Wednesday of *Holy Week*, in the afternoon, there is the service of the **TENEBRÆ**, a kind of funeral service which is repeated at the same hour on the Thursday and Friday. The ceremonies of the Thursday consist principally of a representation of the burial of our Saviour. This is

followed in Rome by the ceremony of the Pope washing the feet of thirteen pilgrims in imitation of our Saviour's washing the feet of his disciples; this ceremony being followed up by the same pilgrims being served by his Holiness at dinner. A singular ceremony takes place on the Thursday at St. Peter's in Rome—the washing of the high altar with wine. (See ALTAR.) On *Good Friday* the ceremony of uncovering and adoring the cross is observed, at the close of which a procession is marshalled to bring back the host from the sepulchre in which it was deposited on the previous day. The Pope and cardinals, also, adore the three great relics, which are glittering caskets of crystal, set in gold and silver, and sparkling with precious stones, and which are said to contain a part of the true cross; one half of the spear which pierced our Saviour's side; and the *Volto Santo* or holy countenance.

On the Saturday of Passion Week at Rome, converted Jews and heathens are baptized after holy water has been consecrated for the purpose. Young men also are ordained to various sacred offices. The chief employment of the day, however, consists of services in honour of the resurrection. The ceremonies of Easter Sunday have already been described under the article EASTER. Holy Week closes with an illumination and fireworks of the most splendid description.

PASSOVER, one of the great Jewish festivals. It was originally instituted by command of God himself, in commemoration of the deliverance of the Israelites from Egyptian bondage, and the sparing of the first-born on the night previous to their departure. The feast lasted for seven days, during which it was unlawful to eat any other than unleavened bread. Thus the command was given, *Exod. xii. 18*, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." Hence the festival is frequently called in Scripture, "the feast of unleavened bread." A lamb without blemish was to be killed on the first day of the feast, and this lamb being an eminent type of Christ, the Apostle Paul speaks of Christ as "our Passover sacrificed for us." The month Nisan being that on which the Israelites left Egypt, was appointed to be the first month of the sacred or ecclesiastical year; and on the fourteenth day of this month they were commanded to kill the paschal lamb, and to abstain from leavened bread. The following day, being the fifteenth, was the great feast of the Passover, which continued seven days, but only the first and seventh days were particularly solemn. Each family killed a lamb or a kid, and if the number of the family was not sufficient to eat the lamb, two families might be associated together. With the blood of the slain lamb they sprinkled the door-posts and lintel of each house, that the destroying angel, on seeing the blood, might pass over them. The lamb was roasted and eaten on the same night with unleavened bread and

bitter herbs. It was to be eaten entire, and not a bone of it was to be broken. The Jews, in partaking of the Paschal lamb, had their loins girt, shoes on their feet, and staves in their hands. So strict was the command to keep the Passover, that whoever should dare to neglect it was to be condemned to death. It could only be kept in Jerusalem, and if any person arrived at Jerusalem too late for the feast, he was allowed to defer his celebration of the Passover until the fourteenth day of the following month in the evening. Sacrifices peculiar to the festival were commanded to be offered every day as long as it lasted; but on the first and last days no servile labour was allowed, and a sacred convocation was held.

Since the dispersion no sacrifices have been offered by the Jews, and hence, in this point, the Passover has undergone an alteration among the modern Jews. With those Jews who live in or near Jerusalem, the feast lasts seven days, and with Jews in all other places eight days. The Sabbath preceding the feast is called the Great Sabbath, when the Rabbi of each synagogue delivers a lecture explaining the nature of the approaching feast, and the ceremonies necessary to be observed. On the thirteenth day of the month in the evening, the most careful and minute search is made by the master of each family lest any leavened bread, or even a particle of leaven, should be in the house. Having burned all the leaven that can be discovered, they make unleavened cakes, consisting in general of flour and water only, baked into round thin cakes, and full of little holes. On the fourteenth day of the month the first-born son of each family is required to fast in commemoration of the protection afforded to the first-born of Israel when the first-born of the Egyptians was destroyed.

The special ceremonies of the Passover-festival, as observed by the Modern Jews, are thus described by Mr. Allen, in his 'Modern Judaism': "In the evening of the fourteenth day of the month, the men assemble in the synagogue, to usher in the festival by prayers and other offices prescribed in their ritual; during which, the women are occupied at home in laying and decorating the tables against their return. It is customary for every Jew to honour this festival by an exhibition of the most sumptuous furniture he can afford.

"The table is covered with a clean linen cloth, on which are placed several plates or dishes. On one is laid the shank bone of a shoulder of lamb or kid, but generally lamb, and an egg; on another three cakes, carefully wrapped in two napkins; on a third, some lettuce, chervil, parsley, and celery, wild succory or horseradish. These are their bitter herbs. Near the salad is placed a cruet of vinegar, and some salt and water. They have also a dish representing the bricks required to be made by their forefathers in Egypt. This is a thick paste composed of apples, almonds, nuts, and figs, dressed in wine and seasoned with cinnamon. Every Jew who can afford wine, also provides some for this occasion.

"The family being seated, the master of the house pronounces a grace over the table in general, and the wine in particular. Then leaning in a stately manner on his left arm, as an indication of the liberty which the Israelites regained when they departed from Egypt, he drinks a glass of wine: in which he is followed by all the company. Having emptied their glasses, they dip some of the herbs in vinegar, and eat them, while the master repeats another benediction. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate, or under the cushion on which he leans; in professed allusion to the circumstance recorded by Moses that 'the people took their dough before it was leavened, their kneading troughs being bound up in their clothes.' He removes the lamb and egg from the table. Then the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing: 'This is the bread of poverty and affliction which our fathers did eat in Egypt. Whosoever hungers, let him come and eat. Whosoever needs, let him come and eat of the Paschal lamb. This year we are here: the next, God willing, we shall be in the land of Canaan. This year we are servants: the next, if God will, we shall be free, children of the family and lords.

"The lamb and egg are again placed on the table, and another glass of wine is taken. The plate containing the cakes is removed, in order that the children may be excited to inquire into the meaning of the festival. If no children are present, some adult proposes a question according to a prescribed form; which is answered by an account of the captivity and slavery of the nation in Egypt, their deliverance by Moses, and the institution of the Passover on that occasion. This recital is followed by some psalms and hymns. After which—(not to proceed with a detail of every particular movement)—the cakes are replaced on the table, and pieces of them are distributed among the company, who, 'instead of the Paschal lamb,' the oblation of which is wholly discontinued, 'eat this unleavened bread,' with some of the bitter herbs and part of the pudding made in memory of the bricks.

"After this succeeds a plentiful supper, which is followed by some more pieces of the cakes, and two more glasses of wine: for they are required on this occasion to drink four glasses each, and every glass, according to the rabbies, commemorates a special blessing vouchsafed to their forefathers. The fourth and last cup is accompanied with some passages borrowed from the Scripture imprecating the divine vengeance on the Heathens and on all the enemies of Israel.—The same course of ceremonies is repeated on the second night.—This ceremonial, the modern Jews profess to believe, 'will be as acceptable in the presence of the Lord as the actual offering of the Passover.'

The last day of the festival closes with the HAN-DALA (which see). They are now permitted to return to the use of leavened bread. Contracts of marriage may be made, but no marriage is allowed to be solemnized during this festival. There are four days in Passover-Week on which business may be done. Every Jew who has a seat in the synagogue, whatever the amount of his seat-rent may be, pays two shillings in the pound as a tax towards the Passover cakes, and about six weeks before the Passover a box is placed at the entrance of the synagogue, when every Jew, who is unable to procure Passover cakes for himself, signifies by a note the number of his household, and they are provided for him out of these funds.

The Passover has been observed without intermission by the Jews from the period of their return from the Babylonish captivity; and it is probable that very few changes have been introduced into the mode of its celebration. The question has frequently given rise to considerable discussion, whether or not the last Supper of our Lord was the Paschal Supper. The Western churches generally maintain the affirmative view of this subject, and the Greek Church the negative. The latter body of Christians, also, contend that, in instituting the Lord's Supper, Christ made use of leavened bread. At an early period in the history of Christianity, the Easter controversy chiefly turned upon the chronology of the Passover. In the second century a controversy arose, first between Polycarp, bishop of Smyrna, and Anicetus, bishop of Rome, and afterwards between Victor, bishop of Rome, and Polycrates, bishop of Ephesus, concerning the proper time for celebrating the Easter feast, or rather for terminating the ante-paschal fast. At that time the whole of Christendom, with the exception of proconsular Asia and its immediate neighbourhood, prolonged the fast to the Sunday after the Jewish Passover. But the Christians of the proconsulate, guided by Jewish custom, ended the fast on the very day of the Paschal sacrifice. The keen controversy which ensued has already been noticed under the article EASTER.

PASTOPHORI, priests who carried the *Pastos* in the sacred rites of heathen antiquity. The priests of *Isis* and *Osiris* among the ancient Egyptians, who were so denominated, were arranged in incorporated colleges, which again were divided into lesser companies, each consisting of ten *Pastophori*, headed by an officer who was appointed every five years to preside over them. Along with the Egyptian worship, the *Pastophori* were long after found in Greece. The duty of this class of priests was to carry in their religious processions the *PASTOS* (which see), or sacred shawl, often employed in covering and concealing from public view the *adyton* or shrine containing the god. It was customary for the *Pastophori* to chaunt sacred music in the temple, and to draw aside the *pastos* that the peo-

ple might behold and adore their deity. Generally speaking, this order of priests had the custody of the temple and all its sacred appurtenances. The *Pastophori* were looked upon by the Egyptians as eminently skilled in the medical art.

**PASTOPHORION**, a term used by the ancient Greeks to signify the residence within an Egyptian temple appropriated to the **PASTOPHORI** (which see). The same word occurs in the Septuagint translation of the Old Testament, where in Ezek. xl. 17. it is used for the chambers in the outward court of the temple. Jerome, in commenting upon the passage, says, that in the translations of Aquila and Symmachus it is rendered *Gazophylacium* and *Ecclra*, and signified chambers of the treasury, and habitations for the priests and Levites round about that court of the temple. This explanation of the word was probably derived from the writings of Josephus, who mentions the *Pastophoriam* as a part of the temple at Jerusalem, constituting the treasury, in which the offerings of the people were deposited. Jerome, in another passage in his Commentary on Isaiah, terms the *Pastophoriam* the chamber or habitation in which the ruler of the temple dwelt. It is plain, therefore, that the word must have been employed under a very extensive signification.

**PASTOR** (Lat. a shepherd), a word often employed figuratively to express a minister appointed to watch over and to instruct a congregation, which is in the same way described as his flock. And the use of the term pastor in this connection is particularly recommended by the circumstance, that our Lord styled himself a shepherd in John x. 12. and the church his flock. The Apostle Peter, also, denominated our Lord the Chief Shepherd, in 1 Peter v. 4. The pastor is mentioned in the catalogue which the Apostle Paul has given of the extraordinary and ordinary office bearers of the Christian Church, Eph. iv. 11, 12. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In this list the ordinary office-bearers are termed pastors and teachers. Two ideas are suggested by the designation of pastors—those namely of feeding and of governing the church, duties which may be performed without the supernatural endowments which were bestowed upon apostles, prophets, and evangelists. Some have supposed that the pastors and teachers were the same persons; but it is not at all probable that the apostle would have used two words in such close connection to describe the same office. The Teacher or Doctor (which see), seems not to have been employed like the pastor in preaching the gospel and in administering the sacraments, but in instructing the young, as well as candidates for baptism, and all who were not yet fully initiated in the knowledge of divine truth.

**PASTORAL STAFF**. See **CROSTICK**.

**PASTORATE**, the office of a *pa-tor* in connec-

tion with the congregation to the charge of which he is ordained.

**PASTOS**, a shawl frequently used in the religious ceremonies of the ancient Egyptians as well as the heathens of Greece and Rome. It was generally figured with various symbolical representations corresponding to the particular rites in which it was used. The word *pastos* was also used to denote a small shrine or chapel, in which a god was contained.

**PASTUSHKOE SOGLASIA**, a sect of Dissenters from the *Russo-Greek Church*, founded by a shepherd, whose chief peculiarities were, that they held the marriage tie to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

**PATÆCI**, Phœnician gods, whose images were used as ornaments to their ships.

**PATALA**, the hell or place of final punishment of the Hindus. See **HELL**.

**PATARA**. See **ALMS-BOWL**.

**PATARENES**, a name used in Italy during the twelfth and thirteenth centuries as a general appellation to denote sects contending against the dominant church and clergy. Different opinions have been entertained in regard to the origin of the name, some believing that it is derived from a certain place called Pataria, where the heretics, as they were considered, held their meetings. The word Pataria, however, in the dialect of Milan, signified a popular faction, and as the sects in question were generally held in high estimation by the people, it may easily be seen how the name arose. It was applied to the *Manicheans*, the *Paulicians*, and the *Catharists*.

**PATAREUS**, a surname of Apollo, derived from the town of Patara in Lycia, where he had an oracle.

**PATELLA**, a surname of *Ops*, as opening the stem of the corn plant that the ears might sprout out.

**PATELLARII DII**, a name sometimes given among the ancient Romans to the *Lares*, because offerings were made to them in *patelle* or dishes.

**PATEN**, a term used to denote among the Romanists, and also in the Church of England, the plate on which the sacramental bread is placed.

**PATERNIANS**, a heretical sect which arose about the beginning of the fifth century, maintaining that only the upper parts of the human body were made by God, and the lower parts were the workmanship of the devil. Their name was derived from their founder Paternus, and as they lived in impurity, they were also called *Venustians*, from *Venus*, the heathen goddess, who patronised unchastity.

**PATERNOSTER** (Lat. Our Father), a term sometimes used to denote the **LORD'S PRAYER** (which see), derived from its commencing words. The chaplet of beads worn by some Romanists, particularly monks and nuns, is occasionally called a *Pateruoster*.

**PATIS** (THE FOUR). See **NIRWANA**.

**PATRES** (Lat. Fathers), a name frequently applied to the **PRIMATES** (which see), of the Christian



Church in Africa; and there was a peculiar reason for giving them this name: as the primacy in the African churches was not fixed, as in other places, to the civil metropolis, but went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, whatever place he lived in. The only exception to this rule was the Church at Carthage, where the bishop was a fixed and standing metropolitan for the province of Africa, properly so called. The term *Patres* was also applied to the fathers of the monasteries, as Jerome and Augustine commonly call them.

**PATRES PATRUM** (Lat. Fathers of Fathers,) a designation sometimes given to bishops in the ancient Christian Church. Gregory Nyssen was called by this name in the canons of the second council of Nice; and others say that Theodosius the emperor gave Chrysostom the same honourable title after death.

**PATRES SACRORUM**, priests of MITHRAS (which see), among the ancient Romans under the emperors.

**PATRIARCH (JEWISH)**, the father or founder of a family or tribe. It is applied chiefly to those fathers of the Hebrew nation who lived before Moses, such as Abraham, Isaac, and Jacob, while the twelve children of the last-mentioned ancestor of the Jews usually receive the name of the twelve Patriarchs. The term, however, came to be used among the Jews in the later ages of their history as a title of dignity and honour. They allege that the institution of the patriarchs existed before the destruction of Jerusalem, and they explain its origin thus. Thirty years before the Christian era, Hillel arrived from Babylon, and was consulted concerning a difficulty which had arisen in regard to the celebration of the Passover, and giving a highly satisfactory answer, he was hailed the Patriarch of the nation. His posterity succeeded him in this dignity until the fifth century, when the office of Patriarch ceased in Judea. But this notion of the Jews as to the patriarchal dignity having been enjoyed by any one before the time of our Lord, is in the highest degree improbable, since had there been individuals exercising such an office during the days of our Saviour, they would have presided in the ecclesiastical courts, and our Lord would have been arraigned at their tribunal. On the contrary, the chief priest presided at the trial of Christ, imposed silence upon the apostles, commissioned Saul to go to Damascus that he might persecute the Christians, presided at the trial of Paul, and commanded him to be smitten on the face. From these facts it is quite plain, that no Patriarch could possibly have existed at that time, and, therefore, the origin of the office must have been of a later date, not probably before the reign of the Roman Emperor Adrian.

The first authentic Patriarch of the Jews was Simeon the Third, who lived in the time of Adrian, and was descended in a direct line from Hillel the

Old. In that family the patriarchal dignity remained until it was abolished in A. D. 429. The office had been created for the benefit of the Western Jews, and the seat of the dignitary who held the office was at Tiberias in Galilee, which had become a kind of second Jerusalem, the residence of the most learned Jews of the time. From the imperial edicts it would appear, that there were inferior officers under the grand Patriarch, who was styled *Illustrions*, and was honoured even by Christians. He employed envoys or legates to make an annual circuit through all the Western provinces, with full powers to decide in his name, and by his authority, the questions or disputes that arose between private individuals, or between different synagogues. The half shekel appointed by Moses to be levied from every male Jew of twenty years old and upward, was carefully collected during the whole of the Jewish dispensation, and constituted the greatest source of revenue to the Patriarchs. The grand Patriarch exacted this tribute-money from all the synagogues of the West. Epiphanius says, that the apostles of the Patriarch went as far as the province of Cilicia to levy this sacred contribution. Its collection was sometimes conducted with such severity, that the Patriarchs became odious to the people. This happened particularly in the reign of Julian the Apostate, when, in consequence of a petition from the Jews themselves, he abolished the tribute.

The Patriarch, from his office, had great authority among the Jews. "He nominated," we are told, in an interesting history of the Modern Jews, "the heads of all the synagogues; and this nomination proved a source of wealth. For the Patriarch often sold these offices, and Palladius charged the Patriarch of his time, not only with exposing to sale these dignities, but frequently deposing the heads of the synagogues for no other reason but to enrich himself by supplying their places. Thus the Greek Patriarchs at Constantinople deposed the metropolitans and bishops, to have the advantage of selling the priesthood; and the grand vizier acts the same part towards the Patriarchs. Though this power was sometimes restricted by the emperor, yet the Patriarch had also the power of erecting new synagogues. He likewise decided controversies which arose concerning questions of the law, and all disputes between particular synagogues. Origen is mistaken in asserting that the Patriarch had the power of life and death invested in his hands. The imperial laws establish the contrary; nor can one example be produced in the history of the Patriarchs of their exercising any such power.—It is granted, that their punishments were sometimes severe, and that by their commands persons had been almost whipped to death in their synagogues. But this originated from the indulgence of the emperors, and even they were often constrained to limit their power. The power of life and death indicates royalty, of which the Jews were now deprived.

"There is an edict of the Emperor Theodosius which ascertains the extent of the patriarchal jurisdiction. He forbids Gamaliel, who was then Patriarch, 'to build new synagogues, and commanded Aurelian to demolish those that were little frequented, if it could be done without occasioning commotions in the cities.' There was a general law in the empire, that none should erect new churches without an imperial grant.—One of the Christians applied to the emperor for liberty to erect Christian churches in several places in the land of Judea. Justinian cautioned the bishops to be careful that no person occupied any public place without liberty from him. In the reign of Leo, also, some monks who had consecrated places of public shows and recreations were prohibited. And it appears that the Patriarch Gamaliel having abused that power it was recalled.

"By the same edict he is prohibited from judging in disputes between Jews and Christians. Such disputes were to be tried before the civil magistrate, and the Patriarch had only the power to decide between Jew and Jew. On the contrary, Gamaliel insisted that if one of the parties was a Jew, the right of decision belonged to him; but the emperor restricted his power.

"That edict also prohibits 'the Patriarch from dishonouring any man, whether a slave or a freeman, with the mark of Judaism.' That mark was circumcision, which the Patriarchs supposed that he could confer upon all who embraced the Jewish religion. But the emperor Antonius issued a law, by which it was declared a capital crime for a Jew to circumcise any man who was not of his nation; and Theodosius went farther, and prohibited the Jews from keeping Christian slaves, because many of these under the influence of their masters embraced the Jewish faith. It appears, therefore, that the Jews enjoyed liberty of conscience, but were not permitted to make proselytes.

"The most important and the most obscure part of the edict of Theodosius remains yet to be examined. He farther commanded Aurelian 'to withdraw out of the hands of the Patriarch Gamaliel, the letters of command he had received, and to leave him only the honour he had before, since he thought he might transgress with impunity, whilst he saw himself raised to a greater dignity. The reason assigned for the restriction, was the abuse of power. That power, or those letters of command, appear to have been the honour of prefecture, which were granted to those distinguished by birth or merit, or imperial favour. The person who was distinguished by that favour, wore the insignia of his honours in public. Though this honour conferred no judicial power, yet the person who enjoyed it might sit among the judges, as a mark of distinguished honour. This favour appears to have been conferred upon Gamaliel; but on account of his haughtiness and imprudence it was recalled. Thus an examination of the

different branches of that imperial law ascertains the authority of the Patriarchs.

"But to behold the utmost limits of the Patriarchal authority, let us attend to their power, with respect to deposition. As they were the heads of the nation, they appear to have been amenable to no other tribunal. The Jewish writers, however, contend, that no society can be deprived of the inherent right of deposing a head, who is either negligent, or tyrannical, or ignorant. In proof of their position, they mention that one Meir attempted to depose the Patriarch of his time: that Gamaliel was, during a short time, actually deposed; and that several to whom it belonged by birth were superseded on account of their incapacity."

The last Patriarch of the West was Gamaliel, who is mentioned by Jerome. So corrupt had this race of officers become, that they exposed to sale the dignities of which they had the patronage, in order to enlarge their revenues. Accordingly, in A. D. 415, a law was passed by the Emperor Theodosius to restrict their power, and this measure having failed to accomplish its design, the patriarchal dignity was entirely abolished, in so far as the Western Jews were concerned, in A. D. 429, after having existed for the space of 350 years. The *Patriarchs* were succeeded by the *PRIMATES* (which see), a class of officers whose jurisdiction and authority was of quite a different character.

The Patriarch of the Eastern Jews had his residence in Babylon. His proper title was *RESH-GLUTHA*, or *ARCHMALOTARCH* (which see), prince or chief of the captivity, the office being rather civil than sacred. The dignity originated while the Parthians reigned in Persia, but it continued under the new dynasty of the Sassanides, and only came to an end under the caliphs towards the middle of the eleventh century. A shadow of the office seems to have remained in the East in the twelfth century; and in Spain, among many other hereditary reminiscences of the Babylonian Jews, we find in the middle ages the Prince of the Captivity under the title of *Rabbino-Mayor*.

**PATRIARCH (CHRISTIAN).** It would appear from the writings of Gregory Nazianzen, as well as of Gregory Nyssen, that the word Patriarch was sometimes applied to all bishops of the ancient Christian Church. Among the *Montanists* there was a class of men who received the name of Patriarchs, and who were superior to their bishops, being regarded as a distinct order from them. The first occasion, however, on which the title is applied to any bishop by any public authority of the church, is in the council of Chalcedon, which mentions the most holy Patriarchs of every diocese, and particularly Leo, patriarch of Rome. Socrates, the ecclesiastical historian, who wrote a few years before the council of Chalcedon, mentions Patriarchs, and refers to them in language which would seem to indicate that the name had begun to be used as an appropriate title of



The Greek Patriarch,

*Constantinople 18<sup>th</sup> Century*



some eminent bishops of the church. Various Roman writers, however, headed by Baronius, trace the patriarchal power as far back as the time of the apostles, deriving it from the Apostle Peter; others, again, reject this idea, and reckon the first rise of Patriarchs to have been some time before the council of Nice, A. D. 325; while some modern Greek writers allege, that Patriarchs were first instituted by that council; and some writers of our own country are of opinion, that patriarchal power was not known in the church till about the time of the second general council of Constantinople, A. D. 381. Socrates, in speaking of this council, expressly affirms, that "they constituted *Patriarchs*, and distributed the provinces, so that no bishop should meddle with the affairs of another diocese, as was used to be done in times of persecution." The power of the Patriarchs gradually increased, and had evidently reached its height in the time of the general councils of Ephesus and Chalcedon. From the middle of the fifth century, the title of Patriarch was given to some of the greater bishops, who exercised authority not only over the bishops of a province, but over the bishops of several provinces together with their metropolitans. These Patriarchs were the bishops of Rome, Constantinople, Alexandria, and Antioch. The increase of their power arose from the circumstance, that at the council of Chalcedon in A. D. 451, the metropolitan of Constantinople was invested with authority over the provinces of Thrace, Pontus, and Asia Minor, and the bishop of Jerusalem was acknowledged as the fifth Patriarch. The Patriarchs were now empowered to consecrate all the metropolitans within their patriarchate, and in addition to this, the Patriarch of Constantinople claimed the right of consecrating not only metropolitans but bishops. Another privilege conceded to the Patriarchs by the council of Chalcedon, was the right of convening general councils; and to them lay an appeal from the decisions of metropolitans in matters of greater importance.

The patriarchates were very different from one another in size. Alexandria was the largest in point of territorial extent, but Constantinople had the pre-eminence in the number of its churches and ecclesiastical provinces, and its Patriarch, in process of time, came to be Patriarch over the Patriarchs of Ephesus, Hieraclea, and Cesarea, and was called the oecumenical and universal Patriarch. The patriarchal system extended only to the limits of the Roman Empire eastward and westward, not to the churches which existed in Persia, Arabia, and part of Armenia. The four great patriarchates, however, were gradually made to include every part of the church. But the two Eastern patriarchates of Alexandria and Antioch were stripped of their power in the course of the Monophysite controversy, and the Patriarchs of Rome and Constantinople stood alone as the representatives of the Eastern and Western divisions of the empire, and viewed each other with a jealous

eye. The Patriarch of Constantinople was much indebted for his power and influence to the favour of the Greek emperors, and at length John the Faster, towards the end of the sixth century, assumed the title of Universal Bishop. Gregory the Great, the Roman bishop, was indignant at this presumption on the part of his rival, and denounced it as unchristian, but his own immediate successor soon after prevailed upon the Greek emperor, Phocas, to confer upon him the same title, on the ground that the Roman Church was entitled to the first rank, both from political and personal considerations.

The original Patriarchs were those of Rome, Antioch, and Alexandria. Towards the close of the fourth century the bishops of Constantinople, having also become Patriarchs, extended their authority over several dioceses not subject to the other Patriarchs. In the following century the bishops of Jerusalem became independent of the Patriarchs of Antioch, and thus there were five patriarchates formed, which continued from the fifth century onward to the Reformation. In the course of the seventh century the Persian army under Chosroes made great devastation in several of the patriarchates, and subsequently the Saracens made themselves masters first of Antioch, then of Jerusalem, and finally of Alexandria. The Turks next appeared on the field, and though the progress of their invading armies was checked for a time by the Crusaders, they succeeded in maintaining possession of Syria, Egypt, and Palestine. At length, in A. D. 1453, Constantinople fell into the hands of the Turks, and from that period it has continued to be the residence of the sultans. The Turks signalized their conquest of New Rome, as Constantinople has been often termed, by converting the church of St. Sophia into a mosque. One half of the Oriental churches remained in possession of the Christians until the beginning of the sixteenth century, when the Sultan Selim appropriated as many of them as he thought needful to the use of the Mohammedans.

At present there are four Patriarchs connected with the Greek Church, those of Constantinople, Jerusalem, Antioch, and Alexandria. The three last are equal in rank and authority, but they acknowledge the superiority of the other, and submit so far to his authority as to require his consent before any important step in ecclesiastical affairs can be undertaken. The Patriarch of Constantinople is elected by the metropolitan and neighbouring bishops, and presented to the sultan, without whose consent he cannot be admitted to his office. Besides, he is obliged to pay tribute to the Mohammedan government for leave to enter on his office, and he is liable to deposition whenever such is the will of the sultan. So completely has this Patriarch been dependent on the caprice of the Ottoman Porte, that, as history informs us, between the years 1620 and 1671, the patriarchal throne was vacant no fewer than nineteen times.

As an illustration of the cruelty with which the

Greek Patriarchs have been often treated by the Turkish government, we may quote from an interesting sketch of the Greek and Eastern churches, the following account of the eventful life and tragical death of Gregory, one of the latest of the Constantinopolitan patriarchs. "He was born in 1739, and educated in a town of Arcadia. Having completed his studies at Mount Athos, and filled for a while the archbishopric of Smyrna, he obtained the patriarchate of Constantinople in 1795. Three years after this, when the French were occupying Egypt, the Turks accused him of being in correspondence with the enemy, and vehemently clamoured for his destruction. The sultan fully believed him innocent, but to secure his safety sent him into temporary banishment to his old resort on the Holy Mountain. His exile was but short; he was soon restored to office, where he gained much repute for his learning, piety, charity, and humility. He gave alms to the poor without any invidious distinction as to their religious creed, promoted schools of mutual instruction, and befriended the cause of the British and Foreign Bible Society. In 1806, the appearance of an English fleet before Constantinople, and the approach of the Russian forces, revived the accusations against the Patriarch, who, though he had sedulously inculcated on his compatriots and co-religionists the duty of submission and patience, and had earnestly besought them to abstain from all hostility, was a second time banished to Monte Santo, as a suspected traitor to the civil government. A third time he ascended the œcumenical throne. But in 1821, the insurrection which broke out in the Morea involved him in renewed peril. Sympathizing with his people in their oppressed state, yet disapproving of their rebellion, his task was a hard one, and it is probable that a hope of preventing the massacre of all the Greeks in Constantinople was the inducement which made him consent to excommunicate the Russian general Ypsilanti and all the insurgents. When the excited Mussulmans had broken into the house belonging to the Russian counsellor of legation, and had beheaded Prince Constantine Morousi, the family of the latter were confided by the grand vizier to the care of Gregory. By some means, not positively known to us, and certainly unknown to the aged Patriarch, they all escaped on board a Russian vessel. He was charged, however, with having connived at, if not contrived, their flight, and the vizier resolved on his death. On the twenty-second of April, the first day of the Easter festivities, usually a high season among the members of the Oriental communion, their chief place of worship was thinly attended, the people fearing to venture out of doors in such a time of commotion. The Patriarch, however, assisted by his bishops, went through the service with the usual ceremonies, but on leaving the church, they were all surrounded and seized by the Janissaries. The latter shrunk back indeed with some misgivings as they looked on the old man's

venerable aspect; but their leader reminded them of the grand vizier's instructions, and their hesitation was at an end. Gregory, three of his bishops, and eight priests, without imprisonment—without a trial—were hung in their canonical robes before the church and palace gates. At the expiration of two days, their bodies were cut down, and delivered to a Jewish rabble, who, after having treated them with every species of indignity, dragged them through the streets and east them into the sea. That of the Patriarch having been preserved from sinking, was purchased from the Jews by some Greek sailors, who conveyed it by night to Odessa, where the Russian archimandrite Theophilus gave it a very magnificent funeral. The fury of the Turks was not yet appeased; several hundred Greek churches were destroyed, and on the third of May, another Patriarch, Cyrillus, who had retired into solitude, Procos an archbishop, and several others, were similarly put to death at Adrianople. Instead of exciting fear, these barbarous acts only inflamed the enthusiasm of the rebels; the war was carried on with increased vigour, and Greece finally became independent."

The Patriarch of Antioch has two rivals who assume the same style and dignity; the one as the head of the Syrian Jacobite Church, and the other as the Maronite Patriarch, or head of the Syrian Catholics. The Patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival, and the few who are subject to his spiritual authority reside chiefly in the villages and the capital of Lower Egypt. The Patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and possess a very limited and somewhat precarious income. The Patriarch of Constantinople has a permanent synod of bishops and notables, who act as his council and judicial court, in connection with which he is the arbitrator and judge of his people. There are three patriarchates among the Armenians, and the Patriarch receives the name of *CATHOLICUS* (which see). The highest of all the Armenian Patriarchs has his seat at Etchmiadzin, and has under his jurisdiction the whole of Turcomania or Armenia Major. This dignity has since 1828 been appointed by the czar of Russia, and has under him a synod and an imperial procurator. The next in rank of the Armenian Patriarchs resides at Sis, a city in Cilicia, and has a limited province in Syria and the south of Anatolia. The third Patriarch of the Armenian Church is that of Aghtamar, an island in Lake Van, and holds his sway over Kurdistan. There are also some minor Patriarchs; one at Constantinople, who presides over Turkish Armenia; another at Jerusalem for the Armenians of Palestine; and another at Kamenietz for those in Russia and Poland.

The murder of the Patriarch Gregory broke asunder the last link which connected the oppressed Greeks with the Turkish government. In consequence of the rapid spread of liberal principles, the civil and judicial authority of the episcopal courts

was speedily overthrown. The Greeks felt that it was inconsistent with sound principle that their church should continue dependent upon a Patriarch appointed by the sultan, and, accordingly, an assembly of bishops met at Syra in August 1833, and was directed by the Greek government to declare, that the Orthodox Church of Greece acknowledged no head but Jesus Christ, that the administration of the church belonged to the king, and was to be carried on under the directions of the sacred canons by a synod of bishops permanently appointed, but annually renewed by him. This separation of the Greek Church from the Patriarch of Constantinople gave great offence to a large portion of the people, and in 1839 a conspiracy was formed to destroy all foreign influence, and to place the church under the jurisdiction of the Patriarch Gregory VI. This prelate acted with singular imprudence, and in 1840 he was deposed. The Greek Constitution of 1844 recognized the Orthodox Eastern Church as established by law, required the successor to the throne to be a member of that church, and while it gave free toleration to other forms of worship, it prohibited all proselytizing. The ecclesiastical statute of 1845 rendered the synod much less dependent upon the government. It was recognized by the Patriarch of Constantinople, through the mediation of Russia, in 1850, on condition that the holy oil should always be obtained from the mother church, but it was itself to be chosen by the clergy, and the bishop of Attica was to be its perpetual president.

The history of the *Russo-Greek Church* sets before us a series of ten Patriarchs, who successively presided over and regulated its ecclesiastical arrangements. For six centuries that church was governed by metropolitans dependent on the church of Constantinople; some of them being Greeks sent direct from the Patriarch, while others were Russians who had been elected by a synod of their own bishops, but afterwards received the patriarchal sanction. In course of time the Russian Church became independent of the Patriarch of Constantinople. The Czar Theodore, having quarrelled with the Porte, formed the idea of establishing a patriarchal throne in Russia. At length an opportunity offered of accomplishing this design. In June 1588, Jeremiah II., Patriarch of Constantinople, having been deposed by the Sultan Amurath, took refuge in Russia, and the Czar having stated his wishes on the subject of a Patriarch, they were readily complied with, and Job, the metropolitan of Moscow, was forthwith consecrated to the office with great pomp. This step was warmly approved by the other Patriarchs, who ordained that the Russian should rank among the other patriarchates as the fifth and last. The inferior rank thus assigned to the new dignitary gave great offence to the Czar, who insisted that the Patriarch of Moscow should take precedence both of Jerusalem and Antioch, yielding only to Constantinople as the oecumenical Patriarch, and to Alexandria as the

oecumenical judge. The Patriarch of Alexandria has, since the eleventh century, borne the title of oecumenical judge, and in token of the dignity thereby conferred, he has always worn two *omophoria* over his robes, and a twofold crown on his mitre.

The Russian Patriarchs, who were only ten in number, were obliged, until the middle of the seventeenth century, to obtain confirmation at Constantinople. In token of the high estimation in which the office was held, it was customary for the Czar on Palm Sunday to lead by the bridle an ass, on which the Patriarch rode through the streets of Moscow in commemoration of the Saviour's entry into Jerusalem. The most famous of the Muscovite Patriarchs were Philaret and Nikon. The former, who was father of Michael, the founder of the present Romanoff dynasty, is particularly noted for having corrected such errors as had gradually crept into the Russian Trebnik, or office-book; while the latter, who was the third Patriarch in succession from Philaret, is noted for having corrected such errors as still remained in the Slavonic version of Scripture, and in the service-books, for which he collated about a thousand old Greek manuscripts. His labours, however, instead of being appreciated, were visited with persecution, and yet it is remarkable, that the corrections which he proposed in the Trebnik were readily adopted by command of the Emperor Alexis.

The last of the Russian Patriarchs was Adrian, who died in 1700. For some time the Patriarchs had assumed a power and wielded an influence which was incompatible with the independent exercise of civil authority on the part of the government. Peter the Great, amid the other reforms which he introduced, resolved to embrace the first opportunity which should present itself of putting an end to the Patriarchal office. When the Russian bishops, accordingly, were assembled to elect a successor to Adrian, Peter unexpectedly entered the place of meeting, and with the concise but firm remark, "I am your Patriarch," arrested their proceedings, appointing in the meantime, on his own responsibility, a temporary guardian of the patriarchate, until his plans for an improvement in the government of the church should be fully matured. Having revolved the subject in all its bearings, he came to the conclusion, that the continuance of the Patriarchal power, as exercised by a single individual, was dangerous to the public interests, and, accordingly, having sought and obtained the consent of the synod of Constantinople, and the Patriarchs of the Eastern Church, he published a royal edict in 1721, to the effect, that henceforth the ecclesiastical affairs of the Russo-Greek Church should be managed by a permanent court, consisting of a certain number of bishops, several presbyters, and an imperial procurator. The presbyters sit in this assembly, which is termed the Holy Synod, and vote along with the bishops, while the procurator, who neither presides, nor is even a member of the court, is empowered merely to be

present at its sittings, and to give or refuse the sanction of the civil power to its decisions. The Holy Synod is recognized as the supreme court of the church, and in all matters purely spiritual the Czar makes no pretence to interfere. See RUSSO-GREEK CHURCH—SYNOD (HOLY).

**PATRICIANS**, the followers of one Patricius, a heretic who is mentioned by Augustine as having belonged to the fifth century. The tenets of this sect were, that the substance of man's body was made by the devil and not by God; and, therefore, that it is lawful for a Christian to kill himself in order to be disengaged from the body.

**PATRI DII** (Lat. *pater*, a father, and *Dii* gods), a name applied in heathen antiquity to the gods from whom tribes were believed to be sprung, or to gods worshipped by their ancestors. Sometimes the name was given to the spirits of their deceased ancestors. Among the ancient Romans the term was sometimes used to denote the Furies or EUMENIDES (which see).

**PATRIMI** and **MATRIMI**, a name applied among the ancient Romans to children whose parents had been married according to the religious ceremony called **CONFARREATIO** (which see). These were generally considered as more suitable for the service of the gods than the children of other marriages.

**PATRIOTS IN CHRIST**, certain Wurtemberg Separatists mentioned by the Abbé Gregoire, who appeared in 1801, during the rising popularity of Buonaparte, and maintained that he was the second and true Messiah who was to destroy the spiritual Babylon, and give freedom to the nations. They formed themselves into an order of knighthood, called the Knights of Napoleon, but as the ambitious personage on whom their expectations rested made no pretensions to the dignity which they had marked out for him, they met with no encouragement, and speedily fell into oblivion.

**PATRIPASSIANS** (Lat. *Pater*, Father, and *Passio*, suffering), a class of MONARCHIANS (which see), originated by Praxeas in the second century, who held that the Father was in all respects identical with the Son in the blessed Trinity, and therefore may be said to have suffered on the cross as well as the Son.

**PATRONAGE**. In the times of ancient paganism, whoever erected to any god either a larger or a smaller temple, had the right of designating the priests and attendants on the altar, who should officiate there. And after Christianity had been established by Constantine as the recognized religion of the Roman Empire, a similar custom came to be introduced into the Christian Church, so that whoever erected a Christian place of worship came to possess the right of nominating the minister who conducted divine service in it. At first certain privileges not amounting to patronage had been granted to persons who built or endowed churches, such as the insertion of their names in the public prayers of the church, or the emblazoning of their names in some

part of the building, and afterwards they were allowed some influence or share in the nomination of the officiating clergy. At length, in the course of the seventh century, the right of presentation to benefices was formally conceded, both in the Eastern and Western Church, to all patrons, whether ecclesiastical or lay. "In many cases, however," to quote from Mr. Riddle, "churches were built and endowed by laymen, with the reservation of certain rights to themselves as patrons; a reservation sometimes perhaps only of a certain portion of the proceeds of the estate conveyed to the church, but sometimes also of a certain portion, extending in some instances to one half, of the voluntary offerings or fees. That is to say, churches were built, as in modern times, on speculation, with a view to a pecuniary return. And although the impropriety of this speculation was severely felt, and the bishops perceived that it was at variance with their interests, it is doubtful whether they succeeded in entirely removing the evil during this period. The synod of Braga, A. D. 572, prohibited bishops from consecrating churches erected under these conditions.

"In the time of Charlemagne advowsons were sold, and were even divided into portions among heirs. Presentations also were often sold; but this practice was continually denounced as an abuse.

"Patrons and their heirs were formally invested with the right of exercising a kind of oversight of the churches which they had founded, and especially with power to see that the funds were appropriated to their proper purposes according to the intentions of the donor. This right even included power to proceed legally against the bishop of the diocese if he should attempt any act of spoliation or misappropriation.

"The patron could indeed only nominate to a benefice, and present his nominee to the bishop, with whom it still rested to ordain the candidate, and admit him to the benefice, with power to reject him on the ground of unfitness or unworthiness. Still this was a considerable limitation of the power of the bishops, compared with that which they had formerly possessed; not to mention the fact that the law appears to have been often evaded or infringed, so that patrons presented and instituted without the bishop's consent."

It was not until the middle of the twelfth century that popes began to interfere with the patronage of ecclesiastical benefices. Adrian IV., in A. D. 1154, sent a papal brief to Theobald, bishop of Paris, in favour of the chancellor of Louis VII., asking his appointment to a canonry—a request which was readily complied with. Under the successors of Adrian such applications were greatly multiplied, so as in a short time to equal in number the benefices in the gift of ecclesiastical patrons. The *preces*, as these requests were called, were soon changed into *mandata*, and when not complied with, certain executors were appointed to put the nominees in pos-



session of the benefices. So rapidly had matters reached this point, that Alexander III., the second successor of Adrian IV., proceeded in the high-handed way we have now indicated to enforce the right which he claimed over ecclesiastical benefices as they became vacant.

Succeeding popes adopted a similar line of procedure. Before the expiration of thirty years all the benefices in Germany, France, and England, the right of collation to which had been vested in bishops, and chapters, were filled with papal nominees. Still, however, the form of collation was left with the ancient patrons. But with the thirteenth century even this form passed away. Innocent III., as Mr. Riddle informs us, "began not only to nominate, but to issue bulls of collation, merely giving notice to bishops and chapters that collation had been made; and, in 1210, he declared that the Pope had absolute right to dispose of all benefices in favour of persons who had rendered good service to the Roman see. From this time the popes ignored or set aside, at their pleasure, the rights of all patrons, lay as well as ecclesiastical; and from this time also they assumed the right of their legates to confer benefices, and claimed the power to dispose of bishoprics and abbeys as well as of smaller benefices."

In accordance with the right which the popes thus claimed, the glaring abuses of their patronage, which came to be notorious among the people, hastened on the Reformation of the sixteenth century. Dr. Robertson, in his 'History of Charles the Fifth,' asserts that companies of merchants openly bought the benefices of different districts from the Pope's agents, and retailed them at advanced prices. Such simoniacal practices were regarded as in the highest degree discreditable, and the warmest friends of the church lamented that her revenues should be increased by this unholy traffic. The way was thus opened up for Luther, who found a ready entrance for his doctrines among a people fully prepared for throwing off the yoke of Rome.

The right of patronage is termed in England the right of *Advowson* (which see), which was originally founded in the building or endowing of churches. The right thus obtained became attached to the manor, and the tithes of the manor were also annexed to the church. An advowson then may be sold like any other property; hence many advowsons have become separated from the land to which they originally belonged. The greater part of the benefices in England are presentative, that is, in the hands of the patrons.

**PATRONAGE IN SCOTLAND.**—We possess no precise information as to the time when lay patronage was introduced into Scotland. The elder McCrie refers it to the tenth century, but it is not until the following century that we find mention for the first time of Scottish patronages and presentations in the Book of Laws of Malcolm II.

It is not improbable that these were acquired as a return for liberality in the erection and endowment of churches and monasteries. When the clergy, however, rose into great power, wealth, and influence, they became desirous of recovering the patronages which had passed into the hands of the laity. With this view they persuaded the patrons to convey their rights over to the church, by annexing them to bishoprics, abbeys, priories, and other religious houses. The benefices thus annexed were termed *patrimonial*, and their number was such that the government became alarmed at the vast accession which was thus made to the wealth and authority of the clergy. An attempt was, accordingly, made to check this process of annexation by a statute passed in the reign of James III. in A. D. 1471; but so little effect had the restraints imposed by the civil power, that at the Reformation, out of about 940 benefices in Scotland, only 262 were non-appropriated, and even of these a considerable number, though not annexed, were in the hands of bishops, abbots, and the heads of other religious houses. It is plain, therefore, that at the commencing period of the Reformed Church of Scotland, there were no more than about 200 strictly lay patronages. With these, viewing them as resting upon civil enactments, the church did not deem it proper to interfere.

Lay patronage became riveted still more firmly on the Scottish Church by the conduct of James VI., who prevailed upon the parliament to pass an act detaching the church lands from all connection with ecclesiastical persons, and annexing them to the crown. Having thus got these lands into his own power, he lavishly bestowed them on almost any one who sought them, conveying also along with the lands the patronages which had formerly belonged to their ecclesiastical proprietors, and which he thus converted into lay patronages. This arbitrary step on the part of the monarch met with a strong but ineffectual remonstrance from the General Assembly in 1588. "By the Act of 1592," says Mr. Dugald Stewart, in his 'Life of Dr. Robertson,' "which gave a legal establishment to the form of church government now delineated, the patron of a vacant parish was entitled to present to the presbytery a person properly qualified; and the presbytery were required, after subjecting the presentee to certain trials and examinations, of which they were constituted the judges, 'to ordain and settle him as minister of the parish, provided no relevant objection should be stated to his life, doctrine, and qualifications.' This right of presentation, however, although conferred by the fundamental charter of presbyterian government in Scotland, was early complained of as a grievance."

For upwards of sixty years patronage, though distasteful to the Scottish people, continued in all its force, but at length, in 1649, the parliament passed an Act abolishing lay patronage in the Church of Scotland, and describing it "as being unlawful and

inwarrantable by the Word of God, and contrary to the doctrines and liberties of this church." This Act of Parliament was followed up at their request by an Act of the General Assembly, entitled 'Directory for the Election of Ministers.' Shortly after the Restoration of Charles II. in 1660, however, the Act Rescissory, as it is called, was passed, annulling all the parliaments held since 1633, with all their proceedings, and thus restoring patronage along with prelacy. But the abolition of prelacy, and the final establishment of presbytery in Scotland in 1690, once more put an end to lay patronage, compensation being allowed to patrons for the loss they thereby sustained. The parliament, sympathizing with the hostility generally entertained against patronage, passed an Act "discharging, cassing, annulling, and making void the power of presenting ministers to vacant churches," and declaring, "that, in the case of the vacancy of any parish, the heritors of the said parish, being Protestants, and the elders, are to name and propose the person to the whole congregation, to be either approved or disapproved by them." The obvious intention of this Act was to abolish patronage entirely, to put an end to presentations, and to cause the voice of the people to be heard in the choice of ministers. To reconcile the lay patrons to denude themselves of their right in favour of the parish, the heritors and life-renters were held bound to pay to each of them the sum of 600 merks, or £33 6s. 8d. as an equivalent.

The treaty of Union between England and Scotland was fully completed and ratified in 1707. It was accompanied also with an Act of Security, in which the acts confirming the Confession of Faith and the Presbyterian form of church government were sanctioned and established, "to continue without any alteration to the people of this land in all succeeding generations." Notwithstanding the assurance thus solemnly given to the people of Scotland, that the constitution of their church should remain intact in all time coming, only a few years elapsed when a heavy blow was aimed at its integrity and usefulness. In the parliament of England in 1712, a bill for the restoration of church patronage in Scotland was introduced, hurried through both Houses with the utmost haste, and passed. The commissioners of the church had in their address and representation to the queen on the subject, declared the passing of the Patronage Act to be "contrary to our church constitution, so well secured by the treaty of Union." This address the Assembly embodied in an act, thus adopting its sentiments as those of the whole church. The utmost unanimity has prevailed among historians in disapproving of this famous Act of Queen Anne. Bishop Burnet very plainly declares its design to have been "to weaken and undermine the" Scottish "establishment." And Sir Walter Scott with equal candour states his own impressions on the subject. "There is no doubt," says he, "that 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." The first General Assembly which met after the passing of this memorable Act, ratified and embodied in specific acts the representations which their commissioners made when in London, and issued particular instructions to the Commission of Assembly to use all dutiful and proper means for obtaining redress of these grievances,—instructions which were repeated to every succeeding Commission till the year 1784, when they were omitted, and have never since been renewed. It is somewhat remarkable that though the rights of patrons were restored by the 10th of Queen Anne, the exercise of these rights was found to be so unpopular that ministers were generally settled, till after the year 1730, not according to the Patronage Act of 1712, but in the manner prescribed by the Act of King William in 1690. About this time, however, an attempt was made to exercise the right which Queen Anne's Act conferred upon the patron, and while the people resisted with violence, "the church courts," says Mr. Stewart, "although they could not entirely disregard the law, contrived in many instances to render it ineffectual, and sanctioned by their authority the prevailing prejudices against it. They admitted it as an uncontrovertible principle in Presbyterian church government, that a presentee, although perfectly well qualified, and unexceptionable in life and doctrine, was nevertheless inadmissible to his clerical office, till the concurrence of the people who were to be under his ministry had been regularly ascertained. The form of expressing this concurrence was by the subscription of a paper termed a *Call*; which was considered as a step so indispensable towards constituting the pastoral relation, that the church courts, when dissatisfied with it, as an expression of the general wishes of the parish, sometimes set aside the presentee altogether; and when they did authorize a settlement, proceeded in a manner which sufficiently implied a greater respect for the call than for the presentation. Many of the clergy, considering it as a matter of conscience not to take any share in the settlement of an obnoxious presentee, refused on such occasions to carry into execution the orders of their superiors; and such was the temper of the times, that the leading men of the Assembly, although they wished to support the law of the land, found themselves obliged to have recourse to expedients; imposing slight censures on the disobedient, and appointing special committees (whom it was found sometimes necessary to protect by a military force), to discharge the duties which the others had declined."

It was in this state of matters that the principles of the moderate party in the General Assembly, headed by Principal Robertson, obtained the ascendancy in that venerable court, and from this time a steady and uniform support was given for many years to the law of patronage. But all the while the form of the call was carefully maintained, although it was reduced to an empty and almost unmeaning form. At length, however, after Principal Robertson had resigned the leadership of the General Assembly, and he had been succeeded by Dr. Hill of St. Andrews, the call began to be considered by various members of the moderate section of the church as incompatible with patronage, and therefore nugatory. The abolition of the call, however, was too strong a step to be taken by the church, and accordingly it continues, in form at least, down to the present day.

During the years 1783 and 1784 patronage engaged the chief attention of the General Assembly, in consequence of a number of overtures having been presented on the subject. Dr. Hill moved the rejection of these overtures "as inexpedient, ill-founded, and dangerous to the peace and welfare of the church." Not only was this motion carried, but another to omit the clause in the instructions annually given to the Commission, which required them to apply for redress from the grievance of patronage. The omission of this clause was nothing less than a tacit admission that the church had ceased to regard patronage as a grievance, and was prepared to yield to it an uncomplaining submission. The law of patronage was now enforced with unflinching firmness by the dominant party in the General Assembly, and the people generally began to see that opposition or even remonstrance was of no avail. From that time for many a long year the law of patronage continued in full and uncontrolled operation, while the aversion of the people generally to its unrestricted exercise seemed every year to become stronger and more inveterate.

Soon after the commencement of the present century the influence and numbers of the moderate party began gradually to decline, and in process of years the evangelical or popular party, as they are called, became an important section in the General Assembly. A decided change now took place in the spirit and policy of the proceedings of that venerable court. The subject of patronage came to be discussed. Motion after motion was made, with the view of inducing the Assembly to declare patronage a grievance, and to adopt measures for its removal. But these motions were rejected by very large majorities. The subject of the total abolition of patronage had occupied much of the attention of the public, and an anti-patronage society had been formed in the year 1825, which, by public meetings and occasional publications, excited no small interest both among churchmen and dissenters. The discussion of the subject, both within and with-

out the church courts, led to a very general desire that some modification of patronage should take place; and hence originated a proposal to effect a constitutional limitation of patronage, by restoring the call to a proper degree of efficiency. At the meeting of the General Assembly in 1832, overtures embodying this proposal were laid on the table from three synods and eight presbyteries; but by a majority of forty-two the Assembly decided that it was unnecessary and inexpedient to adopt the measures recommended in the overtures. This refusal, on the part of the Assembly, to entertain the subject, only tended to increase the excitement of the public mind, and in the following year (1833) not less than forty-five overtures on calls were laid on the table of the Assembly. A very long and able debate ensued, in which the question in all its bearings was fully discussed, and although a positive majority of twenty ministers voted in favour of the restoration of the efficiency of the call, such was the preponderance of elders opposed to it, that the motion was again rejected by a majority of twelve. In the Assembly of 1834, however, the relative strength of the parties was found to be materially changed, and a motion was passed by a majority of forty-six, declaring that the disapproval of a majority of male heads of families being communicants should be deemed sufficient ground for the presbytery rejecting the person so disapproved of. This act on calls is generally known by the name of the *Veto Act*, and its chief characteristic was, that it put a check upon the law of patronage, not by giving a direct efficiency to the positive call of a majority of the people, but by rendering the dissent of the people conclusive against the presentee.

From the passing of the *Veto Act* dates an important era in the history of patronage in Scotland. Grave doubts were entertained by many whether it was within the power of the church to take such a step, and only a few months elapsed when a case occurred which tested its legality. A presentation to the parish of Auchterarder by the Earl of Kinnoull having been rejected by the presbytery of the bounds on the ground of the dissent of the people, the question was introduced into the courts of law. Several similar cases occurred which led to the same step being taken both by patrons and presentees. The result was, that the *Veto Act* was declared by the civil courts to be illegal, and *ultra vires*. This decision, along with several instances which had occurred of alleged interference with the spiritual independence of the church, produced the disruption of 1843, and the formation of the *Free Church of Scotland*. Immediately after, the Established Church repealed the *Veto Act*, and thus the law of patronage maintained its former position in the statute-book of the land. It was felt, however, by many that some definite expression should be given of the mind of the legislature as to the relation which existed between patronage and the call, which were in danger of being regarded, in

consequence of all that had happened, as being necessarily incompatible, and indeed antagonistic. Hence originated Lord Aberdeen's bill, commonly called the Scotch Benefices Act, which declared that the presbytery shall pay regard to the character and number of objectors, and have power to judge whether, in all the circumstances of the case, it be for edification that the settlement shall take place. This declaratory enactment seemed for some time to be regarded by the Established Church as thoroughly satisfactory, but several cases having occurred in which the General Assembly declined to give effect to the objections of a reclaiming majority in a parish, a movement has again commenced on the part of a number of the lay-members of the church, who have memorialized the church courts with a view to have the question again considered, whether it may not be expedient to give complete efficiency to the positive call of a majority of the people. It remains to be seen whether the ecclesiastical courts will revive the discussion of a point of such serious import, while the generation still lives which retains a vivid remembrance of those eventful years in the church's history, reaching from 1834 to 1843.

PAUL (FESTIVAL OF THE CONVERSION OF ST.). A festival observed annually by the Church of Rome on the 25th of January.

PAULIANISTS. See SAMOSATENIANS.

PAULICIANS, a sect which arose in the seventh century in Armenia. They are said to have been a branch of the Manicheans, and to have been descended from a woman in the province of Samosata named Callinike, who lived about the fourth century, and whose two sons, Paulus and Johannes, were the first founders of the sect. But it is not improbable that the sect, drawing a distinction between the teaching of Peter and that of Paul, and having a decided preference to the latter, and even adopting it as the ground work of their own teaching, derived their name from this circumstance. The principal founder, however, of the Paulicians is considered by Neander as having been Constantine, who flourished toward the end of the seventh century, and chiefly during the reign of the Emperor Constantine Pogonatus. The perusal of the New Testament, more especially of the epistles of Paul, made a deep impression upon this man's mind, and gave a new direction to his whole thoughts and feelings, and impelled him to act the part of a reformer, and to seek after the restoration of the primitive apostolic church. For twenty-seven years, that is from 657 to 684, did Constantine labour with untiring energy to propagate the principles of his sect. At length the emperor commenced a violent persecution of the Paulicians, and at his instigation Constantine was stoned to death by his own disciples, headed by his adopted son, Justus, who was the first to raise his hand against him. A few years after the sect was again called to endure a severe persecution at the hands of the Emperor Justinian II. In the reign of Leo the Isaurian, the Paulicians were once more ac-

cused at Constantinople, but they are alleged to have experienced on that occasion the favour and protection of the emperor.

At the commencement of the ninth century the sect was beginning to degenerate through the influence of false teachers and the effect of internal dissensions, but about this period it received a fresh impulse from the labours of Sergius, who set himself to revive the body of religionists with whom, from his early youth, he had been connected. His enemies accused him, but in all probability without foundation, of assuming the name of the Paraclete and the Holy Ghost. The Paulicians were not unlikely to give rise to this absurd accusation from the circumstance that they approached, in some points of doctrine, to the ancient *Manicheans*, with whom they agreed in maintaining a dualistic theory. But with this single exception the Manichean and Paulician systems were at utter variance with each other. "According to the Paulician system," says Neander, "the entire material world proceeds from the Demiurgos, who formed it out of the matter which is the source of all evil. The soul of man, however, is of heavenly origin, and has a germ of life answering to the being of the highest God. Thus human nature consists of two antagonist principles; but this union of the soul with the body, of a different nature, and in which all sinful desires have their root; this its banishment into the sensual world, a world which owes its existence to an altogether different creator, and in which it is held captive, cannot possibly be the work of the supreme and perfect God. It must be the work, therefore, of that hostile Demiurgos, which has sought to draw the germ of divine life into his own empire, and there to hold it prisoner. According to this account we must ascribe to the Paulicians an anthropogony and anthropology corresponding to these principles. They must either have deduced their theory from the doctrine of the pre-existence of the soul, connecting it with the supposition that the Demiurgos is perpetually striving to entice the souls which belong to a higher sphere into the material world; or, like the old Syrian Gnostics, they must have believed that the Demiurgos was able to drive from its original seat the germ of divine life into the visible form of the first man, created after the type of a higher world; that this germ is ever in process of development; and that hence is the beginning of human souls."

The Paulicians believed in an original relationship of the soul to God, and an enduring union with him which the Demiurgos could not destroy. Consistently with their views they could not ascribe a material body to the Redeemer, or one capable of actual suffering, and hence they can scarcely be said to have held the doctrine of an atonement through the sufferings of Christ. They desired to restore both in life and doctrine the simplicity of the apostolic age, and they called themselves, therefore, the Catholic Church and Christians. "It was the wish o.

these people," to quote again from Neander, "to restore an apostolic simplicity to the church. Thus they asserted, that among the varieties of outward forms and ceremonies in the dominant church, the true life of piety was lost; and they contended against every species of trust in outward things, especially the sacraments. They carried this opposition so far, that they rejected altogether the formal celebration of baptism, and the Lord's Supper. Hence they argued, that Christ never intended to institute a water baptism for all times; but that by this baptism he had signified a spiritual baptism, in which, by means of his doctrine, that living water, he imparts himself to all mankind. In the same manner they also believed, that the eating of the flesh, and drinking of the blood of Christ, consisted only in a lively communion with him by his doctrine, by his word, which are his true flesh and blood. It was not of material bread, or material wine, that he spoke, as his flesh and blood, but of his words, which ought to be for souls, what bread and wine are for the body."

The Paulicians, rejecting the Old Testament from the canon of Scripture, made their appeal on every point solely to the New Testament, with the exception, however, of the Epistles of Peter. They put away from them all the outward religious ceremonies then in use, and even baptism and the Lord's Supper they regarded as wholly spiritual acts. After the death of Sergius, which occurred in A. D. 835, no single individual was elected to preside over them, but they were governed by a council of their teachers. They patiently submitted to persecution of every kind for a time, but at length, driven to madness by the cruel treatment of the Empress Theodora, who had resolved to exterminate them, they flew to arms in self-defence. Military officers had been sent throughout Armenia with orders to massacre every member of the obnoxious sect, and on this occasion no fewer than 100,000 are reported to have fallen victims to this indiscriminate carnage. A body of nearly 5,000 Paulicians, however, escaped from this bloody outrage, and found an asylum in Melitine, a province of Armenia, then under the dominion of the Saracens, in conjunction with whom they often committed serious depredations upon the Greek Empire, and laid waste the provinces of Asia Minor. In consequence of a treaty formed with the Emperor Zimiscees, in A. D. 970, a considerable number of the Paulicians removed to Thrace, where a colony of them had been formed even in the eighth century. Under the name of ECHITES (which see), they had become numerous among the Bulgarians, and thence they extended themselves into other parts of Europe. Small communities of BOMGILES (which see), as they were also called, were found among the Bulgarians throughout the Middle Ages, and *Paulicians*, under many changes, have continued to exist in and around Philippopolis and in the valleys of the Hæmus until the present day.

But it was in Asia, and more especially in Armenia and the adjacent countries, where the sect at first originated, that it continued to maintain its ground with peculiar vigour. Here, however, the Paulician doctrines underwent considerable modification, being mixed up with some of the opinions and tendencies of the Oriental PARSEES (which see). There had long previously existed in Armenia a sect called the AIT-VERDIS (which see), or children of the sun, a name which they derived from their worship of that luminary. But in addition to this older sect, the Paulicians, having imbibed some of the tenets and even practices of the *Parsees*, gave rise to a new sect called the THONDRACIANS (which see), from the village Thondrac, in which their founder settled. This modification of the Paulician system arose from an attempt to make a new combination of Parseeism and Christianity. The Paulicians thus mingled up with other Oriental sects, existed in Armenia till the middle of the eleventh century; and thence they spread into other countries, particularly the adjacent provinces of the Roman Empire, partly scattered by persecution, and partly desirous to diffuse their peculiar opinions.

PAULINIANS, a name sometimes applied by the Arians to the ancient Christians, from Paulinus, bishop of Antioch.

PAUPERES CATHOLICI (Lat. Poor Catholics), a Romish order which was formed in the twelfth century, and confirmed by Pope Innocent III. It consisted of Waldenses, who had conformed to the dominant church. Some ecclesiastics from the south of France, who had once been Waldensians, took the lead in the formation of this order, particularly a person named Durand de Osea. It maintained itself for some time in Catalonia. The design of this society is thus described by Neander: "The ecclesiastics and better educated were to busy themselves with preaching, exposition of the Bible, religious instruction, and combating the sects; but all the laity, who were not qualified to exhort the people and combat the sects, should occupy houses by themselves, where they were to live in a pious and orderly manner. This spiritual society, so remodelled, should endeavour to bring about a reunion of all the Waldenses with the church. As the Waldenses held it unchristian to shed blood and to swear, and the presiding officers of the new spiritual society begged the Pope that those who were disposed to join them should be released from all obligation of complying with customs of this sort, the Pope granted, at their request, that all such as joined them should not be liable to be called upon for military service against Christians, nor to take an oath in civil processes; adding, indeed, the important clause,—so far as this rule could be observed in a healthful manner without injury or offence to others; and, especially, with the permission of the secular lords. In Italy and Spain, also, the zeal of these representatives of the church tendency among the Waldenses seemed to

meet with acceptance. The Pope gladly lent a hand in promoting its more general spread, and he was inclined to grant to those who came over to it, when they had once become reconciled with the church, various marks of favour. But he insisted on unconditional submission; and refused to enter into any conditional engagements." The principles of the Waldenses were too firmly rooted to be seriously affected by the society of the *Pauperes Catholicæ*, and, accordingly, it is said to have gradually died away.

**PAUPERES CHRISTI** (Lat. The Poor of Christ), a Roman Catholic order which arose in the twelfth century, formed by a zealous ecclesiastic called Robert of Arbriscelles, on whom Pope Urban II. had conferred the dignity of apostolic preacher. The religious society termed *Pauperes Christi* was composed of persons of both sexes, and of ecclesiastics and laymen who wished to learn the way of spiritual living under the direction of the founder of the order.

**PAUPERES DE LOMBARDIA** (Lat. Poor Men of Lombardy), a name applied in the twelfth century to the **WALDENSES** (which see), in the north of Italy, derived from the province in which they were chiefly found.

**PAUSARII**, an appellation given to the priests of Ists (which see), at Rome, because in their religious processions they were accustomed to make pauses at certain places where they engaged in singing hymns and performing other sacred rites.

**PAVAN**, a Hindu deity who is believed to preside over the winds. He was the father of **HANUMAN** (which see), the ape-god.

**PAVOR**, a personification of Fear, worshipped by the ancient Romans, as a companion of *Mars*, the god of war. The worship of this deity is said to have been instituted by Tullus Hostilius.

**PAVORII**, priests among the ancient Romans who conducted the worship of **PAVOR** (which see).

**PAX**, a personification of Peace, worshipped by the ancient Romans. A festival was celebrated annually in honour of this goddess on the 30th of April.

**PAX**, a small tablet of silver or ivory, or some other material, by means of which the kiss of peace was circulated through Christian congregations in ancient times. It was customary in primitive times for Christians, in their public assemblies, to give one another a holy kiss, or a kiss of peace. But when this practice was discontinued in consequence of some appearance of scandal which had arisen out of it, the *pax* was introduced instead, consisting of a small tablet which first received the kiss of the officiating minister, after which it was presented to the deacon, and by him again to the people, each of whom kissed it in turn, thus transmitting throughout the whole assembly the symbol of Christian love and peace.

**PAX VOBIS** (Lat. Peace be to you), an ordinary salutation among the ancient Christians. It

was addressed by the bishop or pastor to the people at his first entrance into the church—a practice which is frequently mentioned by Chrysostom, who derives it from apostolic practice. The same form of salutation was employed in commencing all the offices of the church, but more especially by the reader when commencing the reading of the Scriptures. The custom continued in the African churches until the third council of Carthage forbade its use by the reader. This form of salutation, "Peace be with you," to which the people usually answered, "And with thy spirit," was commonly pronounced by a bishop, presbyter, or deacon in the church, as Chrysostom informs us. It was customary to repeat the "Pax Vobis" before beginning the sermon, and at least four times in the course of the communion service. It was used also when dismissing the congregation at the close of divine worship. The deacon sent the people away from the house of God with the solemn prayer, "Go in peace." In the Liturgy of the Church of England a similar salutation occurs, "The Lord be with you," to which the people reply, "And with thy spirit."

**PEACE.** See **PAX**.

**PEACE-OFFERINGS**, sacrifices or oblations among the ancient Hebrews, which were intended to express gratitude to God for his goodness. They were divided into three classes, thank-offerings, freewill-offerings, and offerings for vows. The first were expressive of thankfulness for mercies received; the second by way of devotion; and the third with the view of obtaining future blessings. The peace-offerings of the Hebrews were either offered by the whole congregation, or by particular individuals. The first consisted of two lambs offered at the Feast of Pentecost. The second sort were of three kinds: (1.) Those which were offered without bread—a species of peace-offerings of a festive nature at the three solemn festivals. (2.) Those which were offered with bread, that is, with unleavened cakes mingled with oil. These were peace-offerings of thanksgiving. (3.) The ram of the **NAZARITE** (which see). The south side of the court of the Temple was the usual place in which all peace-offerings were sacrificed, and the blood was sprinkled round about the altar. The offerer might eat his share of the sacrifice in any clean place in Jerusalem; and even, if he chose, in the Temple. The peace-offering of thanksgiving was eaten the same day; but a vow or freewill offering might be eaten on the following day. The animals used in this kind of sacrifices were bullocks, rams, heifers, ewes, or goats; birds were not sacrificed in this way. The flesh of the sacrifice was divided between the priest and the offerer; the priest receiving for his part the breast and the right shoulder, while the offerer had all the rest. The number of peace-offerings sacrificed every year was very great.

**PECTORAL.** See **BREAST-PLATE**.

**PECUILIARS**, a term used in England to denote parishes and places exempted from the jurisdiction of

the ordinary of the diocese in which they are situated. Before the Reformation, the Pope exempted these places from the jurisdiction of the bishop of the diocese, and this peculiarity was never changed.

**PECUNIA**, a god worshipped among the ancient Romans as presiding over money.

**PEDILAVIUM** (Lat. *Pes, pedis*, a foot, and *lavare*, to wash), the ceremony of washing the feet of thirteen pilgrims, in imitation of our blessed Lord washing the feet of the apostles. The Romish Church practise this ceremony on **MAUNDY THURSDAY** (which see), in the following manner. After reading John xiii. the gospel for the day, the prelate or superior strips off his pluvial, and is girded with a towel by the deacon and subdeacon. Thus girded he proceeds to the ceremony of foot-washing. Those whose feet are to be washed being arranged in a line, the clerks supplying the basin and water, the prelate kneels and washes the right foot of each, one by one, the subdeacon holding it for him, and the deacon supplying the towel, he wipes and kisses the foot. While this rite is in course of being performed, several antiphones, versicles, and other pieces of sacred music are chanted. All being washed, the prelate washes his hands, and wipes them with another towel; then returning to the place where he was before, he resumes the pluvial, and standing with his head uncovered, says the Paternoster secretly, with some versicles and responsories aloud, and then concludes with the following prayer: "O Lord, we beseech thee, be present to this office of our service, and because thou didst vouchsafe to wash the feet of thy disciples, despise not the works of thy hands, which thou hast commanded us to observe; that like as here outward defilements are washed away for us, and by us; so the inward sins of us all may be washed away by thee. The which vouchsafe thyself to grant, who livest, &c. R. Amen."

The Pedilavium is practised by the Moravian Brethren. Formerly it was observed by some congregations of the Brethren before every celebration of the communion. At present it is practised only at certain seasons, as on *Mundy Thursday* by the whole congregation, and on some other occasions in the choirs. It is performed by each sex separately, accompanied with the singing of suitable verses, treating of our being washed from sin by the blood of Christ. The *Glassites* in Scotland also observe the Pedilavium.

**PEEPAL TREE**, an extraordinary tree of the fig tribe which grows in Hindustan. It is thus described by Mrs. Speir, in her 'Life in Ancient India;' "The leaf is heart-shaped, with a long taper point and a slender leaf-stalk, rustling in the wind. The roots of the peepal spread horizontally near the surface of the ground, and old peepal-trees often exhibit a great extent of bare roots, owing to the ground having been washed away; the trunks also lose their roundness with age, and become so full of

ridges as to look like several trunks united: this tree is remarkable for the facility with which its seeds germinate, springing up in every crevice of brickwork, to which, if not speedily removed, their rapid growth causes great destruction. In India, in consequence, ruins and the peepal are as much associated in the mind as ruins and ivy are in England. And not only in brickwork does it spring unbidden, but its sprouts are often seen on other trees, and especially on the summit of the palmyra, where its berries or seeds are frequently dropped by birds. The peepal then sends its roots down outside the palmyra stem, round which they gradually form a case, until at length nothing is seen of the palmyra except the head, which appears to be growing in the midst of a peepal tree. When this occurs the joint tree becomes a very sacred object, modern Hindus regarding it as a divine marriage. Trees in India also grow together by simple contact, and trees half peepal and half banyan, or half peepal and half mango, are by no means uncommon; and in some cases the union is even purposely effected,—a notion at present prevailing in the central parts of India, that the fruit of a new mango plantation must not be tasted until an imaginary marriage has been performed between the mangoes and some other tree; and money must be spent and fasting carried on to as great an extent as if the marriage were a real one."

**PEGASIDES**, a name given to the Muses, as well as to other nymphs of wells and brooks.

**PEGASUS**, according to the earlier Greek writers, the thundering horse of Zeus, but according to the later the horse of Eos. He is represented as a winged horse, and is said by his hoof to have caused the well *Hippocrene* to spring forth. Hence the Muses who drank of this inspiring well are sometimes termed *Pegasides*.

**PEGOMANCY** (Gr. *pege*, a fountain, and *mantia*, divination), a species of divination anciently practised with water drawn from a fountain. See **HYDROMANCY**.

**PEIRITHOUS**, one of the **LAPITLÆ** (which see), who was worshipped anciently at Athens, along with Theseus, as a hero.

**PELAGIANS**, a heretical sect which arose in the commencement of the fifth century. Its founder, by name Pelagius, is alleged to have been a British monk, and there is an English legend that his real name was Morgan. Neither the place nor the date of his nativity, however, can be ascertained. His first appearance in history is in the character of a rigid ascetic resident at Rome. Animated by no desire to form a new doctrinal system, he seems to have been chiefly anxious to oppose certain practical errors then prevalent, more especially the tendency to a worldly spirit, which was so prominent a feature of the character of Christians in his day. By this view of matters his theological views were to a great extent modified and determined. "Hence he

was of the opinion," as Neander remarks, "that in all moral exhortations the great point to be aimed at was, to make men clearly see that they were in want of none of the faculties necessary for fulfilling the divine commands; to bring them to a conscious sense of the power bestowed on them by the Creator for accomplishing all good ends, as he says that he himself was accustomed to pursue this method in his exhortatory writings. Hence he appealed to the examples of virtue exhibited among the Pagans, in proof of how much nature, left to itself, could effect even among the heathen; and argued that, with the new aids and advantages possessed by Christians, the same nature would be able to do still more. On this principle, and from this point of view, he denied that there was any such thing as a corruption of human nature, which had grown out of the fall. Such a doctrine appeared to him but a means of encouraging moral indolence—a means of excuse supplied to the hands of vicious men. The question which from the first had so occupied the profound mind of Augustin—the question concerning the origin of sin in man—could not be attended with so much difficulty to the more superficial mind of Pelagius. This was no enigma for him; it seemed to him a thing perfectly natural that there should be moral evil. The necessary condition to the existence of moral good is the possibility of evil. Evil and good are to be derived alike from the free-will, which either yields to the seductions of sense, or overcomes them."

At Rome Pelagius became acquainted with Celestius, who, being of a kindred spirit with himself, renounced his profession as an advocate and embraced the monastic life, desirous of devoting himself to a strict observance of all the precepts and counsels of Christ. In A. D. 411 the two friends left Rome in company, and passed to Africa, where they took up their abode at Carthage. The rumour, however, that they had become infected with theological errors went before them, and reached the ears of Augustin, who lost no time in summoning a council on the subject. Six heretical propositions were set forth as held by Celestius, all of which, however, were grounded on the idea, that the sin of Adam had injured only himself, not the whole human family; whence was drawn the conclusion, that children still came into the world in the same state in which Adam found himself before the fall. Celestius endeavoured to obviate the imputation of heresy by alleging that the points in dispute had never been formally decided by the church, and, therefore, ought to be regarded as open questions. But such evasions were of no avail, and, accordingly, he was excluded from church fellowship.

Pelagius having quitted Africa, and passed to Palestine in A. D. 415, the controversy was renewed in that country, and Jerome, who was then resident at Bethlehem, keenly opposed the Pelagian doctrine concerning free-will, and concerning the freedom from corruption of human nature. On this latter

point Pelagius was accused of maintaining that man is without sin, and can easily obey the Divine commandments if he chooses. The subject was discussed in a synod over which Bishop John of Jerusalem presided, when the simple statement of Pelagius, that he acknowledged the Divine assistance to be necessary in order that a man might be enabled to obey the law of God, was received as a satisfactory explanation. The opponents of Pelagius, however, determined to renew the assault before another bishop and a still more numerous assembly. The same year, accordingly, a synod was assembled at Diospolis in Palestine, under the presidency of Eulogius, bishop of Caesarea. This council also, like the former one, was ready to acquit Pelagius, provided only that grace and free-will were both maintained—a point which of course was readily conceded. He agreed to condemn all that taught the contrary doctrines on condition that he was allowed to condemn them as fools, not as heretics. The result of the whole matter was, that Pelagius was recognized as a member of the Catholic Church.

Thus by the verdict of two Oriental church assemblies was Pelagius acquitted of the charge of heresy. Augustin and the North African Church, by way of counterpoise, appealed to the Roman Bishop Innocent for his opinion on the disputed points; Pelagius and Celestius also appealed to the same quarter. The decision of Innocent was condemnatory of the Pelagian doctrines; but dying soon after, he was succeeded in the papal chair by Zosimus; and Celestius having appeared in person at Rome, and presented a confession of faith, plausibly drawn up, the new Roman bishop despatched two letters to the North African bishops, in which he gave the most decided testimony to the orthodoxy of Pelagius and Celestius, reproving their accusers in the strongest terms, for raising a controversy on questions which had no connection whatever with the faith. On receiving these letters from the Roman bishop, the North African bishops summoned a council at Carthage, which unanimously protested against the decision. Zosimus, startled at the resistance thus offered to his authority, agreed to suspend the final decision of the matter until after further examination. But without longer delay the North African bishops held an assembly at Carthage in A. D. 418, at which nine canons were framed in opposition to Pelagianism.

The doctrines of this heretical system are thus sketched by Walsh: "1. Men as they now come into the world are, in respect to their powers and abilities, in the same state in which Adam was created. 2. Adam sinned, but his sinning harmed no one but himself. 3. Human nature therefore is not changed by the fall, and death is not a punishment for sin; but Adam would have died had he not apostatized. For death is inseparable from our nature, and the same is true of the pains of child-birth, diseases, and outward evils, particularly



in children. 4. Much less is the guilt of Adam's sin imputed to his offspring, for God would be unjust if he imputed to us the actions of others. 5. Such imputation cannot be proved by the fact that Christ has redeemed infants; for, this redemption is to be understood of their heirship to the kingdom of heaven, from which an heirship to another's guilt will not follow. 6. Neither does the baptism of infants prove such an imputation; for they thereby obtain the kingdom of heaven, which Christ has promised only to baptized persons. 7. When children die without baptism they are not therefore damned. They are indeed excluded from the kingdom of heaven, but not from eternal blessedness. For the Pelagians held to a threefold state after death; damnation for sinners, the kingdom of heaven for baptized Christians who live a holy life and for baptized children, and eternal life for unbaptized children and for unbaptized adults who live virtuous lives. 8. Much less is human nature depraved in consequence of the fall of Adam. There is therefore no hereditary sin. 9. For though it may be granted that Adam is so far the author of sin, as he was the first that sinned and by his example has seduced others, yet this is not to be understood of a propagation of sin by generation. 10. This supposed propagation of sin is the less admissible, because it would imply a propagation of souls, which is not true. 11. Neither can such a propagation be maintained without impeaching the justice of God, introducing unconditional necessity, and destroying our freedom. 12. It is true there are in men sinful propensities, in particular the propensity for sexual intercourse, but these are not sins. 13. If sin was propagated by natural generation, and every motion of the sinful propensities and every desire therefore were sinful, then the marriage state would be sinful. 14. As man has ability to sin, so has he also not only ability to discern what is good, but likewise power to desire it and to perform it. And this is the freedom of the will, which is so essential to man that he cannot lose it. 15. The grace which the Scriptures represent as the source of morally good actions in man, Pelagius understood to denote various things. For he understood the word (a) of the whole constitution of our nature and especially of the endowment of free will; (b) of the promulgation of the divine law; (c) of the forgiveness of past sins without any influence on the future conduct; (d) of the example of Christ's holy life, which he called the grace of Christ; (e) of the internal change in the understanding whereby the truth is recognized, which he called grace and also the assistance of the Holy Spirit; (f) and sometimes grace with him was equivalent to baptism and blessedness. 16. Man is as capable of securing salvation by the proper use of his powers, as of drawing on himself damnation by the misuse of them. 17. And therefore God has given men a law, and this law prescribes nothing impossible. 18. God requires from men a perfect personal obedience to his law. 19. Actions origi-

nating from ignorance or forgetfulness are not sinful. 20. So also natural propensities or the craving of things sinful is not of itself sinful. 21. Therefore perfect personal obedience to the law on the part of men is practicable, through the uncorruptness of the powers of nature. 22. And by grace (consisting in external divine aids, the right use of which depends on men's free will) good works are performed. They did not deny all internal change in men by grace, but they confined it solely to the understanding, and controverted all internal change of the will. They also limited the necessity of this grace by maintaining that it was not indispensable to all men, and that it only facilitated the keeping of God's commandments. 23. This possibility of performing good works by the free use of our natural powers they endeavoured to prove, by the existence of virtuous persons among the pagans; and likewise—24. From the saints mentioned in the Old Testament, whom they divided into two classes—the first from Adam to Moses, who like the pagans had only natural grace; the second, from Moses to Christ, who had the grace of the law. Some of the saints who had the law were all their lifetime without sin, others sinned indeed, but being converted they ceased to sin and yielded a perfect obedience to the law. 25. The grace whereby perfect obedience becomes possible, is a consequence of precedent good works; 26. and such obedience is absolutely necessary to salvation. 27. Sins originating from a misuse of human freedom and continued by imitation and by custom were forgiven, under the Old Testament solely on account of good works, and under the New Testament through the grace of Christ. 28. Their idea of the way of salvation then was this: A man who has sinned converts himself—that is, he leaves off sinning and this by his own powers. He believes on Christ—that is, he embraces his doctrines. He is now baptized, and on account of this baptism all his previous sins are forgiven him, and he is without sin. He has the instructions and the example of Christ, whereby he is placed in a condition to render perfect obedience to the divine law. This he can do if he will, and he can either withstand all temptations or fall from grace. 29. Moreover they admitted conditional decrees, the condition of which was either foreseen good works or foreseen sin."

Through the influence of the North African bishops the Roman emperors were prevailed upon to issue several edicts against Pelagius and Celestius, and their adherents. The Roman bishop Zosimus, perceiving that the civil authorities took so decided a part, and that a strong anti-Pelagian party had arisen, issued a circular or letter, in which he pronounced sentence of condemnation on Pelagius and Celestius, and declared himself on the doctrines of the corruption of human nature, of grace, and of baptism, in accordance with the views of the North African Church. This circular letter was sent throughout the Western churches, and all bishops

were required to subscribe it on pain of deprivation, and even excommunication. Eighteen bishops of Italy, who favoured Pelagius and his doctrines, were in consequence subjected to this severe penalty; and, down to the middle of the fifth century, various offshoots from the Pelagian party were found in different parts of Italy. The eighteen bishops who had thus been deposed and driven from Italy for favouring Pelagian doctrine, chiefly repaired to Constantinople, where, becoming mixed up to a certain extent with the Nestorians, they were condemned along with them at the general synod of Ephesus, A. D. 431.

The chief, and assuredly the ablest opponent of Pelagian doctrine was AUGUSTIN (which see), who, in several works which he published on the disputed points, defended the doctrines of grace and predestination with a power of argument so strong as to rank him justly among the most skillful polemic divines of which the Christian Church can boast. In the latter part of his life, Augustin was engaged in a keen controversy with the *Semi-Pelagians*, a sect which arose in Gaul, and consisted of opponents of Augustin's doctrine of predestination, while the defenders of that doctrine were termed PREDESTINIANS (which see).

PELANI, a sort of cakes used anciently in Athens in making libations to the gods. They were substituted instead of animal sacrifices by the command of Cecrops.

PELLERWOINEN, the god of plants among the *Fins*.

PELLONIA, an ancient Roman deity who was believed to ward off the attacks of enemies.

PELOPEIA, a festival held annually at Elis among the ancient Greeks, in honour of Pelops, king of Pisa in Elis, from whom the Peloponnesus is supposed to have derived its name. His sanctuary stood in the grove Altis, where the young men annually scourged themselves in his honour. The magistrates of Elis also offered there a yearly sacrifice of a black ram.

PELORIA, a festival of the Pelasgi, in which they sacrificed to Jupiter Pelor. It partook of the nature of the SATURNALIA (which see).

PELUSIOTE. Gr. from *pelos*, mud, a name applied by the *Origenists* in the third century to the orthodox Christians, denoting that they were earthly, sensual, carnally-minded men, because they differed from them in their apprehension of spiritual and heavenly bodies.

PENANCE, the infliction of punishment for ecclesiastical offences. Its introduction into the Christian Church is to be dated from the earliest times. (See CENSURES, ECCLESIASTICAL.) The history of the Primitive Church, for the first three centuries, is full of information on this subject. The apostolical fathers very frequently treat of penance as a part of church discipline, as distinguished from the spiritual grace of penitence. Tertullian devoted an entire

treatise to the subject of penitence, from which it would appear, that even so early as the second century a complete system of discipline and penance existed in the church. This discipline he describes as consisting in exhortations and censures, and tokens of Divine displeasure. Penance had a reference only to those who had been excluded from the communion of the church, and its object was the reconciliation of the offender with the church. It was inflicted only for open and scandalous offences, it being a recognized maxim with the ancient Christians, that the church takes no cognizance of secret sins. It belongs to a later age to arrogate the power of forgiving sins.

When a penitent wished to do public penance in the early ages of the Christian Church, he was formally granted penance by the imposition of hands. He was then obliged to appear in sackcloth, and as Eusebius adds, sprinkled with ashes. Nor were the greatest personages exempted from this ceremony, which continued through the whole course of their penance, and they were even clothed in this humiliating garb when they appeared before the church to receive formal absolution. While penitents were obliged to wear a mourning dress, some canons enjoined male penitents to cut off their hair, or shave their heads, and female penitents to wear a penitential veil, and either to cut off their hair or appear with it dishevelled and hanging loose about their shoulders. All classes of penitents exercised themselves in private abstinence, mortification, fasting, and self-denial.

The privilege of performing public penance in the church was only allowed once to all kinds of relapsers, but not offener; and this practice prevailed not only during the three first centuries, but for some time after that period. The ordinary course of penance often extended to ten, fifteen, or twenty years, and for some sins throughout the whole course of the natural life, the penitent being only absolved and reconciled at the point of death. If, however, in the last-mentioned case, the penitent, after having been reconciled to the church, recovered from his sickness, he was obliged to perform the whole penance which would have been required of him had he not in the peculiar circumstances procured absolution. At an early period those who had been guilty of idolatry, adultery, and murder, were refused admission to the communion of the church even at the last hour.

According to the doctrines of the Romish Church, penance is a sacrament which is necessary in order to the remission of sins committed after baptism. In the Douay version of the Scriptures, accordingly, the term *penance* is generally substituted for *repentance*. Thus, "Except ye repent, ye shall all likewise perish," is rendered, "Except ye do penance, ye shall all likewise perish;" and in Matt. iii. 2, we have not "Repent," but "Do penance, for the kingdom of heaven is at hand;" and again in Mark i. 4,

“John was in the desert baptizing and preaching the baptism of *penance* for the remission of sins.”

The council of Trent thus lays down the doctrine of penance in its canons: “Whoever shall affirm that penance, as used in the Catholic Church, is not truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God, as often as they shall fall into sin after baptism: let him be accursed.

“Whoever shall deny, that in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance, namely, contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are only two parts of penance, namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ: let him be accursed.”

The three parts of penance, then, according to the Romish Church, are *contrition*, *confession*, and *satisfaction*. Contrition is described as “a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment.” But this spiritual grace is not absolutely necessary to the proper reception of the sacrament of penance; imperfect contrition, or as it is termed by Romish writers, *attrition*, will accomplish the object. Hence the council of Trent expressly declares, that “attrition, with the sacrament of penance, will place a man in a state of salvation.”

The second part of penance is *confession*, or as it is usually designated, *auricular confession*, being the secret confession of sins to a priest. The confessional, accordingly, forms an essential accompaniment of every place of worship, and the council of Lateran decrees, “That every man and woman, after they come to years of discretion, shall privately confess their sins to their own priest, at least once a year, and endeavour faithfully to perform the penance enjoined on them; and after this they shall come to the sacrament, at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain at that time. And whoever does not perform this, is to be excommunicated from the church; and if he die he is to be refused Christian burial.” “Once a year then, at least,” says the Rev. Dr. Andrew Thomson, in an admirable Lecture on the Confessional, “the Roman Catholic, having used a variety of prescribed expedients, in order to bring his sins to his remembrance, and to produce a right state of mind for confessing, is required to approach the tribunal of penance, which is usually a small inclosed place situated in some obscure part of the cathedral or chapel. Imagine to yourselves a priest seated on this tribunal, to receive from a professing penitent a confession of all the sins he has committed since he last confessed,—sins the most secret, and, it may be, the most impure; while sitting there

in the assumed character of the viceregent of the great God, he is regarded by the trembling devotee as invested with the tremendous power of binding his sin upon him, or of absolving him from its guilt. The penitent drawing near, is required to kneel down at the side of the priest, and having made the sign of the cross, with uncovered head, with closed eyes bent towards the earth, and uplifted hands, to ask the blessing of the priest in these words: ‘Pray, father, give me your blessing, for I have sinned.’ Having received the blessing, he next repeats the first part of the ‘Confiteor,’ as follows:—‘I confess to Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault.’ The penitent then proceeds with a free and unreserved acknowledgment of all his sins, mentioning the aggravating circumstances with which they have been attended, and the number of times in which they have been committed; and should he through shame or fear seem to shrink from a full disclosure, the priest, directed by books that have been provided for use in the confessional, well skilled by practice, and by his knowledge of all the crimes and pollutions of his neighbourhood, can place the individual on a sort of intellectual rack, and by means of dexterously suggestive and ensnaring questions, prompt the reluctant memory, dispel the rising blush, or drive out the fear of man by the more tremendous terrors of the spiritual world, until at length the heart of the individual is laid open and exposed to his gaze. The process of confession being ended, the penitent now concludes with this, or the like form:—‘For these, and all other my sins which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to our Lord God for me.’ Then listening humbly to the instructions of the priest, and meekly accepting the penance he prescribes, the priest, should he be satisfied with the confession, solemnly pronounces his absolution in these words: ‘I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost;’ and the penitent retires from the confessional imagining himself forgiven.”

The third part of the sacrament of penance is *satisfaction*, in explanation of which we may quote the three following canons of the council of Trent: “Whoever shall affirm, that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ.

who has made satisfaction for them: let him be accursed.

“Whoever shall affirm, that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety; and therefore that the best penance is nothing more than a new life: let him be accursed.

“Whoever shall affirm, that the satisfactions by which penitents redeem themselves from sin through Christ Jesus, are no part of the service of God, but, on the contrary, human traditions, which obscure the doctrine of grace, and the true worship of God, and the benefits of the death of Christ: let him be accursed.”

According to the Catechism of the council of Trent, “satisfaction is the full payment of a debt,” or, in other words, the compensation made by man to God by doing something in atonement for the sins which he has committed. Denis, in his ‘System of Divinity,’ divides penances into three classes, vindictive, medicinal, or curative, and preservative. All satisfactory works he regards as included under the three kinds, prayer, fasting, and alms. “The following,” says this Romish divine, “can be enjoined under the head of prayer, once, or oftener, either for many days or weeks; namely, (1.) To say five paternosters and five Ave Marias, in memory of the five wounds of Christ, either with bended knees or outstretched arms, or before a crucifix. (2.) To recite the Rosary, or Litanies of the blessed Virgin Mary, or of the saints, &c. (3.) To read the psalm Miserere, or the seven penitential psalms. (4.) To hear mass, or praises, or preaching. (5.) To read a chapter in Thomas à Kempis. (6.) To visit churches, to pray before the tabernacle. (7.) At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally, or in the heart, ejaculatory prayers, acts of contrition or charity: such as, ‘I love thee, O Lord, above all things:’ ‘I detest all my sins; I am resolved to sin no more:’ ‘O Jesus, crucified for me, have mercy on me!’ &c. (8.) At an appointed day, to confess again, or, at any rate, to return to the Confessor.

“To fasting may be referred whatever pertains to the mortification of the body: so that a perfect or partial fast can be enjoined. (1.) Let him fast (*feria sexta*) on the sixth holyday, or oftener. (2.) Let him fast only to the middle of the day. (3.) Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty; let him abstain from wine and from *cererisia forti*.

4. Let him eat less, and take in the evening only half the quantity. (5.) Let him rise earlier from bed; let him kneel frequently and for a long period; let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, &c.

“To alms is referred whatever may be expended for the benefit of our neighbour. (1.) To give money, clothes, food, &c. (2.) To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, &c., and other works of mercy, whether corporeal or spiritual.” To this ample catalogue of penances may be added pilgrimages, scourging, and bodily tortures of various kinds.

The primitive regulations of the Christian Church, in regard to penance, seem to have been handed down almost entire to the eighth century, but about that time various abuses were introduced. Private came to be substituted for public penances; and the practice commenced of allowing the priest to grant absolution immediately on confession to those who declared their readiness to fulfil the appointed penance, even although they were not prepared to partake of the communion. It was at this period, also, that the payment of a fine became one of the recognized punishments of the church; and in many cases a prescribed penance came to be exchanged for a fine, the money thus paid being employed in alms for the poor; in the ransom of captives; or in defraying the ordinary expenses of the church. Several synods protested, both in the eighth and ninth centuries, against these abuses, while the edicts issued during the reign of Charlemagne endeavoured to place the subject of penance in its true light. In the eleventh century the severer exercises of penance were resorted to in Italy, chiefly through the influence of Peter Damiani, who recommended, in the strongest terms, the practice of self-scourging, representing it as a voluntary imitation of the sufferings of the martyrs as well as of the sufferings of Christ.

PENATES, the household gods of the ancient Romans. Images of these deities were kept in the *penetralia*, or inner parts of the house, and they were regarded as affording protection to the household. It is not certain whether all or which of the gods were venerated as Penates, for many are mentioned of both sexes, including Jupiter, Juno, Minerva, Vesta, Neptune, Apollo, and others, and every family worshipped one or more of them. The Lares as tutelary deities were sometimes confounded with the souls of deceased persons. Apuleius, indeed, alleges that the private or domestic Lares were guardian spirits. But the Penates were divinities of three classes; those who presided over empires and states, those who had the protection of cities, and those who took the care or guardianship of private families; the last were called the lesser Penates. According to others there were four classes; the celestial, the sea-gods, the infernal deities, and all such heroes as had received divine honours after death. A variety of opinions exists as to the origin of the Penates, but they are generally admitted to have come from Asia, and they were known as the tutelary gods of the Trojans. According to Dionysius Halicarnassus, Æneas first lodged these gods in the city of Lavinium, and when his son Ascanias

built Alba, he translated them thither, but they returned twice miraculously to Lavinium. The same author says, that in Rome there still existed a dark temple in which were images of the Trojan gods, with the inscription "Denas," which signifies Penates. These images represented two young men sitting, each carrying a lance. Varro brings the Penates from Samothrace to Phrygia to be afterwards transported by Æneas into Italy.

The question has been often discussed among the learned, Who were the Penates of Rome? Some allege them to have been no other than the goddess Vesta, while others make them Neptune and Apollo. Vives, followed by Vossius, regards them as Castor and Pollux. It seems, indeed, to have been left to the master of every family to select his own Penates. Every Roman consul, dictator, and prætor, immediately after entering upon his office, was obliged to offer a sacrifice to the Penates and Vesta at Lavinium. Both the hearth and the table, but more especially the former, were sacred to the private Penates. A perpetual fire was kept burning on the hearth in honour of these divinities, and the salt-cellar and the first fruits on the table were also considered as consecrated to them. Every feast was introduced by a libation poured out to them either upon the table or the hearth. Any member of the family, on returning home after having been absent, saluted the Penates as he had done before leaving. No event occurred affecting the family, either favourably or otherwise, without being accompanied with prayer to the Lares and Penates. The images of the Penates were generally made of wax, ivory, silver, or earth, according to the wealth or poverty of the worshipper, and the only offerings which they received were wine, incense, and fruit, except on rare occasions, when lambs, sheep, or goats were sacrificed on their altars. Timæus, and from him Dionysius, says, that the Penates had no proper shape or figure, but were woollen or brazen rods, shaped somewhat like trumpets. Their most general appearance, however, is that of young men carrying lances or spears in their hands.

**PENEUS**, a river-god among the ancient Thesalians, said to be the son of *Oceanus* and *Tethys*.

**PENETRALS**, a surname applied to the different Roman divinities who occupied the penetralia or inner parts of a house. These deities were *Jupiter*, *Vesta*, and the *Penates*.

**PENITENTIAL**, a book prepared by Theodore, archbishop of Canterbury, for the guiding of priests in confessing penitents.

**PENITENTIAL**, a collection of canons appointing the time and mode of penance for every sin, the forms of prayer to be used both in first admitting penitents to penance, and in reconciling them by absolution.

**PENITENTIAL PSALM**, a name given in the ancient Christian Church to the fifty-first Psalm.

**PENITENTIAL PRIESTS**, officers appointed in

many churches, when private confession was introduced, for the purpose of hearing confessions and imposing penances. The office, as we learn from Socrates, the ecclesiastical historian, originated in the time of the Decian persecution; and it existed in the church until the reign of the Emperor Theodosius, when it was abolished by Nectarius, bishop of Constantinople. Sozomen alleges the duties of the penitentiary presbyter to be partly to guide those who were under public penance as to the best mode of performing it, and partly to impose private exercises of penance on those who were not subjected to public censure. The example of Nectarius, in abolishing the office, was followed by almost all the bishops of the East, but it continued in the Western churches, and chiefly at Rome, to prepare men for the public penance of the church. The penitentiaries now in use, however, originated in the twelfth century, and the council of Lateran, A. D. 1215, ordered all bishops to have a penitentiary.

**PENITENTS**, the name given to those who, having fallen under ecclesiastical censure, had become impressed with a sincere sorrow for sin, and sought to be restored to the communion of the Christian Church. Even from the earliest times the utmost attention of the church was directed to such cases, but for a considerable period we find no mention of different classes of penitents. These are first spoken of by Gregory Thaumaturgus, bishop of Neocæsarea, in the third century, about which time they came to be divided into four classes—the *flentes* or weepers, the *audientes* or hearers, the *genuflectentes* or kneelers, and *consistentes* or co-standers. The "weepers" took their station in the porch of the church, where they lay prostrate, begging the prayers of the faithful as they entered, and desiring to be admitted to do public penance in the church. When admitted to public penance, they received the name of "hearers," being allowed to remain in church during the reading of the Scriptures and the preaching of the sermon; but they were obliged to depart along with the catechumens before the common prayers began; and, accordingly, in the Apostolical Constitutions, the deacon is ordered to make the announcement at the close of the sermon, "Let none of the hearers, let none of the unbelievers, be present." Gregory Thaumaturgus assigns this second class of penitents their place in the *narthex*, or lowest part of the church. The "kneelers," again, or third class, were allowed to remain in church after the "hearers" were dismissed, and to join on their bended knees in the prayers which were offered specially for them, and to receive from the bishop imposition of hands and benediction. The station of the "kneelers" was within the *nave*, or body of the church, near the *ambo*, or reading desk. The last class of penitents consisted of the "co-standers," so called from their being allowed, after the other penitents, energumens, and catechumens were dismissed, to stand with the faithful at the altar, and join in the common prayers, and

see the oblation offered; but they were not permitted to make their own oblations, nor partake of the eucharist with them. The different classes of penitents are separately considered in the present work, under the articles *Plentes, Audientes, Gemjfectentes, and Consistentes*.

Various duties were required of penitents suited to the different degrees to which they belonged. Penitents of the first three classes were required to kneel in worship, while the faithful were permitted to stand. Throughout the whole term of their penance, penitents were expected to abstain from all expressions of joy, to lay aside all personal decorations, to clothe themselves literally with sackcloth, and to cover their heads with ashes. The men cut short their hair and shaved their beards; the women appeared with dishevelled hair, and a penitential veil. Bathing, feasting, and sensual gratification were forbidden. Besides these negative restrictions, penitents of all classes were laid under certain positive obligations; such as, to be present and to perform their part at every religious assembly, to abound in almsgiving to the poor, to give attendance upon the sick, and to assist at the burial of the dead.

The length of time through which the penance extended varied according to circumstances, reaching from three to ten years. None was readmitted to the fellowship of the church until he exhibited evident signs of sincere and unfeigned penitence. The restoration of penitents was regarded as not only a public act, but a part of public worship; and it was performed uniformly by the same bishop under whom the penitent had been excluded from the communion of the church. The usual time for the restoration of penitents was Passion Week, which was hence called *Hebdomas Indulgentie*, or Indulgence Week. The ceremony was performed in the church during the time of divine service, and generally before the administration of the Lord's Supper. It was a deeply impressive spectacle. The penitent clothed in sackcloth, and covered with ashes, kneeling before the altar or reading desk, was readmitted by the bishop with prayer and imposition of hands. The *chrism* was also administered to penitent heretics, but to no other. We do not find any established form of absolution in the ancient writers. The fifty-first psalm was usually sung on the occasion of restoring a penitent, but not as a necessary part of the service; and at the close of the whole ceremony the Lord's Supper was administered in token that the penitent was reinstated in all his former privileges as a member of the church. All penitents, however, even though restored, were regarded as ever after disqualified for the sacred duties of the clerical office.

Until about the beginning of the fourth century the laity took a part in the administration of discipline, but before the middle of that century it was wholly engrossed by the clergy. From this time the bishops alone were regarded as having authority to

impose penance, inflict excommunication, and grant absolution. Ecclesiastical censures were now looked upon by many as a grievance to which they were unwilling to submit. A distinction was introduced between private and public sins, and a corresponding distinction between private and public penance. The bishops were intrusted with power to modify and abridge the penitential observances enjoined by ancient canons; and this led to a considerable relaxation of discipline during the sixth century. It had been the practice, as we have seen, in the ancient church, to exclude penitents from church fellowship during a certain period before absolution. In the eighth and ninth centuries a custom was introduced of granting absolution immediately upon confession, on condition of certain acts of penance to be afterwards performed. Abuses were gradually multiplied in the matter of church discipline. One form of penance was exchanged for another; a pecuniary fine was added to prescribed penances, and at length the payment of a sum was allowed to be substituted for the penance enjoined. In the twelfth century a regular tariff was established regulating the practice of compounding for penances by money. "With the same intention," Mr. Riddle remarks, "another system of compounding for penance was adopted during this period, by admitting as an equivalent the repetition of a prescribed number of paternosters or other forms of devotion. Thus, sixty paternosters repeated by the penitent on his knees, or fifteen paternosters and fifteen misereres repeated with the whole body prostrate on the ground, were accepted instead of one day's fast. A fast of twelve days was compensated by causing one mass to be said,—of four months, by ten masses,—of a whole year, by thirty masses. A penance and fast of seven years could be despatched in one year, provided that the penitent repeated the whole Psalter once in every twenty-four hours. Sometimes the compensation consisted in repairing to a certain church on appointed days,—in a pilgrimage to some sacred spot,—or in placing a trifling offering on some privileged altar." Penitents now ceased to exercise feelings of true repentance, and the whole system of church discipline was converted into a regular traffic for the purpose of replenishing the treasury of the church.

PENTATEUCH, a term by which the Five Books of Moses are collectively designated. It is a word of Greek original, denoting five books or volumes, and it is supposed that the name was first prefixed to the Septuagint version by the Alexandrian translators. The Jews have always held the Pentateuch in the highest estimation, and hence they expend much money in procuring manuscript copies of this portion of the Scriptures. On this point Mr. Hyams, in his 'Ceremonies of the Modern Jews,' gives the following interesting details: "In many of the modern Jewish synagogues, there are as many as forty or fifty copies of the Pentateuch written on vellum, and pre-

sented to the synagogues for their use, as a voluntary offering by the opulent Jews. The cost of each of these is very great. First, the vellum must be manufactured by a Jew, and the skin must be of calf, that has been slaughtered by them; and when manufactured, if a spot or the least blemish be found thereon, it is considered defiled, and they will not use it. Upon an average a roll of the Law will take sixty skins, and for this reason; the middles are taken out into a square piece, and joined to each other; after which, they are affixed to two mahogany rollers, which generally cost not less than fifty pounds. The Pentateuch is a manuscript, and must therefore be written by a scribe. He must be married, and a man of learning and integrity; one looked upon as possessing some dignity, or he must not write the Law. The salary consequently must be adequate to his station. Those who present one of these rolls of the Law to the synagogue generally have it written under their own roof; it is written in columns about sixteen inches wide; and it is not permitted in this or any other Jewish manuscript or printed books, when they come to the end of a line, to divide a word; and therefore to prevent this, they always contrive to stretch out the word, so as to make it uniform. They consider it much more honourable to have it written under their own roof, than at any other place. It is also a law laid down by the Rabbins that the first five days in the week there shall be only a certain number of lines written each day, which is but a trifling number. Besides, their time is much occupied during their writing with a great variety of other matters; and they have certain prayers which must be said during the time. The ink they write with is also made up in a peculiar manner, and of ingredients which are not defiled by other hands. The donor of the gift, independent of having it written under his own roof, has at different periods, while it is writing, many of the Rabbins, who come to examine it, in case of any mistakes. Every time they make such visits he has to entertain them; and the task not unfrequently occupies two years. When completed, there is a superb covering for it provided, made in the following manner: it is seamed up at the sides and the top, leaving two large loop-holes for the rollers to appear; but the bottom of the said covering or mantle is quite open. The texture or quality of these mantles is superb, consisting of rich brocades and silks, and embroidered with gold, silver, and precious stones, according to the fancy of the giver. The decorations to complete it, are two sockets made of gold or silver, in the following manner; each of them is a foot in length, and is fixed on the top of the two rollers. They are made globular, and on the summit is a crown, a bird, or a flower, according to the taste of the donor; and on the globe there are a great number of little hooks and little bells attached to them, made of gold or silver. There is likewise a small gold hand formed as follows; the hand is

shut, except the forefinger, which is pointing, and is fixed to a handle a foot in length, at the extremity of which is a loop, hanging down outside the mantle. When the Pentateuch is finished, a day is appointed by the chief Rabbins for the presentation of the gift. The synagogue is generally crowded on the occasion, and in the time of prayers the presentation is offered. All the other copies of the Pentateuch are taken out of the ark by the different donors, if present, or by their relations, and are carried in their arms. They walk in procession with them seven times round the desk, which is placed in the midst of the synagogue. The donor of the gift on that day leads the van. The whole ceremony has a striking appearance, particularly if it should take place in the evening, the synagogue being then brilliantly lighted. At the conclusion of the ceremony it is customary for the donor to invite the chief Rabbi and his friends to a feast. During the day there is a prayer offered up for the benefactor, and each one present offers a gift in coin, which is put into the treasury for the benefit of the poor." Folding and unfolding the Law, bearing it in procession through the synagogue, elevating it on the altar to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Israelites at different times. Each of these functions is regarded as a high honour, and the privilege of discharging it is put up to public auction, and sold to the highest bidder.

PENTECOST (Gr. the fiftieth), one of the great festivals of the Jews. It derived its name from the circumstance, that it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the Passover. Moses calls it the Feast of Weeks, because it was fixed at the end of seven weeks from the offering of the sheaf. It was also celebrated as a thanksgiving for the harvest; hence it is called also the Feast of Harvest. Another name by which it was known was the day of First-Fruits, because on this day the Jews offered to God the first-fruits of the wheat harvest in bread baked of the new corn. The form of thanksgiving for this occasion is given in Deut. xxvi. 5—10. On the day of Pentecost was also celebrated the giving of the Law on Mount Sinai. Among the modern Jews this festival includes two days, and is celebrated with the same strictness as the first two days of the Passover. In some countries the synagogues and houses are adorned with flowers and sweet-smelling herbs. The two days are days of holy convocation. When assembled in the synagogue each one reads to himself the whole Book of Ruth. They read also that portion of the Scripture which gives an account of the delivery of the Law from Mount Sinai. The 613 precepts said to comprehend the whole Law are formally recited on this occasion. The morning service of the second day is concluded with prayers for the dead. On the evening of the second day the festival is terminated by the ceremony of Hablala, performed

in the same manner as on the eighth day of the Passover.

On the first Pentecost after the resurrection of Christ, A. D. 33, the Holy Spirit was remarkably poured out on the assembled multitudes at Jerusalem. Accordingly, in the Christian Church, a festival was instituted in the close of the second century, under the name of *Whitsuntide*, in remembrance of Christ risen and glorified, and of the effusion of the Holy Spirit. The fifty days which immediately followed Easter, formed a season of festivity, and the last day of that period was called the Proper Pentecost. No fastings were observed during the whole fifty days; prayers were made in the standing, not in the kneeling, posture, and in many of the churches the congregations assembled daily and partook of the communion. Afterwards the celebration of Pentecost was limited to two special events, the ascension of Christ, and the effusion of the Holy Spirit.

**PENTECOSTALS**, oblations made by the parishioners, in the Church of England, to their priests, at the Feast of Pentecost, which are sometimes called *Whitsun-farthings*. The deans and prebendaries in some cathedrals are entitled to receive them, and in some places the bishop and archdeacons.

**PENTECOSTARION**, one of the service books of the Greek Church, containing the office of the church from Easter day till the eighth day after Pentecost, which they call the Sunday of All-Saints.

**PEPLUS**, a croens-coloured garment made in honour of the goddess *Athena* at the festival **PANATHENÆA** (which see). It had figures woven into it, such as the Olympic gods conquering the giants. The pepus was not carried to the temple by men, but suspended from the mast of a ship, and this ship was moved along on land, but by what precise means is not known.

**PEPUZIAN**, a name given to the **MONTANISTS** (which see), because Montanus, it was said, taught that a place called Pepuza in Phrygia, was the chosen spot from which the millennial reign of Christ was destined to begin.

**PERÆANS**, the followers of Euphrates of Pera in Cilicia, who was said to have believed that there are in the Trinity three Fathers, three Sons, and three Holy Ghosts. It has been alleged that, in opposition to this class of heretics, was framed the clause in the Athanasian creed, which says, "So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts."

**PERAMBULATION**. It is customary in England for the minister, churchwardens, and parishioners of each parish, to go round, or make a perambulation, for the purpose of defining the parochial boundaries. This ceremony is gone through once a-year in or about Ascension Week, and there is a homily appointed to be used before setting out.

**PERDOITE**, an ancient Slavonic deity worshipped by mariners and fishermen, who believed that he presided over the sea.

**PEREMAYANOF'SCHINS**, Re-Anointers, a sect of Russian dissenters, which separated from the Russo-Greek Church about the year 1770 at Vetka. They agree in almost every respect with the *Starobredsi*, or Old Ceremonialists, except that they re-anoint those who join them with the holy chrism.

**PERFECT (THE)**, an appellation frequently applied in the early Christian Church, to those who had been baptized, and thereby been admitted to the full privileges of Christians, having a right to partake of the Lord's Supper.

**PERFECTIONISTS**, a modern sect of Christians in New England, North America, who maintain that every individual action is either wholly sinful, or wholly righteous: and that every being in the universe at any given time is either entirely holy, or entirely wicked. In regard to themselves they give out that they are wholly free from sin. In support of this doctrine, they say that Christ dwells in and controls believers, and thus secures their perfect holiness; that the body of Christ, which is the church, is nourished and supported by its Head. Hence they condemn the greatest portion of that which bears the name of Christianity as the work of Antichrist. "All the essential features of Judaism," they say, "and of its successor, popery, may be distinctly traced in every form of protestantism; and although we rejoice in the blessings which the Reformation has given us, we regard it as rightly named the Reformation, it being an improvement of Antichrist, not a restoration of Christianity." The views of this sect were supported for some time by a periodical paper published at New Haven, Connecticut, called the *Perfectionist*.

**PERFECTIONS OF GOD**. See **GOD**.

**PERFUMES**. In Oriental countries generally perfumes have been always held in high estimation, and are so at the present day. The use of perfumes was very common among the Hebrews even in the most remote ages. Moses gives the composition of two perfumes, one of which was to be offered to the Lord on the golden altar, and the other to be used for anointing the high-priest and his sons, the tabernacle and the vessels of divine service. The Hebrews, as well as the Egyptians, used perfumes for embalming the dead. The prophet Isaiah mentions (iii. 20.) "houses of the soul," which appear to have been small boxes containing rich perfumes, attached to a necklace which hung down to the waist. Professor Rosellini speaks of them as being worn by the Egyptian women in ancient times, having an image of the goddess Thmei engraved on them. Perfumes were liberally used at Oriental marriages in ancient times, and the same custom still exists. They seem also to have frequently formed a part of the oblations offered to heathen deities. Hence the king of Babylon is represented (*Dan. ii. 46.*) as having treated the prophet with the richest perfumes after he had predicted the future destinies of his empire. "Then the king Nebuchadnezzar fell upon his face,



and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." Perfumes were regarded in many cases as an essential part of the religious worship of the gods.

**PERGUBRIOS**, an ancient Slavonian deity, who was believed to preside over the fruits. An annual festival was celebrated in his honour on the 22d of March.

**PERIAMMATA**. See **PHYLACTERY**.

**PERIBOLÆON**. See **PALLIUM**.

**PERIBOLON**, the outer enclosure of an ancient Christian church, being the utmost bounds allowed for refuge or sanctuary. See **ASYLUM**.

**PERICOPÆ**, specific selections from the writings of the New Testament, appointed in the ancient Christian church to be read on certain Sabbaths and special festive occasions. Considerable diversity of opinion exists in regard to the time when these selections were first made, some contending that they are of apostolic origin; others, that they originated in the fourth century; and others again trace them no further back than the eighth century. The *Pericopa* of the Christian corresponded to the *Paraschoth* of the Jewish church. See **LESSONS**.

**PERIMAL**. See **VISHNU**.

**PERIODEUTÆ**, itinerating or visiting presbyters decreed by the council of Laodicea, A. D. 360, to supersede the **CHOREPISCOPI** (which see) in the country villages.

**PERIPATETICS**. See **ARISTOTELIANS**.

**PERIRRHANTERIA**, fountains placed at the entrance of the ancient heathen temples, that those who entered the sanctuary to pray or to offer sacrifices might first purify themselves.

**PERIS**, a race of beings, according to the Mohammedans, intermediate between men and angels, which inhabited the earth before the date of the Mosaic creation. Mussulman doctors inform us that the dynasty of the **JINS** (which see) lasted seven thousand years, when they were succeeded by the *Peris*, beings of an inferior but still a spiritual nature, whose dynasty lasted two thousand more. The sovereigns of both were for the most part named *Solomon*; their number amounted to seventy-two. The *Jins* were male, and the *Peris* female demons. See **GENII**.

**PERISCYLACISMUS**, the process of lustrating or purifying an army among the ancient Macedonians. A dog was cut in two pieces in the place where the army was to assemble, and one half of the dog was thrown at a distance on the right, and the other half on the left. The army then assembled in the place between the spots where the pieces had fallen.

**PERISTIA**, the victims sacrificed in a lustration among the ancient heathens.

**PERISTIARCHI**, the officiating priest in a lustration or purification among the ancient Greeks when they wished to purify the place where a public assembly was held. He received this name because he went before the lustral victims as they were being

carried round the boundary of the place. See **LUSTRATION**.

**PERNOCTATIONS**. See **VIGIL**.

**PERPETUAL CURATES**. See **CURATES**.

**PERSEPHONE**, the goddess among the ancient Greeks who ruled over the infernal regions. By the Romans she was called *Proserpina*. She was the daughter of *Zeus* and *Demeter*, and by Homer she was styled the wife of *Hades*, and the queen of the realms inhabited by the souls of the dead. She is said to have been the mother of the *Furies*. Hesiod mentions a story of her having been carried off by *Pluto*, and of the search which *Demeter* instituted for her daughter all over the earth, by torchlight, until at length he found her in the realms below. An arrangement was now made that *Persephone* should spend a third of every year with *Pluto* and two-thirds with the gods above. She was generally worshipped along with *Demeter*, and temples in her honour were found at *Corinth*, *Megara*, *Sparta*, and at *Locri* in the south of Italy.

**PERSIANS (RELIGION OF THE ANCIENT)**. The original inhabitants of Persia sprung from *Blam* the son of *Shem*, from whom doubtless they received the true religion which at first existed among them in all its primitive purity. In process of time, however, they seem to have fallen, in common with the rest of the Oriental nations, into that species of Nature-worship which is known by the name of *Tsoboism*. Some authors have alleged that they were reclaimed from this idolatry by *Abraham*, who restored their religion to its original purity. But if such a reform was indeed effected among the Persians, they did not long retain their adherence to the Abrahamic creed, but relapsed into an idolatrous worship of the heavenly bodies, and more especially of the sun, with its emblem fire. And yet, amid all the corruptions which had crept into their religion; though their outward forms of worship might appear to indicate a strong tendency to polytheism, their *Magi* or philosophers held firm by the grand fundamental article of all true religion, the unity of God. Fire they maintained to be the appropriate symbol of deity, not the deity himself. And such a view of the element of fire is the less to be wondered at when we bear in mind the perpetual fire kept on the altar of burnt-offering in the temple of Jerusalem—that God revealed himself to *Moses* in a burning bush on *Mount Horeb*; and that he manifested his presence to the Israelites in the wilderness by a pillar of fire which went before them in all their journeyings. And it is not improbable, that the veneration of fire, and of that glorious embodiment of fire, the sun in the heavens, may have been derived by the Persians from the Chaldeans of Mesopotamia. They seem to have adopted the practice of fire-worship while renouncing the principle; and such was their intense hatred of the grosser forms of idolatry exhibited by other nations, that they cast down with indignation the statues and temples of

the Greeks. Their own sun-worship, nevertheless, assumed, in course of time, a very gross and material character. And even at this day their descendants, the Parsees at Bombay, may be seen in crowds every morning and evening, in their white flowing garments and coloured turbans, hailing the rising sun with their hand laid devoutly on the breast, or paying respect by their humble prostrations to his departing rays.

The great reformer of the ancient Persian religion was Zoroaster, who originated the system which, amid various persecutions, has continued for 2,400 years down to the present day. Considerable difference of opinion has existed among the learned as to the precise time when Zoroaster lived. The great German historian, Niebuhr, hesitates not to pronounce his existence a myth. The honours due to the great Persian Reformer have been assigned to different individuals who happened to bear his name; but the generally received opinion is, that the true Zoroaster lived in the reign of Darius Hystaspes, in the sixth century before Christ; and this view has been established with great ability in a treatise published at Bombay in 1851 by Mr. Nourozjee Furdoonjee, a learned Parsee. This work is entitled 'Tareekh-i-Zartooshtee, or Discussion on the era of Zartosht, or Zoroaster;' and may be considered as having set at rest a long-disputed question.

The changes which Zoroaster introduced into the religion of Persia were of great interest and importance. He taught that the sun was only to be worshipped as an emblem and exhibition of the power of *Ormuzd*, the original good principle, whose benevolent efforts, however, are incessantly counterworked by the exertions of *Ahriman*, the evil principle. This Dualistic notion appears to have pervaded the whole doctrines of Zoroaster. Above, however, and prior to these two co-equal principles is the Supreme Being, the *Zerwane Akarane*, or "Time without bounds," the uncreated All in All. This abstract, ideal being, wholly absorbed like the Brahm of Hinduism in the contemplation of his own excellence, is not set forth as a proper object of the worship of man. From this Being sprung the two subordinate divinities, *Ormuzd* and *Ahriman*, who were destined to maintain a perpetual struggle, while *Mithras*, the deified symbol of light and fire, was denominated the Mediator, his office being to aid in bringing about the reconciliation of the malignant *Ahriman* to *Zerwane Akarane*, and ultimately securing his submission to the divine laws.

The entire theoretical system of the ancient Persians has been already explained under the article *Abesta*, a work written in the Zend tongue, and hence usually known by the name of *Zend-Abesta*. The books thus designated are ascribed to Zoroaster, and are said to have extended to twenty-one volumes. The greater part of this voluminous work, however, is believed to have been destroyed either during the invasion of Persia by Alexander the

Great, or immediately after the conquest of that country by the Arabs, who entertained a bitter hatred to the writings of the great Persian hierophant. The only remaining portions are the *Vendidad*, the *Izashné*, and the *Vispurd*, all of which are regarded as authoritative liturgical works, by the *Guebres* of Persia, and the *Parsees* of Hindustan, both of whom claim to be the direct descendants of the ancient Persians, and have both held fast the faith of their ancestors. For 556 years after the subversion of the Persian dynasty by Alexander, the religion of Zoroaster seems to have declined until it was revived by Ardeshir Babekan in A. D. 226, in whose reign strenuous efforts were put forth to restore it to its original purity, when taught by the prophet himself. This reformation lasted during a period of 416 years, that is until the religion and monarchy of Persia fell into the hands of the Arabs, an event which happened in A. D. 644.

No sooner had the followers of Mohammed taken possession of the Persian kingdom than, with their usual intolerance, they sought to extirpate the ancient faith of Zoroaster; and so successful were they, by means of tyranny and oppression in the accomplishment of this object, that in less than 200 years from the date of their conquest, the greater part of the population had embraced the religion of Islam. In the tenth century, scattered and scanty remnants of the Zoroastrians were to be found only in the provinces of Fars and Kirman, and at this day their numbers do not exceed 2,000 families, or somewhere about 5,000 or 6,000 souls. The *Guebres*, as the Zoroastrians are now called, are limited almost exclusively to Yazd, and the twenty-four surrounding villages. They have fire-temples, thirty-four of them being situated in Yazd and its vicinity. Besides being branded as *Guebres*, or infidels, they are not only oppressed by the government, but treated with the utmost harshness by their fellow-subjects.

PERSONA (Lat. Person), a term used by the Latin or Western Church in speaking of the Trinity, and corresponding to what the Greek Church termed HYPOSTASIS (which see). There has been a keen controversy between the Greek and Latin churches about the use of the words *Hypostasis* and *Persona*. The Latins, maintaining that the Greek word *Hypostasis* meant substance, or essence, asserted that to speak as the Greeks did of three divine Hypostases, was to hold that there were three gods. The Greek Church, on the other hand, alleged that the use of the word *Persona* exposed the Latins to the charge of holding the Sabellian notion of the same individual Being in the Trinity sustaining three relations. Hence the two churches accused each other of heresy, and the matter in dispute was referred to the council of Alexandria, which met A. D. 362. The state of the controversy, when this council was convened, is thus laid down by Dr. Newman, in his able work entitled 'The Arians of the Fourth Century:' "At this date, the formula of the Three Hypostases

seems, as a matter of fact, to have been more or less a characteristic of the Arians. At the same time, it was held by the orthodox of Asia, who had communicated with them; *i. e.* interpreted by them, of course, in the orthodox sense which it now bears. This will account for St. Basil's explanation of the Nicene Anathema; it being natural in an Asiatic Christian, who seems (unavoidably) to have arianized for the first thirty years of his life, to imagine, (whether rightly or not,) that he perceived in it the distinction between *ousia* and *Hypostasis*, which he himself had been accustomed to recognize. Again, in the schism at Antioch, which has been lately narrated, the party of Meletius, which had so long arianized, maintained the Three Hypostases, in opposition to the Eustathians, who, as a body, agreed with the Latins, and had in consequence been accused by the Arians of Sabellianism. Moreover, this connexion of the Oriental orthodox with the Semiarrians, partly accounts for some apparent tritheisms of the former; a heresy into which the latter certainly did fall.

“Athanasius, on the other hand, without caring to be uniform in his use of terms, about which the orthodox differed, favours the Latin usage, speaking of the Supreme Being as one Hypostasis, *i. e.* substance. And in this he differed from the previous writers of his own church; who, not having experience of the Latin theology, nor of the perversions of Arianism, adopt, not only the word *Hypostasis*, but, (what is stronger,) the words *physis* and *ousia*, to denote the separate Personality of the Son and Spirit.

“As to the Latins, it is said that, when Hosius came to Alexandria before the Nicene Council, he was desirous that some explanation should be made about the Hypostasis; though nothing was settled in consequence. But, soon after the Council of Sardica, an addition was made to its confession, which in Theodoret runs as follows: ‘Whereas the heretics maintain that the Hypostases of Father, Son, and Holy Ghost, are distinct and separate, we declare that according to the Catholic faith there is but one Hypostasis, (which they call *Ousia*;) of the Three; and the Hypostasis of the Son is the same as the Father.’”

Both parties having fully explained their views to the council, it was found they were agreed in point of doctrine, but differed only about the grammatical meaning of a word, and the council came to the unanimous decision, that such expressions were not so desirable or accurate as those of the Nicene creed, the words of which they promised for the future to acquiesce in and to use. See ARIANS.

PERTII (ARTICLES OF). See ARTICLES OF PERTII.

PERUN, the god of thunder among the ancient Slavonians. His image was made of wood, with a head of silver, and golden whiskers. “The Slavonians,” says Procopius, in his work ‘De Bello

Gotlico,’ “worship one God, the maker of the thunder, whom they acknowledge the only Lord of the universe, and to whom they offer cattle, and different kinds of victims.” Perun, then, was the chief deity of the Slavonians.

PERUNATELE, a goddess among the ancient Lithuanians, who was at once the mother and the wife of PERUN (which see).

PESSOS, a small black stone which held the place of a statue in the temple of *Cybele*, the great goddess of the Phrygians. It was probably an aerolite, having been represented as fallen from heaven.

PETALUM, the golden plate which the Jewish high priest wore upon his forehead.

PETER'S (ST.) DAY, a festival observed by the Church of Rome on the 29th of June, in honour of the Apostle Peter. The Greek Church keep a festival on the same day in honour of both the apostles, Peter and Paul.

PETER-PENCE, an annual tribute of one penny paid at Rome out of every family, at the festival of St. Peter. It was regularly paid in England from the time of the Saxon kings till the reign of Henry VIII., when it was enacted, that henceforth no person shall pay any pensions, Peter-Pence, or other impositions, to the use of the bishop and the see of Rome.

PETROBRUSIANS, a Christian sect which arose in the twelfth century in the south of France, deriving its name from Peter de Bruys, who, though deposed from the priesthood, continued to propagate his peculiar opinions. He was violently opposed to infant-baptism, the mass, and celibacy; he burned the crosses, and called upon his followers to destroy the churches, seeing God is not confined to temples made with the hands of men. It has also been maintained that he denied Romish transubstantiation, and held the bread and wine in the Lord's Supper to be signs or symbols. He is, moreover, alleged to have taught that the oblations, prayers, and good works of the living do not profit the dead. The founder of this sect laboured chiefly in Languedoc and Provence, and after having preached for twenty years against the errors of the dominant church, he was burned by an infuriated mob at St. Giles, in A. D. 1130. After the death of Peter de Bruys, his opinions continued to be promulgated by his successor Henry, whose followers received the name of HENRICIANS (which see).

PETROJOANNITES, a small sect which originated in the twelfth century, named from their leader Peter Joannis, who principally opposed the doctrine maintained by the dominant church, that grace is conferred in baptism.

PETZELIANS, or PESCHELIANS, a modern sect of a politico-religious character, who derived their name from a priest of Breunau, called Petzel, or Peschel. They held the natural and legal equality of all human beings, and maintained that they have a continual and inalienable property in the earth, and

its natural productions. Their enemies charged them with offering human sacrifices, particularly on Good Friday. Congregations belonging to this sect are said to have existed in Upper Austria, but by the interference of the public authorities they have been dispersed.

PHÆTHON (Gr. the shining), a Homeric epithet or surname of HELIOS (which see), but he is generally regarded as the son of *Hælios*. On one occasion he is said to have asked from his father permission to drive the chariot of the sun across the heavens; and being unable to restrain the horses, he was thrown so near the earth as almost to scorch it. From this time, according to mythology, dates the black colour of the inhabitants of the tropics. For this rash adventure Zeus killed him with a flash of lightning, and he fell down into the river Po,—a myth which probably originated in the circumstance, that the Greeks received the amber from the Baltic through the medium of the Venetians, who dwelt near the mouths of the Po. His sisters were changed into poplars, and their tears into amber.

PHAGESIA (from Gr. *phagein*, to eat), a portion of the festivals of the *Dionysia* in ancient Greece, which was devoted to indulgence in eating and drinking in honour of Dionysus.

PHALLOPHORI (Gr. *phallos*, the phallus, and *phero*, to carry), the bearers of the sacred *Phallus* in the *Dionysia* of the ancient Greeks.

PHALLUS, the symbol of the fertility of nature among the ancient Greeks. It was carried in the processions of the *Dionysia*, and men disguised as women, called *Ithyphalloi*, followed immediately behind it. The *Phallus*, which was called among the Romans *fascinum*, was often used by that people as an amulet hung round the necks of children to avert evil influences. The *Satyriæ signa* of Pliny probably referred to the *Phallus*, and he says that these were placed in gardens, and on hearths, to protect against the fascinations of the envious. From Pollux, also, we learn that smiths were accustomed to place figures of the *Phallus* before their forges for the same purpose. This symbol, which revolts us by its indecency, conveyed to the ancient Heathens, as the *Lingam* does to the modern Hindus, a profound and sacred meaning.

The reverence entertained for this emblem of fertility was probably introduced into Greece from Egypt, along with the mysteries of *Osiris*. It is the opinion of Stahr that the worship of the *Lingam*, which is identical with that of the *Phallus*, originated after the Christian era, and arose from the powerful influence exerted upon India by Western Asia. The Hindus wrap up an image of the *Lingam* along with the bodies of their dead, implying, doubtless, the immortal life which is in man, and which death cannot destroy. The Greeks, also, expressed probably the same idea when they alleged that *Dionysus* had placed the *Phallus* at the gates of Hades. Diodorus Siculus, referring to the veneration

in which the *Phallus* was held among the Greeks, tells us that by this they would signify their gratitude to God for the populousness of their country. Herodotus alleges, that the reason of the Egyptian observances connected with the *Phallus* was a sacred mystery.

PHANES, a mystic deity in the system of the Orphics, who is said to have sprung from the mundane egg, and to have been the father of the gods, and the former of men.

PHANTASIASTÆ. See DOCTÆ.

PHARISEES, a powerful sect among the ancient Jews. The precise date of their origin has not been accurately ascertained, but the most general belief is, that they arose in the time of the wars of the Maccabees, about B. C. 300. The first writer by whom they are mentioned is Josephus, who speaks of them as existing under Hyrcanus about B. C. 130, and even then in great favour among the Jews. Their name is usually supposed to have been derived from the Hebrew word *pharash*, to separate, because they were regarded as separate and distinguished from all others by their extraordinary pretensions to piety. They were remarkably strict in their literal observance of the law of Moses. Their religious life consisted only in outward forms, which they observed from no higher principle than to be seen of men. Hence they prayed in the corners of the streets, and distributed their alms in the most public places. And as our blessed Lord said, "Verily they have their reward." So highly were they, in common with the Scribes, held in estimation by the people, that it was a current saying, that if only two men were to enter heaven, the one would be a Scribe and the other a Pharisee. "The Pharisees," says Neander, "stood at the summit of legal Judaism. They fenced round the Mosaic law with a multitude of so-called 'hedges,' whereby its precepts were to be guarded against every possible infringement. Thus it came about, that under this pretext many new statutes were added by them, particularly to the ritual portion of the law. These they contrived, by an arbitrary method of interpretation,—a method which in part tortured the letter and in part was allegorical,—to find in the Pentateuch; appealing at the same time to an oral tradition, as furnishing both the key to right exposition, and the authority for their doctrines. They were venerated by the people as the holy men, and stood at the head of the hierarchy. An asceticism, alien to the original Hebrew spirit, but easily capable of entering into union with the legal sectarianism at its most extravagant pitch, was wrought by them into a system. We find among them a great deal that is similar to the evangelical counsels, and to the rules of Monachism in the later church. On painful ceremonial observances they often laid greater stress than on good morals. To a rigid austerity in the avoidance of every even seeming transgression of ritual precepts, they united an easy sophistical casuistry which

knew how to excuse many a violation of the moral law. Besides those who made it their particular business to interpret the law and its supplemental traditions, there were among them those, also, who knew how to introduce into the Old Testament, by allegorical interpretation, a peculiar Theosophy; and this they propagated in their schools; a system which, starting from the development of certain ideas really contained in the Old Testament in the germ, had grown out of the fusion of these with elements derived from the Zoroastrian or Parsic system of religion; and at a later period, after the time of Gamaliel, with such also as had been derived from Platonism. Thus to a ritual and legal tradition came to be added a speculative and theosophic one."

The Pharisees were very numerous, and the members of the sect belonged to all classes of society. Such was the esteem in which they were held, and the influence which they exerted over the Jews, that the Maccabean princes viewed them with jealousy, and even with fear. So highly, indeed, did they pride themselves on their imagined superiority in religious knowledge, that they despised others. Their numbers and influence were much increased shortly before the Christian era, by the controversy which arose between the two Jewish schools of *Hillel* and *Shammai*.

As to the religious doctrines of the Pharisees, we learn from Acts xxiii. 8, 9, that they believed in the resurrection of the dead, and in the existence of angels and spirits; and in these articles of their creed they differed from the *Sadducees*. But Josephus informs us, that while they undoubtedly believed in the immortality of the soul, they taught the doctrine of its transmigration into other human bodies, not, however, as in the Pythagorean system of philosophy, into the bodies of inferior animals. And even the transmigration of the Pharisees was not the destiny of the whole race of man, but was allotted only to the righteous after having been rewarded for a time in a separate state. The wicked, on the other hand, were believed to pass away into everlasting punishment; and if they ever re-appeared on earth it was to afflict men with epilepsy, lunacy, and other similar diseases. The Pharisees are said by some writers to have believed in Fate, but it is difficult to reconcile this notion with the statements of Josephus, who alleges that they agreed with the *Essenes* in holding absolute predestination, while at the same time they agreed with the *Sadducees* in holding the doctrine of the free-will of man. The grand fundamental error of this great Jewish sect, however, was their placing oral tradition on a level in point of authority with the written revelation; or rather in many cases they exalted it above the Bible, actually "making the Word of God," as our Saviour declares, "of none effect by their traditions." Thus the washing of hands before meals was made a religious duty, and the Pharisees went so far as to teach that the omission of this ablution was a flagrant crime, and

worthy of death. To this were added various other washings, as of cups, and pots, and tables, which came to be established as sacred duties.

The Pharisees thought themselves, and were thought by others, to be righteous, but our Lord expressly declared to all his followers, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." From this passage it is evident, that the righteousness of the Pharisees was defective, whether viewed as a justifying or a sanctifying righteousness. It was defective in various respects: (1.) In its extent, inasmuch as, instead of reaching to the whole law, it was limited to a few, and these comparatively unimportant points. Thus "they tithed mint, and anise, and cummin, but neglected the weightier matters of the law, justice, and mercy, and truth." (2.) It was defective in the principle from which it arose, having regard simply to the outward conduct, without reference to the state of the heart. (3.) It was defective in its end or design, which went no farther than to be seen of men. (4.) It was defective in the spirit with which it was performed, which was uniformly a spirit of pride and self-sufficiency. Hence their righteousness being thus essentially defective, even their religious duties, actions in themselves good, were entirely vitiated and converted into actions totally unacceptable in the sight of God. If they gave alms, they did so in a public and ostentatious way, selecting the synagogues and the streets as the most public places for discharging this most important Christian duty. When they prayed, it was not in the privacy of the closet, but in the open high ways, amid passing crowds of observers. On the days set apart for fasting, the Pharisee might be seen clothed in the meanest dress, with his head and face covered with ashes, his head hanging down like a bulrush, and his face fixed upon the ground, wishing to convey, by his whole aspect and demeanour, that his soul was weighed down to the dust because of sin. In their every action, in short, the Pharisees were actuated by the all-engrossing desire to "have glory of men."

The Pharisees, though agreed in general points of doctrine among themselves, were nevertheless divided into several branches or subdivisions. Both the Jerusalem and Babylonian Talmuds speak of seven different kinds of Pharisees, of which two appear to be alluded to, though not mentioned by name, in the New Testament. Thus in Matt. xxiii. 5, 14, we may perceive an obvious allusion to the Shechemite Pharisees, or those who joined the sect from no other motive than self-interest and the love of gain. In Luke xviii. 18, also there appears to be a decided reference to another sect of Pharisees who observed a strict moral discipline, and were ready to perform every duty. Besides these two classes or divisions there was the Dashing Pharisee, as he was termed, who walked with apparent humility, moving

slowly, with the heel of one foot touching the great toe of the other; nor did he lift his feet from the ground so that his toes were dashed against the stones. There was also the Bleeding Pharisee, that shut his eyes when he walked abroad to avoid the sight of women, and would press himself against the wall that he might not touch those that passed by, thus hurting his feet and making them bleed. The Talmuds speak of the Pharisee of the Mortar, who wore a loose coat in the shape of a mortar, with the mouth turned downwards; or as others say, he wore a hat resembling a deep mortar, so that he could not look upward nor on either side, but only downward or straight forward. In addition to these we have the Pharisee from Love, who obeyed the law from love of virtue, and the Pharisee from Fear, who obeyed from fear of punishment; the one observing the positive and the other the negative commandments. It appears women also sometimes voluntarily joined the sect of the Pharisees.

**PHARMACIDES**, an appellation signifying sorceresses or witches, which was given by the Thebans to those who delayed the birth of *Heracles*.

**PHARMACY**, a name applied to the arts of the magician and enchanter, in the early ages of the Christian church. The council of Ancyra forbids pharmacy, that is the magical art of inventing and preparing medicaments to do mischief; and five years' penance is there appointed for any one that receives a magician into his house for that purpose. Basil's canons condemn it under the same character of pharmacy or witchcraft, and assigns thirty years' penance to it. Tertullian plainly asserts that never did a magician or enchanter escape unpunished in the church. Those who practised the magical art were sometimes termed *pharmacæi*, and their magical potions *pharmaca*.

**PHARYGLEA**, a surname of  *Hera*, derived from the name of a town in Locris, where she was worshipped.

**PHILOXION**, a cloak which in the Greek church corresponds to the *chasuble* in the Latin church. This ecclesiastical vestment is worn by the priests, and that worn by the patriarch is embellished with triangles and crosses. This is supposed to have been the sort of garment which Paul left at Troas, and his anxiety for its restoration is to be attributed, we are told, to its sanctity as an ecclesiastical robe.

**PHEREPHATTA**. See **PERSEPHONE**.

**PHIALA**. See **CANTHARS**.

**PHIDTIA**. See **CHARISTIA**.

**PHILADELPHIAN ASSOCIATION**, a sect of *Mystics* which arose in the seventeenth century. It was founded by Pordage, a Royalist clergyman in England, who took to medicine under the Protectorate. This visionary was a great student and admirer of Jacob Behmen; but unlike his master, an inveterate spirit-seer. He attracted a number of followers, to whom he gave the name of the *Philadelphian Association*, and who professed to have seen

apparitions of angels and devils in broad daylight, every day for nearly a month. One of the most conspicuous members of this association was Jane Leade or Leadley, a widow of good family from Norfolk, who, having retired from the world, gave herself up to the study of the works of Behmen. She professed to hold intercourse with spirits, and committed her revelations to writing, printing them at her own expense. She died in 1701, in her eighty-first year. Pordage died a few years before her, but he is said to have previously combined with Mrs. Leade in forming the *Philadelphian Association* in 1697. This remarkable woman, whose writings occupy eight volumes, carried to its practical extreme the Paracelsian doctrine concerning the magical power of faith. It was by union with the divine will, she alleged, that the ancient believers wrought their miracles, and that faith can do miracles still; the will of the soul wholly surrendered to God becomes a resistless power throughout the universe. Had any considerable number of men a faith so strong, rebellious nature would be subdued and Paradise restored. The one grand desideratum in the view of the Philadelphian Association was, that the soul of man should be committed to the internal teacher to be moulded, guided, and governed by him to the total neglect of all other doctrines, precepts, and opinions. This the members believed was the case with themselves, and that they were the only church of Christ upon the earth in which the Holy Spirit resided and reigned. They seem also to have maintained the doctrine of universal salvation, and the final restoration of all fallen intelligences. The sect, which was short-lived, embraced while it lasted a considerable number of members, drawn not only from the illiterate, but even from the well-informed classes in England. A small body of Philadelphians existed for a short time also in Holland.

**PHILADELPHIAN UNIVERSALISTS**. See **UNIVERSALISTS**.

**PHILALETHES**. These lovers of truth, as their name implies, were a sect of infidels which arose at Kiel, in Germany, about 1847, and who wished to ignore Christianity altogether, and to use only the most general forms of piety.

**PHILIP (ST.) AND JAMES'S (ST.) DAY**, a festival observed in memory of the apostles Philip and James the less, on the 1st of May. In the Greek church the festival of St. Philip is kept on the 14th of November.

**PHILIPPISTS**. See **ADIAPHORISTS**.

**PHILISTINES (RELIGION OF THE ANCIENT)**. This people are alleged to have descended from Mizraim, the second son of Ham, and to have originally inhabited the north-eastern portion of Egypt. At an early period they seem to have emigrated to Canaan, where, having dispossessed the Avites, they took possession of a small portion of territory in the south-west. This land of the Philistines was divided

in the days of Joshua into five lordships or principalities, namely, Gaza, Askelon, Ashdod, Gath, and Ekron. The period at which they settled in Canaan has not been ascertained, but they had probably been located there a considerable time before Abraham appeared in their country. In their aboriginal state, and even in the days of Abraham and Isaac, they were evidently worshippers of the true God. Afterwards, however, they fell into gross idolatry, and became inveterate and irreconcilable enemies of the Israelites. Each of the five principal cities seems to have had its own favourite idol. Their chief god was *Dagon*, worshipped at Gaza and other cities on their coast. To him they ascribed the invention of bread-corn or of agriculture, as his name imports. He is said to have been identical with the Syrian goddess *Derecto*. As Dagon was the greatest and the most ancient of the Philistine deities, so he seems to have lasted longer than all the others, being mentioned in 1 Mac. x., and thus evidently existing at a late period of the Jewish history. Next to Dagon in importance was *Baalzebub*, the god of Ekron, who is styled the lord of flies. Another deity worshipped by the Philistines was Ashteroth or Astarte, a goddess having the head of a horned heifer. She is mentioned as the last idol worshipped by the Jews. Thus in Jer. xlv. 17, we read, "But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil."

**PHILOPOETICINS**, a sect of Dissenters from the *Russo-Greek* church, who are remarkable for their abstemiousness. Their ministers are trained to the sacred office from their boyhood, not being allowed to touch animal food, or to taste strong drink, and they are doomed throughout life to celibacy. The members of this sect fast on Wednesday, because it was the day on which Jesus was betrayed; and on Friday, as being the day on which he was crucified. They celebrate three extraordinary fasts; the first, before Easter, lasts throughout seven weeks; the second, up to the commencement of August, fifteen days; and the third, before Christmas, six weeks. They drink no wine except on special occasions. They decline to take an oath, but simply use the words, "Yes, yes, in truth," with a peculiar gesture of the hand. Many of them limit their food to milk and vegetables.

**PHILOPONISTS**, a sect which arose in the sixth century, deriving its name from one of its warmest supporters, John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation. They were *Tritheists*, maintaining that in God there are three natures as well as persons, absolutely equal in all respects, and joined together by no essence common to all. This sect believed also, in opposi-

tion to the *Cononites*, that the form as well as the matter of all bodies was corrupt, and that both, therefore, were to be restored in the resurrection.

**PHILOSARCÆ** (Gr. *philo*, to love, and *sarcæ*, flesh), a term of reproach used by the *Origenists* in reference to the orthodox as believers in the resurrection of the body.

**PHILOSOPHISTS**. See **ILLUMINATI**.

**PHILOTHEIA** (Gr. *philo*, to love, and *Theos*, God), a term sometimes applied by ancient Christian writers to the monastic life, because those who embraced that life professed to renounce all for the love of God. Hence Theodoret entitles one of his books 'Philothens,' because it contains the lives of the most famous ascetics of his time.

**PHLEGETHON**, a river in the infernal regions, according to the system of ancient Heathenism. It was one of the four rivers which the dead must cross before finding admission to the realms of *Orcus*. See **HELL**.

**PHOBETOR**, an attendant on *Somnus*, the god of sleep, in the ancient Heathen mythology. It was his office to suggest to the mind images of animated beings, and in this capacity he is mentioned by Ovid in his 'Metamorphoses.'

**PHOBUS**, the personification of Fear among the ancient Greeks. He is said to have been the son of *Ares* and *Cythereia*, and a constant attendant upon his father. He was worshipped by the Romans under the name of *Metus*.

**PHENICIANS (RELIGION OF THE ANCIENT)**. This people are generally admitted to have been *Canaanites* by descent, and must originally have had a knowledge of the true God. In course of time, however, they degenerated into a blind idolatry. The chief of their deities, as we learn from a fragment of Sanchoniathon, preserved by Eusebius, was *Baalshamin*, or the lord of heaven. The same name is found also in the comedies of Plautus as a Phœnician deity. The prophets and priests connected with the service of this god appear to have been numerous. Thus we read that 450 of them were fed at Jezebel's table. They conducted their idolatrous worship not only with burnt-offerings and sacrifices, but with dances and gesticulations, by which they wrought themselves up to a high state of madness, in the midst of which they cut themselves with knives and lancets. Herodotus supposes the Phœnicians to have been circumcised, but Josephus asserts that, with the exception of the Jews, none of the nations of Palestine and Syria used that religious rite.

**PHENIX**, a fabulous bird among the ancient Egyptians. It had the size and shape of an eagle, which appeared, it was alleged, on the return of certain astronomical periods, supposed to correspond to certain phases in the life of nations. This hieroglyphical bird is represented as perched upon the hand of Hercules. "A star," says Mr. Gross, "the emblem of Sirius, and a balance, significant of the summer solstice, defined and illustrated its symbolical

importance. Its head is ornamented with a tuft of feathers; its wings, according to Herodotus, are partly of a gold, and partly of a ruby colour; and its form and size perfectly correspond to the contour and dimensions of the bird of heaven—the eagle: it is also recognized in the form of a winged genius in human shape. This emphatically astronomical bird, at the expiration of the great Sirius year, comprising a period of fourteen hundred and sixty-one years, used regularly to come from the East, we are told, bearing the ashes of its defunct sire, and depositing them in the temple of the sun at Heliopolis; that is, a new cycle of Sirial time commenced or succeeded the old! It is further to be observed that at the termination of the fourteen hundred and sixty-one years, and at the time of the new moon during the summer solstice, the fixed agrarian and the vague ecclesiastical year of the Egyptians, exactly coincided. This event filled all Egypt with unbounded joy, and attested the perfection and triumph of the astronomical science of the priests, especially the most erudite among them—those of Heliopolis. Owing to the facts before us, the phoenix was a leading type of the resurrection among the ancients, and regarded emphatically as the bird of time." The *phœnix* was said to revive from its ashes after having voluntarily built for itself a funeral pile on which it was consumed. This is supposed by Rougemont to be a myth representing that the present world must perish by fire only to revive in a new existence. The East is full of fables resembling the *phœnix*. Thus the *Simory* of the ancient Persians is said to have witnessed twelve catastrophes, and may yet see many more. It has built its nest on Mount *Kaf*, and perched upon the branches of the *Gogard*, or tree of life, it predicts good and evil to mortals. Similar legends are to be found connected with the *Rokh* of the Arabians and the *Smenda* of the Hindus. The Jews also have their sacred bird *Tsits*.

**PHONASCUS**, a name given in the ancient Christian Church to the individual who acted as precursor, or led the psalmody in divine service. This appellation seems to have been first used in the fourth century, and is still employed in the Greek Church.

**PHORCUS**, or **PHORCYA**, a Homeric sea-god, to whom a harbour in Ithaca was dedicated. He is said to have been the son of Pontus and Ge, and to have been the father, by his sister Ceto, of the *Gorgons*, the Hesperian dragon and the Hesperides. By Hecate he was the father of *Seylla*.

**PHOSPHORUS** (Gr. light bringer), a surname of *Artemis*, *Eos*, and *Hecate*. This was also the name given by the Greek poets to the planet Venus when it appeared in the morning before sunrise.

**PHOS** and **PHOTISMA** (Gr. light and illumination), the names generally applied in the ancient Christian Church to baptism, from the great blessings supposed to arise from it.

**PHOTA** (**HAGIA**), the Holy Lights, a term an-

ciently used to denote the festival of *Epiphany*, as being commemorative of our Saviour's baptism.

**PHOTINIANS**, a heretical sect which arose in the fourth century, deriving its origin and name from Photinus, bi-hop of Sirmium, who taught the most erroneous opinions concerning God. His views are thus stated by Walch: "Photinus had (1.) erroneous views of the Trinity. On this subject he taught thus:—The Holy Scriptures speak indeed of the Father, the Son, and the Holy Spirit: but we are to understand by them only one person, who in Scripture is called the Father. What the Scriptures call the Word of God is by no means a substance or a person, still less is it a person begotten by the Father and therefore called the Son. For with God there can be no generation, and of course he can have no Son. Neither is the Word that person who made the world, but the Word is properly the understanding of God, which comprehends the designs of God in all his external operations and is therefore called God. The Holy Spirit also is not a person but an attribute of God. Hence followed (2.) erroneous ideas of the person of Christ. He maintained that Jesus Christ was a mere man, that before his birth he had no existence except in the divine foreknowledge, and that he began to be when he was born of Mary by the Holy Spirit. Yet he received the special influences of divine power whereby he wrought miracles. This is the indwelling of the word. On account of these excellent gifts and his perfect virtue, God took this man into the place of a son, and therefore he is called the Son of God and also God. Therefore it must be said that the Son of God had a beginning." The errors of Photinus and his followers were condemned by the council of Milan, and also by that of Sirmium, A. D. 351. He was in consequence deprived of office and sent into banishment; whereupon he appealed to the emperor, who allowed him to defend his doctrines publicly. Basil, bishop of Ancyra, was appointed to dispute with him, and a formal discussion took place, when the victory was decided to be on the side of Basil, and the sentence pronounced upon Photinus was confirmed. He died in exile in A. D. 372.

**PHOTISMA**. See **PHOS**.

**PHOTISTERION**, a place of illumination, being a term frequently used in the ancient Christian Church, to denote the *Baptistery* as the place of baptism, that ordinance being supposed to be attended with a divine illumination of the soul. This name might also be used for another reason, namely, because baptisteries were the places in which instruction was communicated previous to baptism, the catechumens being there taught the creed and instructed in the first rudiments of the Christian faith.

**PHOTIZOMENOI** (Gr. enlightened), a term frequently used among the early Christians to denote the baptized, as being instructed in the mysteries of the Christian religion.

**PIRONTISTERIA**, a name applied in ancient



times to denote *monasteries*, as being places of education and schools of learning. Baptisteries were also called occasionally by this name, the catechumens being there educated in religious truth.

**PHYRGIAN (RELIGION OF THE ANCIENT).** This people, who inhabited a province of Asia Minor, were anciently reputed to have been the inventors of augury, and other kinds of divination, and were regarded as the most superstitious of all the Asiatic nations. They had many idols, but the goddess *Cybele* seems to have been their principal deity, who was regarded as the great mother of the gods. At stated times they carried her image through the streets, dancing round it, and after having, with violent gesticulations, wrought themselves into a frenzied state, they cut and wounded their bodies in commemoration of the grief which *Cybele* felt on the death of her beloved son *Attis*. The same event was celebrated annually by wrapping a pine-tree in wool, and carrying it with great solemnity to the temple of the goddess, the priests who conveyed it thither being crowned with violets, which were supposed to have sprung from the blood of *Attis*. The priests were not allowed to drink wine, or to eat bread, and after their death they were placed in a stone ten cubits high. It seems quite plain, from the slight sketch we have given of the worship of *Cybele* by the Phrygians, that some elements of the worship of *Dionysus* had come to be mixed up with those of the worship of the Phrygian mother of the gods. *Cybele* is so generally found on the coins of Phrygia, that her worship seems to have been universal in that country. There were, doubtless, many other deities worshipped in Phrygia, but these were regarded as completely subordinate to the great goddess of the earth.

**PHTHA, or PTAH,** the supreme god of the ancient Egyptians, in the first four dynasties or successions of kings, extending to about 321 years. This god, however, seems, in later times, to have been degraded from his high position, and become a secondary god. No image of this, nor indeed of any other god or goddess, is found upon the most ancient Egyptian monuments. The worship of *Pthah* passed from Egypt into Greece, and was altered into *Hephestus*. "When in later times," says Mr. Osburn, in his 'Religions of the World,' "pictures and images of the gods made their appearance on the remains of ancient Egypt, *Ptah* was represented as a tall youth, with handsome features and a green complexion, denoting the swarthy, sallow hue which the burning sun of Africa had already impressed upon the skins of *Pthah* and his descendants. He was swathed in white linen like a mummy, to denote that he had been dead, but his hands had burst through the cerements, and grasped many symbols, to denote that he has risen again. This god will be found the son of many divine parents, according to the later fables, both of the monuments and of the Greek authors; most of them prompted by political mo-

tives; but on monuments of all epochs the image of *Ptah* of Memphis is enclosed in a shrine, to denote that he claimed affinity with no other god, and that his real parentage was unknown or forgotten."

**PHTHARTOLATRÆ** (Gr. *phthartos*, corruptible, and *latrao*, to worship), a term of reproach applied to the SEVERIAN (which see), in the sixth century, who maintained that Christ's body was corruptible of itself, but by reason of the Godhead dwelling in it was never corrupted. See **CREATICOLE**.

**PHUNDAITES.** See **BOGOMILES**.

**PHYLACTERY.** This word, which in Greek is *phylacterion*, denotes literally a preservative or protection, and hence is used to denote an *amulet*, which is supposed to preserve from unseen evils. Among the Jews, however, the *phylactery* was a slip of parchment, in which was written some text of Scripture. This was, and is still, worn by the more devout Jews on the forehead and left arm while at prayer, in literal obedience to the command in Exod. xiii. 16, "And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt;" and Deut. vi. 6—9, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." These passages are explained by the Rabbies as requiring schedules with some portions of Scripture to be affixed to the door-posts, and certain signs, tokens, and frontlets, to be fastened to the hand or arm, and between the eyes.

The phylacteries of the Jews, called in the Talmud *Tephillin*, are of two kinds, those designed for the head and those for the hand or arm. Mr. Allen, in his 'Modern Judaism,' thus describes both these species of phylactery: "The *Tephillin* for the head are made of a piece of skin, or leather manufactured from the skin of some clean animal; well soaked and stretched on a block cut for the purpose, sewed together while wet, and left on the block till it is dried and stiffened into the requisite form. When taken off, it forms a leathern box, of equal length and breadth, and nearly equal depth; divided by partitions into four compartments; and having impressed on one side of it, the letter *shin*, and on the other side a character resembling that letter, only having four points or heads, as the letter *shin* has three. This box is sewed to a thick skin, broader than the square of the box: of this skin is formed a loop, through which passes a thong, with which the *tephillin* are fastened to the head.

"In the four compartments are enclosed four passages of the law, written on parchment, and carefully

folded. These parchments are commonly bound with some pure and well-washed hairs of a calf or cow, generally pulled from the tail; and the ends come out beyond the outer skin, to indicate that the schedules within are rightly made. But that skin is sewed and fastened together with very fine and clean strings or cords, made from the sinews of a calf, cow, or bull; or, if none of these be at hand, with soft and thin things or ligaments, cut out of a calf skin.

“Through the loop of the box passes a long leather strap, which ought to be black on the outside, and inside of any colour except red. With this strap the tephillin are bound to the head, so that the little box, including the parchments, rests on the forehead, below the hair, between the eyes, against the pericranium; that the divine precepts may be fixed in the brain, which is supposed to contain the organs of thought and to be the seat of the soul; that there may be more sanctity in prayer; and that the commandments of God may at the same time be confirmed and better observed. The strap is fastened, on the back part of the head, with a knot tied in such a manner as is said to resemble the letter *daleth*: the ends of the strap pass over the shoulders, and hang down over each breast.

“The Tephillin for the arm, or, as they are frequently denominated, the Tephillin for the hand, are made of a piece of skin or leather, similar to that used in the tephillin for the head, and fastened together in the same manner; except that, being without any partitions, it has only one cavity; nor is the letter *shin* impressed upon it. The same four passages of Scripture are written on parchment, and enclosed in a hollow piece of skin like the finger of a glove, which is put into the box and sewed to the thick leather of which it consists.

“This little box is placed on the left arm, near the elbow, and fastened by a leather strap, with a noose, to the naked skin, on the inner part of the arm; so that when the arm is bent, the tephillin may touch the flesh of it, and may also stand near the heart, for the fulfilment of the precept, ‘Ye shall lay up these words in your heart:’ and that the heart, looking upon them, may be abstracted from all corrupt affections and desires, and drawn out into greater fervency of prayer. The strap is twisted several times about the arm, and then three times round the middle finger; by some, three times round three of the fingers: and on the end of it is made the letter *jod*.”

The four sections or paragraphs of the law written on the phylacteries are as follows: (1.) Deut. vi. 4—6. (2.) Deut. xi. 13—21. (3.) Exod. xiii. 1—10. (4.) Exod. xiii. 11—16. These passages in the case of phylacteries for the head are written on four separate pieces of parchment, in the case of phylacteries for the arm they must be all on one piece in four distinct columns. The ink used must be made of galls. The letters must be distinct and separate; written with the right hand. Each section of Scripture must

be written in four lines, and distinct regulations are laid down as to the words with which the respective lines are to begin. Before the schedules are put into the box, they are to be carefully read three times over. Every male Jew, when he reaches the age of thirteen years and a day, is considered as now personally responsible for his actions, and for the first time he assumes the phylacteries. The mode in which the Modern Jews put them on is thus described by a writer on the customs and manners of that singular people: “They first take the phylactery for the arm, and having placed it on that part of the left arm which is opposite to the heart, say the following grace: ‘Blessed art thou, O Lord, our God, King of the Universe! who hath sanctified us with his commandments, and commanded us to say the Tephillin.’ They then instantly, by means of a leather thong which runs through a loop of the case like a noose, fasten it on the arm that it may not slip from thence. They then take the phylactery for the head, and saying the following, ‘Blessed art thou, O Lord, our God, King of the Universe! who hath so sanctified us with his commandments, and commanded us the commandment of the Tephillin,’ place the case on the forehead on that part where the hair begins to grow, and fasten it by means of a leather thong, which runs through the loop, is carried round the head, and tied behind, where it remains in that position; observing also, at the same time, that it is placed exactly between the eyes. All this is understood by the commandment in the Law: ‘And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.’”

Every Jew is bound, when reading the *Shema* in the morning, and saying the nineteen prayers, to put on the phylacteries. He is not required to wear them on the Sabbath and other festivals, the very observance of these being regarded as a sufficient sign in itself according to Exod. xxxi. 12, 13, “And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.” Leo Modena says, that men ought continually to wear the phylacteries for the head, but to avoid the scoffs of the nations, among whom they live, and also because they regard these as holy things not to be used on every trivial occasion, they put them on only in the time of prayer.

Among the ancient Christians *phylacteries* were used, not like those of the Jews, but simply amulets made of ribands, with a text of Scripture written in them, and hung about the neck to cure diseases and ward off dangers. This custom is severely censured by the ancient canons and fathers. Thus the council of Laodicea condemns clergymen that pretended to make such phylacteries, and orders those who wore them to be cast out of the church. The council of Trullo decrees six years’ penance for such offenders.

Chryso-stom stamps the use of phylacteries as gross idolatry, and threatens to excommunicate every one who should practise it. The church, accordingly, to root out this superstition, which was unhappily too prevalent both among Jewish and Pagan converts, required all candidates for baptism, who wore phylacteries, to renounce the practice altogether.

**PHYLLOBOLIA** (Gr. *phullon*, a leaf, and *ballo*, to throw), a custom which existed among the ancient heathen nations, of throwing flowers and leaves on the tombs of the dead. The Greek was placed on his funeral bed as if asleep, wearing a white robe and garland, the purple pall half hidden by numberless chaplets, and so was carried out to his burial before the dawn of day. The Romans, deriving the custom from the Greeks, covered the bier and the funeral pile with leaves and flowers. It is a not unfrequent custom, in various parts of England at this day, to spread flowers on and around the body when committing it to the coffin. In Wales, also, when the body is interred, females hasten with their aprons full of flowers to plant them on the grave. The practice of connecting flowers with the dead seems to have been of great antiquity, for an Egyptian of high rank was wont to be carried to his sepulchre in a sarcophagus adorned with the lotus, had his tomb decked with wreaths, and his mummy case painted with acacia leaves and flowers. The use of flowers on such occasions was, no doubt, connected with the idea of a life after death.

**PIARISTS**, a Romish order of religious founded in A. D. 1648, by Joseph Calasanza, a Spaniard, then residing at Rome. The monks of this order soon became the rivals of the Jesuits as the fathers of the religious schools.

**PICARDS**, a sect which arose in Flanders about the beginning of the fifteenth century, deriving their name from one Picard, who taught doctrines somewhat resembling those of the **ADAMITES** (which see). This sect endeavoured to introduce among the Hussites a paradisaic state of nature. They are said to have held their meetings during the night. They gathered a few disciples in Poland, Bohemia, Holland, and even in England, but speedily became extinct.

**PICTURE-WORSHIP**. See **IMAGE-WORSHIP**.

**PICUMNUS** and **PILUMNUS**, two brothers in the ancient Roman mythology, who presided as gods over marriage. It was customary to prepare a couch for these deities in any house in which there was a new-born child. The first-mentioned god bestowed upon the child health and success in life, while the other warded off all dangers from it during the tender years of childhood.

**PICUS**, a deity among the ancient Romans who was believed to be a son of Saturn and father of Faunus. According to some traditions he was the first king of Italy. Failing to return the love of Circe she changed him into a woodpecker, retaining still the prophetic powers which he had possessed in his human shape.

**PIE**, the table used in England, before the Reformation, to find out the service belonging to each day.

**PIERIDES**, a surname of the *Muses*, derived from Pieria in Thrace, where they were worshipped.

**PIETAS**, a personification of affection and veneration among the ancient Romans. She had a temple dedicated to her by Atilius the Duumvir. This goddess is represented in the garb of a Roman matron throwing incense upon an altar, and her symbol is a stork feeding her young.

**PIETISTIC CONTROVERSY**, a very important religious contention, which took place in Germany towards the end of the seventeenth and the beginning of the eighteenth centuries. It originated in the theological writings and earnest ministerial labours of Philip Jacob Spener, who, proceeding on the principles of Christian experience rather than on doctrinal refinements, and finding fault with the Protestant Church of his time for its dead faith, knowledge without life, forms without spirit, sought earnestly for the renovation of the church, and the infusion of true spiritual life. To accomplish this object which he had so much at heart, he set up private religious meetings first in his own house, and afterwards in the church. These, which were termed **COLLEGES OF PIETY** (which see), speedily led to an extensive religious awakening. Spener was joined in his pious work by a distinguished lawyer, Christian Thomasius, and devoting himself to the diligent study of the Bible, was instrumental in a high degree in giving a practical direction to the theology of the evangelical church. Francke, also, by his devotional lectures on the New Testament, which were attended by large numbers of students and citizens, aided powerfully the efforts of Spener and his associates. The movement aroused a spirit of bitter hostility in the hearts of multitudes, who branded its zealous originators as *Pietists*, a term by which they meant to denounce them as pious well meaning enthusiasts. And not limiting their hatred to mere verbal reproaches, many both of the clergy and laity commenced an active persecution, which compelled Spener and his friends to leave Leipsic in 1690, and to repair to Halle, where the controversy assumed an entirely new aspect. The almost exclusively practical form which the Pietistic theology assumed to the neglect of abstract points of doctrine, roused many opponents not only among the worldly, but even the orthodox, who exclaimed against this new sect, as they termed it, denouncing its theology as an apostasy from the faith of the fathers.

The cardinal doctrine on which the Pietists were considered as deviating from the Word of God, was that of justification by faith, looking, as their opponents alleged, to the subjective, and not at all to the objective element of faith. In exhibiting a tendency of this kind they showed themselves indifferent as to the objects of knowledge, the confession of the church, and theological science. And even on the subject of the order which the Spirit follows in

the work of conversion, they were also regarded as having fallen into error. Thus they asserted that the process commences with a change in the volitions of a man, while their theological opponents maintained that the teaching both of Scripture and the symbolical books of the church, declared the illumination of the understanding to be the first step. The cry of heresy now waxed louder and louder; the passions of the people were appealed to, and even the civil courts were called upon to interpose in order to put down the obnoxious Pietists. Their zeal, however, seemed only to gather strength from opposition. They now asserted that none but converted men should be allowed to undertake the ministerial office, and that religion must be regarded as consisting rather in devotional feelings than in doctrinal belief.

In their expositions of Sacred Scripture they dwelt much on the prospects which they believed to be held out of a millennial kingdom, and some of them seem even to have taught the doctrine of a final restoration of all mankind to the everlasting favour and fellowship of God. As time rolled on, the opposition offered to Pietistic theology became less violent, and about 1720 had almost lost its activity. But the system itself was undergoing, at the same time, a gradual deterioration, and at length appeared to be merely a languid religion of feeling, and, in some cases, a system of legality and ceremony. "Registers," says Dr. Hase, "were kept for souls, and many idle persons supported themselves comfortably by using the new language respecting breaking into the kingdom, and the sealing of believers, while serious-minded persons were utterly unfitted for their ordinary social duties, until in despair they committed suicide."

One of the chief seats of Pietism in Germany, throughout the eighteenth and the first half of the nineteenth century, has always been Würtemberg. The earlier leaders of this school were Bengel and Oettinger, and the more recent preachers belonging to it are the two Hofackers, Kapff, Knapp, and Bahrdt. "These Pietists of Würtemberg," says Dr. Schaff, "occupied, for a long time, a position in the Lutheran Church similar to that of the early Methodists in the Anglican communion, and the government wisely tolerated them. They held, and still hold, separate prayer-meetings, mostly conducted by laymen (the so-called *Stundenhalter*, a sort of class leaders, of whom the late Hoffmann and Kullen, of Kornthal, were the most able and popular); but they attended at the same time faithfully the public services, received the sacraments at the hands of the regularly ordained ministers, and, with the exception of the congregations of Kornthal and Wilhelmsdorf, never seceded from the Established Church, preferring rather to remain in its bosom as a wholesome leaven. Thus they proved a blessing to it, and kept the lamp of faith burning in a period of spiritual darkness. By and by, the church itself awoke from

the cold and dreary winter of indifference and rationalism, introduced a better hymn-book and liturgy, and began to take part in the benevolent operations of Christianity, heretofore carried on almost exclusively by the Pietists, such as the domestic and foreign missionary cause, the support of poor houses, and orphan asylums. Since this revival of the church, the Pietists have themselves become more churchly, and given up or modified their former peculiarities, but without falling in with the symbolical Lutheranism, as it prevails now in the neighbouring kingdom of Bavaria, and in some parts of Northern Germany."

PIETISTS (CATHOLIC), a name which was applied to the Brethren and Sisters of the Pious and Christian schools founded by Nicholas Barre in 1678. They devoted themselves to the education of poor children of both sexes.

PIKOLLOS, a deity among the ancient Wends of Selavonia, who was believed to preside over the infernal regions and the realms of the dead. He was represented as an old man with a pale countenance, and having before him three deaths-heads. He corresponded to *Pluto* of the ancient Romans, and to *Shiva* of the Hindus. Like the latter he desires human blood, and reigns at once over the manes or souls of the dead, and over the metals in the bowels of the earth.

PILGRIMAGES, exercises of religious discipline which consisted in journeying to some place of reputed sanctity, and frequently in discharge of a vow. The idea of any peculiar sacredness being attached to special localities under the Christian dispensation was very strikingly rebuked by our blessed Lord in his conversation with the woman of Samaria, as recorded in John iv.; and nowhere is the principle on this subject more plainly laid down than in the statements of Jesus on that occasion, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." In proportion, however, as Christianity receded from the apostolic age, it gradually lost sight of the simplicity and spirituality which marked its primitive character, and availed itself of carnal expedients for the purpose of elevating the imagination, and kindling the devotion of its votaries. Hence, in the fourth century, many, encouraged by the example of the Emperor Constantine, whose superstitious tendencies were strong, resorted to the scenes of our Saviour's life and ministry, as likely to thereby nourish and invigorate their religious feelings and desires.

Helena, the mother of Constantine, set the first example of a pilgrimage to Palestine, which was soon extensively imitated; partly, as in the case of Constantine, with a desire to be baptized in the Jordan, but still more from a veneration for the spots which were associated with the events of the history of our



Shriee of Raiman Shah Doola, Etlichpur,



Lord and his apostles. Thus a superstitious attachment to the Holy Land increased so extensively, that some of the most eminent teachers of the church, as Jerome and Gregory of Nyssa, openly discouraged these pilgrimages. The most frequent resort of pilgrims was to Jerusalem, but to this were afterwards added Rome, Tours, and Compostella.

In the Middle Ages pilgrimages were regarded as a mark of piety, but as might have been expected, they gave rise to the most flagrant abuses. We find, accordingly, Pope Boniface, in a letter to Cuthbert, archbishop of Canterbury, in the eighth century, desiring that women and nuns might be restrained from their frequent pilgrimages to Rome. The second council of Chalons, also, which was held in A. D. 813, denounces, in no measured terms, the false trust reposed in pilgrimages to Rome and to the church of St. Martin at Tours. "There are clergymen," complains this ecclesiastical synod, "who lead an idle life, and trust thereby to be purified from sin, and to fulfil the duties of their calling; and there are laymen who believe that they may sin, or have sinned, with impunity, because they undertake such pilgrimages; there are great men who, under this pretext, practise the grossest extortion among their people; and there are poor men who employ the same excuse to render begging a more profitable employment. Such are those who wander round about, and falsely declare that they are on a pilgrimage; while there are others whose folly is so great, that they believe that they become purified from their sins by the mere sight of holy places, forgetting the words of St. Jerome, who says, that there is nothing meritorious in seeing Jerusalem, but in leading a good life there."

It was between the eleventh and the thirteenth centuries, however, that the rage for pilgrimages came to its height. About the commencement of the period now referred to, an idea extensively prevailed throughout Europe, that the thousand years mentioned in the Apocalypse were near their close, and the end of the world was at hand. A general consternation spread among all classes, and many individuals, parting with their property and abandoning their friends and families, set out for the Holy Land, where they imagined that Christ would appear to judge the world. While Palestine had been in the hands of the caliphs, pilgrimages to Jerusalem had been encouraged as affording them an ample source of revenue. But no sooner had Syria been conquered by the Turks, in the middle of the eleventh century, than pilgrims to the Holy Land began to be exposed to every species of insult. The minds of men, in every part of Christendom, were now inflamed with indignation at the cruelties and oppressions of the Mohammedan possessors of the holy places; and in such circumstances, Peter the Hermit found little difficulty in originating the *Crusades*, which for two centuries poured vast armies of pilgrims into the Holy Land. It was easier for the

Crusaders, however, to make their conquests than to preserve them; and, accordingly, before the thirteenth century had passed away, the Christians were driven out of all their Asiatic possessions, and the holy places fell anew into the hands of the Infidels.

In almost every country where Romanism prevails, pilgrimages are common. In England, at one time, the shrine of Thomas à Becket, and in Scotland that of St. Andrew, was the favourite resort of devout pilgrims. But even down to the present day there are various places in Ireland where stations and holy wells attract crowds of devout worshippers every year.

And not only in Romish, but in Mohammedan countries, pilgrimages are much in vogue. But there is one pilgrimage, that to Mecca, which is not only expressly commanded in the Koran, but regarded by the Arabian prophet as so indispensable to all his followers, that, in his view, a believer neglecting this duty, if it were in his power to perform it, might as well die a Christian or a Jew. (See MECCA, PILGRIMAGE TO.) The Persians, however, instead of subjecting themselves to a toilsome pilgrimage to Mecca, look upon the country, of which Babylon formerly, and now Bagdad is the chief city, as the holy land in which are deposited the ashes of Ali and the rest of their holy martyrs. And not only do the living resort thither, but many bring along with them the dead bodies of their relatives, to lay them in the sacred earth. Pilgrimage is a duty binding upon all Moslems, both men and women. Inability is the only admitted ground of exemption, and Mohammedan casuists have determined that those who are incapable, must perform it by deputy and bear his charges. The pilgrimage to Mecca was interrupted for a quarter of a century by the *Carmathians*, and in our own day it has been again interrupted by the *Wahabees*, and these in turn have been defeated by Mohammed Ali, who revived the pilgrimage and attended with his court.

Among some heathen nations, also, pilgrimages are practised. In Japan, more especially, all the different sects have their regular places of resort. The pilgrimage which is esteemed by the *Shintoists* as the most meritorious, is that of *Isje*, which all are bound to make once a-year, or at least once in their life. Another class of pilgrims are the *Sinuse*, who go to visit in pilgrimage the thirty-three principal temples of CANON (which see), which are scattered over the empire. Besides these regular pilgrimages, the Japanese also undertake occasional religious journeys to visit certain temples in fulfilment of certain vows. These pilgrims travel alone, almost always running, and, though generally very poor, refuse to receive charity from others.

Hinduism has its pilgrimages on a grand scale. Thousands and tens of thousands annually repair to the temple of Juggernaut in Orissa. And equally famed as the resort of multitudes of Hindu pilgrims is the island of *Ganga Sagar*, where the holiest

branch of the Ganges is lost in the waters of the Indian Ocean. To visit this sacred river hundreds of thousands annually abandon their homes, and travel for months amid many hardships and dangers, and should they reach the scene of their pilgrimage, it is only in many cases that they may plunge themselves and their unconscious babes into the troubled, but, in their view, purifying waters, offering themselves and their little ones as voluntary victims to the holy river. Among the numberless sacred spots in Hindustan, may be mentioned *Jumoutri*, a village on the banks of the Jumna, which is so famed as a place of pilgrimage that those who resort thither are considered as thereby almost entitled to divine honours. The holy town of Hurdwar may also be noticed, to which pilgrims resort from every corner of the East where Hinduism is known: and of such efficacy is the water of the Ganges at this point, that even the guiltiest may be cleansed from sin by a single ablution.

The Buddhists, though not so devoted to pilgrimages as the Hindus, are not without their places of sacred resort. One of the most noted is Adam's Peak in Ceylon, where *Gotama Buddha* is supposed to have left the impression of his foot. The summit of the peak is annually visited by great numbers of pilgrims. The Lamaists of Thibet also make an annual pilgrimage to Lha Sa for devotional purposes.

**PILGRIMS**, those who make a journey to holy places as a religious duty, to worship at the shrine of some dead saint, or to pay homage to some sacred relics. The word is derived from the Flemish *pelgrino*, or the Italian *pelegrino*, both of which may be traced to the Latin *peregrinus*, a stranger or traveller.

**PILGRIMS** (Poor), a Romish order of religious, which originated about A. D. 1500. They commenced in Italy, but passed into Germany, where they wandered about as mendicants, barefooted and bareheaded.

**PILLAR-SAINTS**, devotees who stood on the tops of lofty pillars for many years in fulfilment of religious vows. The first who originated this practice was Simeon, a native of Sisan in Syria, who was born about A. D. 390. In early youth he entered a monastery near Antioch, where he devoted himself to the most rigid exercises of mortification and abstinence. Having been expelled from the monastery for his excessive austerities, he retired to the adjacent mountain, where he took up his residence first in a cave, then in a little cell, where he immured himself for three years. Next he removed to the top of a mountain, where he chained himself to a rock for several years. His fame had now become so great, that crowds of visitors thronged to see him. "Incommoded by the pressure of the crowd," we are told, "he erected a pillar on which he might stand, elevated at first six cubits, and ending with forty. The top of the pillar was three feet in diameter, and surrounded with a balustrade. Here he stood day and night in all weathers. Through the night and

till nine A. M. he was constantly in prayer, often spreading forth his hands and bowing so low that his forehead touched his toes. A by-stander once attempted to count the number of these successive prostrations, and he counted till they amounted to 1244. At nine o'clock A. M. he began to address the admiring crowd below, to hear and answer their questions, to send messages and write letters, &c. for he took concern in the welfare of all the churches, and corresponded with bishops and even with emperors. Towards evening he suspended his intercourse with this world, and betook himself again to converse with God till the following day. He generally ate but once a week, never slept, wore a long sheep-skin robe and a cap of the same. His beard was very long, and his frame extremely emaciated. In this manner he is reported to have spent thirty-seven years, and at last, in his sixty-ninth year, to have expired unobserved in a praying attitude, in which no one ventured to disturb him till after three days, when Antony, his disciple and biographer, mounting the pillar, found that his spirit had departed, and his holy body was emitting a delightful odour. His remains were borne in great pomp to Antioch, in order to be the safeguard of that unwallied town, and innumerable miracles were performed at his shrine. His pillar also was so venerated that it was literally enclosed with chapels and monasteries for some ages. Simeon was so averse from women that he never allowed one to come within the sacred precincts of his pillar. Even his own mother was debarred this privilege till after her death, when her corpse was brought to him, and he now restored her to life for a short time, that she might see him and converse with him a little before she ascended to heaven."

Another Simeon Stylites is mentioned by Evagrius as having lived in the sixth century. In his childhood he mounted his pillar near Antioch, and is said to have occupied it sixty-eight years. The example of Simeon was afterwards followed, to a certain extent at least, by many persons in Syria and Palestine, and *pillar-saints* were found in the East, even in the twelfth century, when the *Stylites*, as they were termed by the Greeks, were abolished. This order of saints never found a footing in the West, and when one Wulfilaicus attempted to commence the practice in the German territory of Treves, the neighbouring bishops destroyed his pillar, and prevented him from carrying his purpose into effect.

**PILLARS (CONSECRATED)**. From the most remote ages the practice has been found to prevail of setting up stones of memorial to preserve the remembrance of important events. The first instance mentioned in Scripture is that of the stone which Jacob set up at Bethel, and which he consecrated by anointing it with oil to serve not only as a memorial of the vision which he saw on that favoured spot, but as a witness of the solemn engagement into which he entered. We find a pillar and a heap of stones made the memorials of a compact of peace



ratiſied between Jacob and Laban. Moses, also, at the foot of Mount Sinai, built an altar, and set up twelve pillars representing the twelve tribes of Israel, in token of the covenant which they there made with God. For a similar reason Joshua took a great stone in Shechem, and "set it up under an oak that was by the sanctuary of the Lord." This pillar of stone was designed to be an enduring monument of the great transaction in which the Israelites had just been engaged.

Sometimes stone pillars were erected to mark the burying-place of some relative, of which we have a remarkable instance in the pillar which Jacob erected over the grave of his beloved Rachel. Among the ancient Greeks and Romans the same custom appears to have existed. Among the Slavonic nations of the North such sepulchral stones, marking the resting-place of the dead, are found in great numbers. There are the rough-hewn memorial stones or *eromlechs* of the northern hordes, an intermediate link between the simple mound of earth and the gorgeous mausoleum of more modern days. To the rude stone pillars of earlier times succeeded the sculptured obelisks of later ages. In Egypt, in India, in Persia, such indications of a higher civilization have been found in great abundance. And what are the towering stone pyramids of Egypt but only gigantic mausoleums containing vaulted chambers, a sarcophagus, and mouldering bones?

The substitution of the rude for the sculptured pillar took place among the Israelites probably at the introduction among them of the government of kings; and it is not unlikely that the monument by which Saul commemorated his victory over the Amalekites may have been a more polished and artistic structure than the simple pillars of earlier times. Traces of such refined monuments are still found chiefly in the northern part of the Phœnician territory. It has been generally supposed that the Egyptian pillars or obelisks were dedicated to the sun. "This, however," says Sir John Gardner Wilkinson, "is a misconception not difficult to explain. The first obelisks removed from Egypt to Rome were said to have come from Heliopolis, 'the city of the sun,' which stood in Lower Egypt, a little to the south-east of the Delta; and those of Heliopolis being dedicated to Rê, the divinity of the place, the Romans were led to conclude that all others belonged to the same god. But the obelisks of Thebes were ascribed to Amun, the presiding deity of that city, and though several of those at Rome came from Thebes, and were therefore dedicated to Amun, the first impressions were too strong to be removed, and the notion of their exclusive appropriation to the sun continued, and has been repeated to the present day."

Consecrated pillars were probably the most ancient monuments of idolatry, and, accordingly, the Israelites were forbidden to set them up as objects of worship. Thus they were enjoined in Lev. xxvi. 1, "Ye shall make you no idols nor graven image,

neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Vossius, in his erudite work, 'De Idololatria,' informs us, that Jacob's stone-pillar was held in great veneration in after times, and was removed by the Jews to Jerusalem. After the destruction of that city by Titus, it is alleged that the Jews were permitted, on a particular day, to anoint the stone with great lamentations and expressions of sorrow. Bochart asserts that the Phœnicians first worshipped Jacob's stone, and afterwards consecrated others, which they called *Betylia*, in memory of Bethel, where Jacob anointed the stone. See STONE-WORSHIP.

PIMPLEIS, a surname of the *Muses* derived from Mount Pimplea in Bœotia, which was sacred to them.

PINARI, a family of hereditary priests of *Hercules* among the ancient Romans. They were inferior to the *Politii*, another family who were devoted to the worship of the same god. The *Pinarii* are mentioned as existing in the time of the kings.

PINCZOVIANS, a name which was given to the SOCINIANS (which see) in Poland in the sixteenth century, derived from the town of Pinczow, where the leaders of the sect resided.

PURT, a ceremony among the *Buddhists* of Ceylon, which consists in reading certain portions of the *BANA* (which see), for the purpose of appeasing the demons called *yakas*, from whom all the afflictions of men are supposed to proceed. This ceremony, which is the only one that professes to be sanctioned by *Gotama Buddha*, is thus described by Mr. Spence Hardy, in his 'Eastern Monachism:': "About sunset numbers of persons arrived from different quarters, the greater proportion of whom were women, bringing with them cocoanut shells and oil, to be presented as offerings. As darkness came on, the shells were placed in niches in the wall of the court by which the *wihâra* is surrounded; and by the aid of the oil and a little cotton they were soon converted into lamps. The wall around the *bô-tree* was similarly illuminated; and as many of the people had brought torches, composed of cotton and resinous substances, the whole of the sacred enclosure was in a blaze of light. The gay attire and merry countenances of the various groups that were seen in every direction gave evidence, that however solemn the professed object for which they were assembled together, it was regarded by all as a time of relaxation and festivity. Indeed the grand cause of the popularity of this and similar gatherings is, that they are the only occasion, marriage festivals excepted, upon which the young people can see and be seen, or upon which they can throw off the reserve and restraint it is their custom to observe in the ordinary routine of social intercourse.

"The service continues during seven days, a preparatory ceremony being held on the evening of the first day. The edifice in which it is conducted is the

same as that in which the bana is read upon other occasions. A relic of Buddha, enclosed in a casket, is placed upon a platform erected for the purpose; and the presence of this relic is supposed to give the same efficacy to the proceedings as though the great sage were personally there. For the priests who are to officiate another platform is prepared; and at the conclusion of the preparatory service a sacred thread called the pirit nūla is fastened round the interior of the building, the end of which, after being fastened to the reading platform, is placed near the relic. At such times as the whole of the priests who are present engage in chanting in chorus, the cord is untwined, and each priest takes hold of it, thus making the communication complete between each of the officiating priests, the relic, and the interior walls of the building.

“From the commencement of the service on the morning of the second day, until its conclusion on the evening of the seventh day, the reading platform is never to be vacated day or night. For this reason, when the two officiating priests are to be relieved by others, one continues sitting and reading whilst the other gives his seat to his successor, and the second priest does not effect his exchange until the new one has commenced reading. In the same way, from the morning of the second day till the morning of the seventh day, the reading is continued day and night, without intermission. Not fewer than twelve, and in general twenty-four, priests are in attendance, two of whom are constantly officiating. As they are relieved every two hours, each priest has to officiate two hours out of the twenty-four. In addition to this, all the priests engaged in the ceremony are collected three times in each day: viz. at sunrise, at midday, and at sunset, when they chaunt in chorus the three principal discourses of the Pirit, called respectively Mangala, Ratana, and Karañīya, with a short selection of verses from other sources. After this the reading is continued till the series of discourses has been read through, when they are begun again, no other than those in the first series being read until the sixth day, when a new series is commenced.

“On the morning of the seventh day a grand procession is formed of armed and unarmed men, and a person is appointed to officiate as the *déwadūtayá*, or messenger of the gods. This company, with a few of the priests, proceeds to some place where the gods are supposed to reside, inviting them to attend prior to the conclusion of the service, that they may partake of its benefits. Until the messenger and his associates return, the officiating priests remain seated, but the reading is suspended.

“At the festival I attended the messenger was introduced with great state, and sulphur was burnt before him to make his appearance the more supernatural. One of the priests having proclaimed that the various orders of gods and demons were invited to be present, the messenger replied that he had

been deputed by such and such deities, repeating their names, to say that they would attend. The threefold protective formula, which forms part of the recitation, was spoken by all present, in grand chorus. In the midst of much that is superstitious in practice or utterly erroneous in doctrine, there are some advices repeated of an excellent tendency; but the whole ceremony being conducted in a language that the people do not understand, no beneficial result can be produced by its performance.”

Such is the ceremony attending the reading of the ritual of priestly exorcism. This ritual is called *Pīruwāná pota*. It is written in the Pali language, and consists of extracts from the sacred books, the recital of which, accompanied with certain attendant ceremonies, is intended to ward off evil and to bring prosperity.

PIRKE AVOTH (Heb. the hedge of the law), a name given by the Jewish Rabbis to the MASORA (which see), from the circumstance, that it is intended to hedge in or secure the law from all manner of change.

PISCICULI (Lat. little fishes), a name which the early Christians sometimes assumed, to denote, as Tertullian alleges, that they were born again into Christianity by water, and could not be saved but by continuing therein. Perhaps it may have a reference to the ICHTHUS (which see).

PISCINA (Lat. *piscis*, a fish), a name sometimes applied to the font in early Christian churches. The word is supposed by Optatus to have been used in allusion to our Saviour's technical name ICHTHUS (which see). But as *piscina* denoted among the Latin writers a bath or pool, it is on that account alone an appropriate name for a font. In the Romish Church the word *piscina* means the sink or cesspool where the priest empties the water in which he washes his hands, and where he pours out all the consecrated waste stuff. In the Church of England the *piscina* is explained by Dr. Hook to mean “a perforation in the wall of the church through which the water is poured away with which the chalice is rinsed out after the celebration of the Holy Eucharist.”

PISCIS. See ICHTHUS.

PISTOL. See BELIEVERS.

PISTOR (Lat. the baker), a surname of Jupiter at Rome, derived from the circumstance, that while the Gauls were besieging that city, the god suggested to the Romans that by throwing loaves of bread among the enemy they might lead them to raise the siege, under the impression that the besieged were possessed of ample provisions to hold out against them.

PISTIUS, a surname of *Zeus*, as being the god of faith and fidelity. It corresponds to the Latin *Fidelius*.

PISTORES (Lat. bakers), a term of reproach applied to the early Christians in consequence of their poverty and simplicity.

PITAKA, or PITAKATTAYAN (Pali, *pīṭaka*), a

basket, and *tājo*, three), the sacred books of the Buddhists. The text of the *Pitaka* is divided into three great classes. The instructions contained in the first class, called *Hīnaya*, were addressed to the priests; those in the second class, *Sūtra*, to the laity; and those in the third class, *Abhidharma*, to the *dēwas* and brahmas of the celestial worlds. There is a commentary called the *Atthakathā*, which, until recently, was regarded as of equal authority with the text. The text, as we learn from Mr. Spence Hardy, was orally preserved until the reign of the Singhalese monarch, Wattagamani, who reigned from B. C. 104 to B. C. 76, when it was committed to writing in the island of Ceylon. The Commentary was written by Buddhagosa in A. D. 420. To establish the text of the *Pitakas*, three several convocations were held. The first met B. C. 543, when the whole was rehearsed, every syllable being repeated with the utmost precision, and an authentic version established, though not committed to writing. The second convocation was held in B. C. 443, when the whole was again rehearsed in consequence of certain usages having sprung up contrary to the teachings of Buddha. The third convocation took place B. C. 308, when the *Pitakas* were again rehearsed without either retrenchment or addition. These sacred books are of immense size, containing, along with the Commentary, nearly 2,000,000 lines. See BANA, BUDHISTS.

PITANATIS, a surname of *Artemis*, derived from Pitana in Laconia, where she was worshipped.

PIUS IV. (CREED OF). This document, which forms one of the authorized standards of the Church of Rome, was prepared by Pope Pius IV. immediately after the rising of the council of Trent, and is understood to embody in substance the decisions of that council. The Creed bears date November 1564, and was no sooner issued than it was immediately received throughout the Romish Church, and since that time it has been always considered as an accurate summary of their faith. It is binding upon all clergymen, doctors, teachers, heads of universities, and of monastic institutions, and military orders, with all reconciled converts. This authoritative document, with the oath or promise appended, runs as follows:—

“I. I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same church.

“II. I also admit the Sacred Scriptures, according to that sense which Holy Mother Church has held, and does hold, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

“III. I also profess that there are, truly and properly, seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the sal-

vation of mankind, (though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid Sacraments.

“IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.

“V. I profess, likewise, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

“VI. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

“VII. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

“VIII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their Relics are to be venerated.

“IX. I most firmly assert that the Images of Christ, and of the Mother of God, ever Virgin, and also of other saints, are to be had and retained; and that due honour and veneration are to be given to them.

“X. I also affirm that the power of Indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

“XI. I acknowledge the Holy Catholic and Apostolic Roman Church, to be the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“XII. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

“I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be

held, taught, and preached by my subjects, or by those, the care of whom shall appertain to me in my office; this I vow, promise, and swear—so help me God and these Holy Gospels of God!"

PIX. See PYX.

PLACEBO, an office or service in the Romish Church, performed for the health and good estate of some soul or souls; so called from the word *Placebo*, being the first word of the office.

PLANET WORSHIP. See TSABIANS.

PLANETA, a gown, the same as the chasuble, worn by the Romish priesthood; a kind of cape open only at the sides, worn at mass.

PLATONISTS. See ACADEMICS.

PLATONISTS (NEW). See ALEXANDRIAN SCHOOL.

PLENARY INDULGENCES, those indulgences which, according to the Romish Church, release the individual from all the pains and penalties incurred by him on account of sin up to the time of receiving the boon. The exact date of the introduction of these indulgences has not been ascertained; but Pope Urban II., at the council of Clermont in A. D. 1095, declared that to every one who should join the crusades for driving the Saracens out of Palestine, his doing so should be reckoned as a full discharge of all the penances which he might have incurred, and he should also acquire the remission of all the punishment to which he might have become subject by the sins of his whole life. When the crusades, however, had ceased, plenary indulgences by no means ceased with them, but the system came to be applied to other cases. If a bishop wished any work to be accomplished, as, for instance, a church to be repaired, an episcopal palace to be built, or the like, he simply proclaimed a plenary indulgence, and immediately he found abundance of willing labourers. The most trifling services were often purchased with indulgences, and in this way the ancient discipline and system of penance was completely relaxed. The abuses which had thus arisen called for some remedy, and, accordingly, Gregory VII. and Urban II. pointed the attention of the clergy to the distinction between true and false penitence; while Innocent III., by a special decree, endeavoured to restrain the bishops from the indiscriminate granting of indulgences.

The system of plenary indulgences was no sooner introduced than it was adopted by many successive popes. Thus we find it resorted to by Calixtus II. in A. D. 1122; by Eugenius III. in A. D. 1145; by Pope Clement III. in A. D. 1195. Boniface VIII., in the Bull which announced the Jubilee of A. D. 1300, granted not only a plenary and larger, but a most plenary remission of sins to those who should visit the churches of the apostles. "It is worth while," says Dr. Stillingleet, "to understand the difference between a plenary, larger, and most plenary, indulgence; since Bellarmine tells us, that a plenary indulgence takes away all the punishment

due to sin. But these were the fittest terms to let the people know that they should have as much for their money as was to be had; and what could they desire more? And although Bellarmine abhors the name of selling indulgences, yet it comes all to one: the popes give indulgences, and they give money; or they do it not by way of purchase, but by way of alms. But commend me to the plain honesty of Boniface IX., who, being not satisfied with the oblations of Rome, sent abroad his jubilees to Cologne, Magdeburg, and other cities, but also sent his collectors to take his share of money that was gathered, without which, as Gobelinus saith, no indulgences were to be had; who also informs us, that the preachers of the indulgences told the people, in order to encourage them to purchase, that they were not only a *pena*, but a *culpa*, that is, they not only delivered from temporal, but from the fault itself which deserved eternal punishment. This made the people look into them, and not finding those terms, but only the words 'a most plenary remission,' they were dissatisfied, because they were told that the fault could be forgiven by God alone; but if they could but once find that the Pope would undertake to clear all scores with God for them, they did not doubt but they would be worth their money. Whereupon he saith, those very terms were put into them. Then the wiser men thought these were counterfeit, and made only by the pardon-mongers; but, upon further inquiry, they found it otherwise. How far this trade of indulgences was improved afterwards, the Reformation, to which they gave rise, will be a lasting monument." Dr. Lingard, the Roman Catholic historian, endeavours to explain away these plenary indulgences, by alleging them to be merely exemptions from certain canonical penances to which their sins would have otherwise exposed them. See INDULGENCE.

PLENARY INSPIRATION, an expression used to denote the full inspiration of the Sacred Writings, as extending not only to the thoughts of the writers, but even to the very words in which their thoughts are expressed. See INSPIRATION.

PLOUGHING FESTIVAL. See AGRICULTURE (FESTIVAL OF).

PLUNTERIA, a festival anciently celebrated at Athens every year in honour of *Athena*. It was believed to be an unlucky day, because the statue of the goddess was covered over and carefully concealed from the view of men. A procession was held on this day, and a quantity of dried figs was carried about. If any undertaking was commenced on the day of the Plunteria, the belief was that it must certainly fail.

PLURALIST, an ecclesiastic who holds more than one benefice with cure of souls. In the early Christian Church the existence of pluralities was unknown. St. Ambrose, indeed, expressly declares, that it was not lawful for a bishop to have two churches; and although, in some cases, the paucity of ministers might

render it necessary for a presbyter or deacon to officiate in more than one parochial church, he was not on that account entitled to draw the revenues of these churches. Thus there might be in those early ages a plurality of offices in the same dioceses, but there could not be a plurality of benefices yielding separate sources of income to the same officiating minister. The council of Chalcedon has a peremptory canon forbidding all such pluralities, not only in the case of churches, but also in the case of monasteries. This rule continued in force long after the council of Chalcedon, and was renewed in the second council of Nice, as well as in other later councils.

The system of pluralities which prevails so extensively in the Church of England had its origin in an obsolete law which empowered a poor clergyman, with the consent of his bishop, to hold two or more livings under the nominal value of £8 sterling. By the canon law no two livings could be held conjunctly, if the distance between them exceeded thirty miles; but for a century past the distance has been regarded as extending to forty-five miles. In consequence of the operation of this system more than 2,000 parishes in England have been deprived of the right of possessing resident incumbents.

Pluralities have seldom been permitted to any great extent in Presbyterian churches. The only form, indeed, in which the question ever came before the General Assembly of the Church of Scotland, was that of a professorship being joined to a parochial charge near the seat of a University. In this shape the subject was discussed in three successive Assemblies, commencing with that of 1824, and although a majority decided in favour of the double office, the University Commission having expressed their opposition to pluralities as injuriously affecting the interests of education, the system, without any express enactment on the part of the church, has been dropped, except in a very few cases of parish ministers at University seats, who act as professors.

PLUTON, the deity among the ancient Greeks who was believed to bestow wealth. It was also a name given to the god of the infernal regions.

PLUTUS, the personification of riches among the ancient Greeks, who had a legend that *Zeus* had blinded him in order that he might give riches without regard to merit.

PLUVIUS, a surname of *Jupiter* among the ancient Romans as the deity who sends rain, and hence they worshipped him specially in times of drought.

PNEUMATOMACHII, a name given to the MACEDONIANS (which see), as denying the divinity of the Holy Spirit.

PODÔNHTĒ, (Gr. *pous*, *podos*, a foot, and *nĕpto*, to wash), a term used to designate a party of the MÉNONITES (which see), because they believed that it was imperative upon the disciples of Christ in every age to wash the feet of their guests in token of their love.

PŒNA, a personification of punishment among the ancient Romans, and allied to the *Ferries*.

POLAND (EASTERN CHURCH OF). The empire of Lithuania in Poland, included from the thirteenth century a large population which had been converted to Christianity in connection with the Greek Church. This population, inhabiting the Western Russian principalities, had been added to the empire by conquest, and were allowed to retain the undisturbed enjoyment of their religion, language, and local customs. The Lithuanian sovereign appointed as governors of these provinces princes of the reigning family, who themselves became converts to the Eastern or Greek Church. This was particularly the case with the sons of Ghedimin in the fourteenth century, who were intrusted with these provinces. Their father remained throughout life a Pagan idolater, but his son, Olgherd, who succeeded him, was baptized into the Greek Church. He attended Christian worship at Kioff and other towns of his Russian possessions, built churches and convents, and was prayed for by his Christian subjects as a believer in the orthodox faith; and yet, with a strange inconsistency, when at Wilna, the capital of Lithuania Proper, he sacrificed to the national idols, and adored the sacred fire. Several of his sons were baptized and educated in the tenets of the Greek Church, but Jaghellon, his successor on the throne, was brought up in the Pagan idolatry of his ancestors. He became a convert, however, in 1386 to the creed of the Western church, but Paganism lingered in Lithuania for a considerable time after the conversion of its sovereign. This was particularly the case in Samogitia, where the last sacred grove was not cut down, and idolatry finally abolished, before 1420.

The union between the Eastern and Western churches, which was completed at Florence in 1438, was resisted by the Lithuanian churches, though it was urged upon them by several of their own prelates. The difficult task was intrusted to the Jesuits of inducing the Eastern Church of Poland to submit to the supremacy of Rome. To accomplish this work they published various writings in favour of the union of Florence, and used every effort to gain over to their cause the most influential of the clergy. They found a ready tool to serve their purposes in a Lithuanian noble, called Michael Rahoza, who, though trained by themselves, had taken orders in the Greek Church, and at their recommendation had been appointed archbishop of Kioff. This dignity of the Greek Church was supplied by the Jesuits with written instructions how he was most effectually to bring about the desired union of his church with Rome. Thus trained for his work the archbishop of Kioff, in 1590, convened a synod of his clergy at Brest in Lithuania, and urged upon them, with every argument he could command, the importance of submitting to the Roman see. The clergy were strongly impressed in favour of the proposal, but it met with the most strenuous opposition on the part of the

laity. Another synod was convened at Brest in 1594, which was attended with greater success. The subject having been fully discussed, the archbishop and several bishops declared their agreement with the union concluded at Florence in 1438, admitting the procession of the Holy Ghost from the Father and the Son, the doctrine of purgatory, and the supremacy of the Pope; while they declared their determination to retain the use of the Slavonic language in the celebration of public worship, and the retention of the ritual, as well as the discipline of the Eastern Church. The only condition they made was, that in their worship they might retain the Slavonic language, and observe the ceremonies of the Slavonic ritual. This party received the name of Uniates or United Greeks, and about 3,500,000 are still to be found in the Austrian dominions. The announcement that the union had been accomplished was received by Pope Clement VIII. with the highest satisfaction. Another synod was convened at Brest by royal edict in 1596 for the purpose of inaugurating the union. At this synod the event was solemnly proclaimed, and all who had opposed the union were excommunicated. The laity, however, headed by Prince Ostrogki, palatine of Kioff, declared against the measure, and a numerous meeting took place of the clergy and laity opposed to Rome, at which the archbishop and those bishops who had brought about the union were excommunicated. The party of the union, supported by the king and the Jesuits, commenced an active persecution against their opponents, depriving them of numerous churches and convents. In consequence of the union, the Cossacks of the Ukraine, who were zealous friends of the Greek Church, became irritated and disaffected, without, however, exhibiting any very serious departure from their wonted loyalty. The most important result of the union, however, was, that the Eastern Church of Poland was divided into two opposite and hostile churches, one acknowledging the authority of the Pope, and the other declining it. Those of the former, who resided in Little Russia to the number of 2,000,000, returned to the Russo-Greek Church.

POLAND (MINOR REFORMED CHURCH OF), an Antitrinitarian Church organized in 1565. The peculiar opinions of the sect, which chiefly consisted of a denial of the divinity of the Lord Jesus Christ, began to be openly broached in Poland in a secret society formed in 1546 for the discussion of religious subjects. At one of its meetings a priest called Pastoris, a native of Belgium, attacked the mystery of the Trinity as being inconsistent with the essential unity of God. This doctrine, new at that time in Poland, was adopted by several members of the society, and having spread among the people, by the circulation of the works of Servetus, and the arrival of Laelius Socinus in 1551, led to the formation of a regular sect of Socinians. The same views were still further promoted by the teaching of Stancaï, a learned

Italian, who held the office of professor of Hebrew in the University of Cracow, and who openly maintained that the divine nature of Christ had no part in his mediation. But the first individual in Poland who reduced Antitrinitarian opinions to a system, was Peter Gonesius or Gonioudzki, who had come from Switzerland professing to adhere to the Calvinistic or Genevese Confession. This man, at a synod held in 1556, rejected the doctrine of the Trinity as it is usually understood, and maintained the existence of three distinct Gods, but that the true Godhead belonged only to the Father. He still further developed his sentiments at the synod of Brest in Lithuania in 1558, on which occasion he denied the validity of infant baptism, adding that there were other things which had crept from popery into the church. The synod imposed silence on Gonesius, threatening him with excommunication; but he refused obedience, and found a large number who adhered to his opinions. Among these was John Kiszka, commander-in-chief of the forces of Lithuania, who, being possessed of both wealth and influence, lent material assistance in the establishment of churches, on what has sometimes been called the *Subordinationist* system, that is, maintaining the supremacy of the Father over the Son.

The followers of Gonesius soon increased in numbers, drawing converts from the ranks of the wealthy and the learned; and so rapid was the spread of the Socinian and Arian doctrines, that the Reformed churches in which they originated were thereby seriously endangered. But a goodly number of able divines arose in the bosom of these churches, who manfully contended in behalf of the proper divinity of our blessed Lord, against many, even of the most eminent of their brethren, who had unhappily embraced the Socinian heresy. At length a disruption seemed inevitable, and though an earnest struggle was made to prevent it, the breach was completed in 1562; and in 1565 a Socinian Church was set up in Poland, which took to itself the name of the *Minor Reformed Church*. It had its synods, churches, schools, and a complete ecclesiastical organization. This sect published a Confession of Faith in 1574, in which they explicitly declared their peculiar tenets. "God," they said, "made the Christ, that is, the most perfect Prophet, the most sacred Priest, the invincible King, by whom he created the new world. This new world is the new birth which Christ has preached, established, and performed. Christ amended the old order of things, and granted his elect eternal life, that they might after God the Most High believe in Him. The Holy Spirit is not God, but a gift, the fulness of which the Father has granted to his Son." These doctrines, which were completely subversive of the doctrine of the Trinity, received a definite form from Faustus Socinus, who arrived in Poland in 1579, and settled there, becoming connected by marriage with some of the first families in the land. This eminent individual

proved a most important accession to the Antitrinitarian churches, over whose members he acquired an extraordinary influence. He was invited to assist at their principal synods, and took a leading part in them. At the synod of Wengrow in 1584, he successfully maintained the doctrine that Jesus Christ ought to be worshipped. He also urged the rejection of millenarian doctrines which were held by some of the Antitrinitarian divines. His influence, however, reached its height at the synod of Brest in Lithuania in 1588, when he succeeded in giving unity to the doctrinal belief of their churches, by moulding their to some extent discordant opinions into one regular connected system.

The Minor Reformed Church of Poland maintained the unlawfulness of oaths and of lawsuits among Christians. The church reserved to itself the exclusive right of excommunicating refractory members. Baptism they held was to be administered to adults, and to be regarded as a sign of purification, which changes the old Adam into a heavenly one. They agreed with the church of Geneva as to the spiritual presence of Christ in the sacrament of the Supper. Great diversity of opinion prevailed among the members of the church on various theological points, but they all agreed in maintaining the Subordination theory of the Trinity. Their rules of morality were exceedingly strict, and they endeavoured, like the Pharisees of old, to observe many precepts of Scripture in the letter without any regard to the spirit. Socinius himself taught the doctrines of passive obedience and unconditional submission, and he condemned the resistance made by the French Protestants to their oppressors. Such sentiments, however, were not held by the Polish Socinians generally; on the contrary, their synods of 1596 and 1598 sanctioned the use of arms when required in self-defence. Among the lower classes, indeed, there were not a few Socinians who maintained passive resistance to be a Christian duty; and chiefly through their influence the synod of 1605 declared that Christians ought rather to abandon their country than kill an enemy who might happen to invade it. Such a doctrine could not possibly be maintained by the great mass of the Polish Socinians, many of whom not only took up arms, but distinguished themselves by their valour in fighting the battles of their country.

The Socinian sect in Poland published an exposition of their religious principles in an authoritative document well known by the name of the Racovian Catechism. A smaller Catechism first appeared in German in 1605, and a larger also in German in 1608. Both were exclusively composed by Smalcius, but the latter was translated into Latin by Moskorzewski, a learned and wealthy Polish nobleman. The Socinian congregations in Poland were never numerous; but they numbered among their members many eminent scholars and authors, particularly on points of theology. A collection of their divines, under the name of the *Bibliotheca Fratrum Polono-*

*rum*, is found in almost all theological libraries of any extent.

One unhappy element in the history of the Socinian churches of Poland was the prevalence of dissensions among them, which, instead of being diminished, seemed rather to increase after their organization into a regularly constituted church. The principal sects which branched off from them were the *Budnoans* and the *Farnovians*. The former, not contented with avowing Socinian doctrines, went so far as to deny the inspiration and authority of Sacred Scripture, and were on that account cast out of the church. The latter, who were allowed to remain in connection with the church, held *Arian* rather than *Socinian* opinions, maintaining that, before the foundation of the world, Christ was either begotten or produced out of nothing by the Supreme God. Though treated with the utmost indulgence, Farnovius or Farnowski left the *Minor Reformed Church* in 1568, and attracted around him a large party of adherents, distinguished both for influence and learning. On the death of their leader in 1615, the *Farnovians* quickly dispersed and became extinct.

The Socinian Church in Poland now rapidly declined. It was viewed with the most virulent hatred and jealousy both by Protestants and Roman Catholics, but more especially by the latter body, who embraced every opportunity of insulting and even maltreating the Socinians. An incident occurred which gave rise to open hostilities. In 1638 some students of the Socinian College at Racow threw down a wooden crucifix which stood at the entrance of the town. The Roman Catholics, enraged at the insult thus offered to their religion, brought the matter before the courts of law, demanding that summary punishment should be inflicted, not only upon the offenders, but upon the whole church to which they belonged. The vindictive proposal thus made by the Romanists was listened to, notwithstanding the strongest protestations of innocence on the part of the Socinians, and by a decree of the diet of Warsaw, the College at Racow was destroyed, the professors banished, the printing-office belonging to the Socinians was levelled with the ground, and their churches closed. A train of persecutions followed, and in every part of the country the Socinians were subjected to insult and oppression. At length, in 1658, the diet of Warsaw decreed their summary expulsion from the kingdom, and denounced capital punishment against all who should in future embrace their opinions, or give shelter and countenance to those who did so. In fulfilment of this severe decree the Socinians were ordered to leave Poland within three years, but this term was afterwards reduced to two years. This edict was repeated in 1661, and forthwith the whole body was driven from the kingdom, and scattered throughout different countries of Europe. Thus, in the course of little more than a hundred years, the Socinians, with

the exception of a few persons here and there who secretly held their principles, were rooted out of Poland.

**POLAND (PROTESTANT CHURCH OF).** Poland seems to have first received Christianity from Great Moravia in the ninth century, and so rapidly did it spread among all classes, that in the following century it reached the palace; and the sovereign, Mieczyslaw the First, was baptized in A. D. 965, chiefly through the influence of the native Christians of Poland. About the same time he married Dambrowska, a Christian Bohemian princess. Having thus obtained a firm footing in the country, the cause of Christianity received a considerable impulse from the arrival in Poland of a number of Christian fugitives from Moravia. The neighbouring churches of Germany soon acquired a great influence over the Poles, while priests and monks flocked from Italy and France, but particularly from Germany, to Poland, crowding the convents, and occupying the parochial churches, and at the same time using the Romish ritual in opposition to the simple worship of the Polish national churches, which, however, maintained their ground till the fourteenth century. The **HUSSITES** (which see), from Bohemia, found a favourable field in Poland for the propagation of their peculiar tenets, and the Romish clergy in consequence took active measures for the purpose of checking the spread of the obnoxious doctrines. With this view the parish priests were ordered to seize and bring before the bishops all who were suspected of holding Hussite sentiments. Severe enactments were passed for the punishment of the heretics. But in the face of all opposition the new doctrines were embraced by some of the most influential families in the land, and the reforming party, indeed, was very numerous, when their leader was slain on the field of battle. But although the doctrines of Huss had found many supporters in Poland, the national feeling was still in favour of the dominant church.

In the commencement of the fifteenth century a powerful impulse was given to the cause of Polish education and literature by the establishment of the University of Cracow and the encouragement given in that seminary to native scholars. Already a goodly number of accomplished literary men had issued from the University of Prague, some of whom were chosen to fill the chairs at Cracow; these again were generally selected to supply the vacant episcopal sees, and thus in a short time there were found in the Polish Church not a few prelates distinguished alike for their piety and learning. The enlightened views which some of these ecclesiastical dignitaries entertained were speedily manifested in various projects started for reforming the church. Thus Martin Tromba, the primate of Poland, ordered the liturgical books to be translated into the national language, that they might be understood by the great mass of the people. But the boldest step in the

direction of church reform at this period was taken by Ostrog, palatine of Posen, who presented to the Polish diet of 1459 a proposal for introducing improvements of such a vital character, that had they been adopted, a separation of the Church of Poland from Rome would have been the immediate result. "In this plan," says Count Krasinski, "of reforming the Church of Poland he maintained that, Christ having declared that his kingdom was not of this world, the Pope had no authority whatever over the king of Poland, and should not be even addressed by the latter in humble terms unbecoming his dignity; that Rome was drawing every year from the country large sums under the pretence of religion, but, in fact, by means of superstition; and that the bishop of Rome was inventing most unjust reasons for levying taxes, the proceeds of which were employed, not for the real wants of the church, but for the Pope's private interests; that all the ecclesiastical lawsuits should be decided in the country, and not at Rome, which did not take 'any sheep without wool;' 'that there were, indeed, amongst the Poles people who respected the Roman scribbings furnished with red seals and hempen strings, and suspended on the door of a church; but that it was wrong to submit to these Italian deceits.' He farther says—'Is it not a deceit that the Pope imposes upon us, in spite of the king and the senate, I don't know what, bulls called indulgences? He gets money by assuring people that he absolves their sin; but God has said by his prophet—'My son, give me thy heart, and not money.'" The Pope feigns that he employs his treasures for the erection of churches; but he does it, in fact, for enriching his relations. I shall pass in silence things that are still worse. There are monks who praise still such fables. There are a great number of preachers and confessors who only think how to get the richest harvest, and who indulge themselves, after having plundered the poor people. He complains of the great number of monks unfit for the clerical office, saying, 'After having shaven his head and endowed a cowl, a man thinks himself fit to correct the whole world. He cries, and almost bellows, in the pulpit, because he sees no opponent. Learned men, and even those who possess an inferior degree of knowledge, cannot listen without horror to the nonsense, and almost blasphemy, uttered by such preachers.'"

These sentiments avowed by a Polish senator in the assembly of the states, plainly indicated that public opinion, even in the fifteenth century, was prepared for the great ecclesiastical reformation which commenced a century later in Germany and Switzerland. And as if still further to pave the way for that important movement, treatises were at every little interval issuing from the press in Poland containing opinions which Rome has always been accustomed to brand as heresies. One work, in particular, was published at Cracow in 1515, which openly advocated the great Protestant principle, that the Holy Scriptures must



be believed, and all merely human ordinances may be dispensed with. The date of the appearance of this treatise was two years before Luther publicly avowed his opposition to Rome. No sooner, accordingly, did the German Reformer commence his warfare with the Pope than he was joined by many Poles, more especially belonging to the towns of Polish Prussia; and so rapidly did the principles of the Reformation spread in Dantzic, the principality of that province, that, in 1524, no fewer than five churches were occupied by the disciples of the Wittenberg Reformer. A very large part of the inhabitants of Dantzic, however, still adhered to the old church, and anxious to restore the ancient order of things, they despatched a deputation to Sigismund the First, who at that time occupied the throne of Poland, imploring his interposition. The monarch, moved by the appeal made by the deputation, who appeared before him dressed in deep mourning, proceeded in person to Dantzic, restored the former state of things, and either executed or banished the principal leaders of the new movement. But while for purely political reasons Sigismund in this case acted in the most tyrannical and oppressive manner, he allowed the doctrines of Protestantism to spread in all the other parts of his dominions without persecuting those who embraced them. And even in Dantzic itself, when Lutheranism, in the course of a few years, began to be again preached within its walls, he refused to take a single step to check its progress, so that in the subsequent reign it became the dominant creed of that city, without, however, infringing upon the religious liberty of the Roman Catholics.

The works of Luther found many readers, and even admirers, in Poland, and a secret society, composed of both clergymen and laymen, met frequently to discuss religious subjects, including those points more especially which the rise of the Reformation brought prominently before the public mind. It was in connection with this society that Anti-Trinitarian opinions were first adopted as a creed by several individuals, and the foundation laid in Poland for that sect whose members were afterwards known by the name of SOGINIANS (which see). The spread of this heresy, however, was limited to the upper classes of society, while among the great mass of the people the Scriptural views of the Reformers found ready acceptance; a result, in no small degree owing to the arrival of Bohemian Brethren, to the number of about a thousand, who had been driven from their own country, and found a home in the province of Posen. This event happened in 1548, and the public worship of the Brethren being conducted in the Bohemian language, which was intelligible to the inhabitants of Posen, attracted towards them the sympathies of multitudes. The Romish bishop of Posen, alarmed at the influence which the Brethren were exercising over the people of his diocese, applied for, and obtained, a royal edict

for their expulsion from the country. This order they immediately obeyed, and proceeded to Prussia, where they found full religious liberty. Next year, however, some of them returned to Poland, where they had formerly received so much kindness, and continued their labours without being molested in any form. Their congregations rapidly increased, and in a short time they reached the large number of eighty in the province of Great Poland alone, while many others were formed in different parts of the country.

A circumstance occurred about this time which was providentially overruled for the still wider diffusion of Protestant principles in Poland. The students of the University of Cracow, having taken offence at some real or imagined affront offered them by the rector, repaired to foreign universities, but particularly to the newly erected University of Konigsberg, from which the great majority of them returned home imbued with Protestant principles. The Reformed doctrines now made extraordinary progress, particularly in the province of Cracow. In vain did the Romish clergy denounce the growing heresy; all their remonstrances were unavailing, and at length they convened a general synod in 1551 to consider the whole subject. On this occasion Hosius, bishop of Ermland, composed his celebrated Confession, which has been acknowledged by the Church of Rome as a faithful exposition of its creed. The synod not only decreed, that this creed should be signed by the whole body of the clergy, but petitioned the king that a royal mandate should be issued ordering its subscription by the laity. It was now resolved that a violent persecution should be commenced against the heretics, and this determination was strengthened by an encyclical letter from Rome, recommending the extirpation of heresy. Several cases of bloody persecution occurred, but the nobles, aroused to jealousy by the high-handed measures of the clergy, openly declared their wish to restrict the authority of the bishops, and the people were unanimous in expressing a similar desire.

Such was the state of matters in Poland when the diet of 1552 was convened; and scarcely had its deliberations been commenced, when a general hostility was evinced by the members to episcopal jurisdiction. The result was, that, at this diet, religious liberty for all confessions was virtually established in Poland. At the diet of 1555 the king was earnestly urged to convoke a national synod over which he himself should preside, and which should reform the church on the basis of the Holy Scriptures. It was proposed, also, to invite to this assembly the most distinguished Reformers, such as Calvin, Beza, Melancthon, and Vergerius. But the expectations of the Protestants in Poland were chiefly turned towards John à Lasco or Laski, who had been instrumental in promoting the cause of the Reformation in Germany, Switzerland, and England. For a long time he remained within the pale of the Romish

Church, in the hope that it would be possible to effect a Reformation without seceding from her communion. In 1540 he declared his adherence to the Protestant Church on the principles of Zwingli. The high reputation which Laski had already gained, both as a scholar and a Christian, attracted the marked attention of the Protestant princes in various parts of Europe, several of whom invited him to take up his residence in their dominions. The sovereign of East Friesland, anxious to complete the reformation of the church in that country, prevailed upon Laski to allow himself to be nominated superintendent of all its churches. To carry out the object of his appointment was a matter of no small difficulty, considering the extreme reluctance which prevailed to the entire abolition of Romish rites, but by energy, perseverance, and uncompromising firmness, he succeeded, in the brief space of six years, in rooting out the last remains of Romanism, and fully establishing the Protestant religion throughout the whole of the churches of East Friesland. In 1548 Laski received an earnest invitation from Cranmer, archbishop of Canterbury, to join the distinguished Reformers, who had repaired to England from all parts of the Continent, that they might complete the Reformation of the church in that country. Having accepted Cranmer's invitation, the Polish Reformer left Friesland and went to England, where he was appointed, on his arrival in 1550, superintendent of the foreign Protestant congregation established at London. In this important sphere he continued to labour with much comfort and success until the demise of Edward the Sixth and the accession of Mary arrested the progress of the Reformation in England, and compelled Laski with his congregation to leave the country. This little band of exiles, headed by the Polish Reformer, were driven by a storm upon the coast of Denmark, where, on landing, they were received at first with hospitality and kindness, but, through the influence of the Lutheran divines, they were soon obliged to seek an asylum elsewhere. The same hatred on the part of the Lutheran clergy was shown to the congregation of Laski at Lubeck, Hamburg, and Rostock. At length the remnants of the congregation found in Dantzic a peaceful asylum, while Laski himself retired to Friesland, where he was received with every mark of respect and attachment. In a short time, however, finding his position by no means so comfortable as at first, he removed to Frankfort-on-the-Maine, where he established a church for the Belgian Protestant refugees, and made various attempts, without success, to unite the Lutheran and Protestant churches.

Throughout all his wanderings Laski's thoughts were habitually turned towards Poland, and he maintained a constant intercourse with his countrymen, and also with his sovereign, Sigismund Augustus, who entertained a high regard for him. He returned to Poland in 1556, and no sooner did his arrival be-

come known than the Romish clergy, taking the alarm, hastened to implore the king to banish from his dominions a man whom they described as an outlawed heretic, and the source of troubles and commotions wherever he went. To this representation the king paid no regard; and to the annoyance of the bishops and the papal nuncio, Laski was soon after intrusted with the superintendence of all the Reformed churches of Little Poland. Through his influence the tenets of the Swiss Reformers were extensively adopted by the higher classes of his countrymen. The chief objects, however, which he kept steadily in view were the union of all Protestant sects, and the ultimate establishment of a Reformed National Church modelled on the plan of the Church of England, for which he had conceived a high admiration. But his exertions in the cause of reform were much weakened by the rise of Antitrinitarian sentiments in some of the churches which he superintended. He struggled hard, and not without success, to check the progress of these opinions. In the public affairs of the church he took an active part, and assisted in preparing the version of the first Protestant Bible in Poland. In the midst of his unwearied labours in the cause of the Polish Reformation, Laski was cut off in 1560, before he had an opportunity of fully maturing his great designs.

One of the last objects on which the Polish Reformer had set his heart, was the speedy convocation of a national synod. This proposal, however, met with violent opposition from Rome and its partizans. The Pope, Paul IV., despatched a legate to Poland with letters to the king, the senate, and the most influential noblemen, promising to effect all necessary reforms, and to call a general council. Lippomani, the papal legate, was an able man, and a devoted servant to the see of Rome. The Romish clergy were much encouraged by the presence of this dignity in the country, who endeavoured, but without effect, to prevail upon the king to adopt violent measures for the extirpation of heresy. The crafty emissary of the Pope succeeded also by his intrigues in fomenting discord among the Protestants. He assembled a synod of the Polish clergy, which, while it lamented the dangers which threatened the church, both from within and from without, passed many resolutions for improving its condition, and coercing the heretics. The extent to which the synod, instigated by Lippomani, pushed their jurisdiction may be seen from their proceedings in a case of alleged sacrilege recorded both by Romish and Protestant writers. "Dorothy Lazecka, a poor girl, was accused of having obtained from the Dominican monks of Sochaczew a host, feigning to receive communion. It was said that she wrapped that host in her clothes, and sold it to the Jews of a neighbouring village, by whom she had been instigated to commit this act of sacrilege by the bribe of three dollars and a gown embroidered with silk. This host was said to have

been carried by the Jews to the synagogue, where, being pierced with needles, it emitted a quantity of blood, which was collected into a flask. The Jews tried in vain to prove the absurdity of the charge, arguing, that as their religion did not permit them to believe in the mystery of transubstantiation, they never could be supposed to try a similar experiment on the host, which they considered as a mere wafer. The synod, influenced by Lippomani, condemned them, as well as the unfortunate woman, to be burned alive. The iniquitous sentence could not, however, be put into execution without the *exequatur*, or the confirmation of the king, which could not be expected to be obtained from the enlightened Sigismund Augustus. The Bishop Przerembski, who was also vice-chancellor of Poland, made a report to the king of the above-mentioned case, which he described in expressions of pious horror, entreating the monarch not to allow such a crime, committed against the Divine Majesty, to go unpunished. Myszkowski, a great dignitary of the crown, who was a Protestant, became so indignant at this report, that he could not restrain his anger, and was only prevented by the presence of the king from using violence against the prelate, the impiety and absurdity of whose accusation he exposed in strong language. The monarch declared that he would not believe such absurdities, and sent an order to the *Starost* (chief magistrate or governor) of Sochaczew to release the accused parties; but the vice-chancellor forged the *exequatur*, by attaching the royal seal without the knowledge of the monarch, and sent an order that the sentence of the synod should be immediately carried into execution. The king, being informed of this nefarious act of the bishop, immediately despatched a messenger to prevent its effects. It was, however, too late; and the judicial murder was perpetrated." This atrocious affair excited, of course, a great sensation throughout Poland, and awakened such feelings of hatred against Lippomani, that he lost no time in quitting the country, a step which was absolutely necessary, indeed, as his life was in danger.

The Polish Reformation went steadily forward in spite of all the opposition of Rome and its emissaries. In Lithuania particularly, it received a strong impulse from the influence exerted in its favour by Prince Radziwill, who had been intrusted by the monarch with almost the sole government of that province. Taking advantage of the facilities which he thus possessed for advancing the good work, he succeeded in establishing the Reformed worship both in the rural districts and in many towns. He built also a splendid church and college in Vilna, the capital of Lithuania. To this enlightened and pious nobleman, besides, is due the merit of having caused to be translated and printed, at his own expense, the first Protestant Bible in the Polish language. It was published in 1564, and is usually known by the name of the Radziwillian Bible. The death of Radziwill the Black, as he was termed, which happened in

1565, was a severe loss to the Protestant cause in Lithuania; but happily his cousin and successor, Radziwill the Red, was also a zealous promoter of the Reformed religion, and founded a number of Protestant churches and schools, which he endowed with landed property for their permanent support.

The king of Poland was strongly urged, by a portion of the clergy, to reform the church by means of a national synod, but he was of too irresolute a character to take a step so decided. He adopted, however, a middle course, and addressed a letter to Pope Paul IV. at the council of Trent, demanding the concession of the five following points: (1.) The performance of the mass in the national language. (2.) The dispensation of the communion in both kinds. (3.) The toleration of the marriage of priests. (4.) The abolition of the *annates* or first fruits of benefices. (5.) The convocation of a national council for the reform of abuses, and the union of different sects. These demands, of course, were rejected by his Holiness. But the Protestants in Poland, far from being discouraged by the conduct of the Pope, became bolder every day in their opposition to the Romanists. At the diet of 1559 a proposal was made to deprive the bishops of all participation in the affairs of the government, on the ground that they were the sworn servants of a foreign potentate. This motion, though strenuously urged upon the acceptance of the diet, was not carried; but a few years later, in 1563, the diet agreed to convoke a general national synod, composed of representatives of all the religious parties in Poland—a measure which would, in all probability, have been carried into effect had it not been prevented by the dexterity and diplomatic craft of Cardinal Commendon, who succeeded in dissuading the king from assembling a national council.

The establishment of a Reformed Polish Church was much impeded by the dissensions which divided the Protestants amongst themselves. At that time, in fact, no less than three parties existed in Poland, each adhering to its own separate Confession. Thus the Bohemian or Waldensian Confession had its own ardent admirers, chiefly in Great Poland; the Genevese or Calvinistic Confession in Lithuania and Southern Poland; and the Lutheran or Augsburg Confession in towns inhabited by burghers of German origin. Of these the Bohemian and the Genevese Confessions were so completely agreed on almost all points, that their respective supporters found no difficulty in forming a union in 1555, not, indeed, incorporating into one body, but holding spiritual fellowship together, while each church retained its own separate hierarchy. This union being the first which took place among Protestant churches after the Reformation, caused great joy among the Reformers in different parts of Europe. The two churches thus united wished to include the Lutherans also in the alliance, but the doctrine of the Augsburg Confession on the subject of the eucharist

seemed likely to prove an insuperable obstacle in the way of any union with the Lutheran churches. An attempt, however, was made to effect so desirable an object. For this purpose a synod of the Bohemian and Genevese churches of Poland was convoked in 1557, and presided over by John Laski. At this synod overtures were made to the Lutherans to join the union, but to no effect, and they still continued to accuse the Bohemian church of heresy. The obstacles thus thrown in the way of a union among the Protestants of Poland, only roused the Bohemians to exert themselves still more actively for its attainment. They forwarded copies of their Confession of Faith to the Protestant princes of Germany, and to the chief Reformers, both of that country and of Switzerland, and received strong testimonials of approval, so strong, indeed, as to silence for a time the objections of the Lutherans. Shortly, however, the good understanding which had begun was interrupted by the unreasonable demands of some Polish Lutheran divines, that the other Protestant denominations should subscribe the Confession of Augsburg. The Bohemians, therefore, in 1568, submitted their Confession to the University of Wittenberg, and received from that learned body a strong expression of their approbation, which so operated upon the minds of the Lutherans that from that time they ceased to charge the Bohemian Church with heresy.

The long-desired union was at length effected in 1570. A synod having assembled in the town of Sandomir, in April of that year, finally concluded and signed the terms of union under the name of the CONSENSUS OF SANDEMIR (which see). This important step excited the utmost alarm among the Romanists, who endeavoured to bring it into discredit. But the union itself was essentially hollow and imperfect. The Confessions, between which a dogmatic union had been effected, differed on a point of vital importance,—the presence of Christ in the eucharist. The union, accordingly, was rather nominal than real; and many Lutherans directed their whole efforts towards bringing about a disruption of the alliance which had been established at Sandomir. This hostility of the Lutherans to the other Protestant Confessions was very injurious to the interests of Protestantism in general, and a number of noble families, followed by thousands of the common people, disgusted with the bitter contentions which raged among the Protestants of different denominations, renounced the principles of the Reformation, and returned to the Church of Rome. Another circumstance which tended to weaken the Protestant Church of Poland, was the rise and rapid spread of a party who denied the divinity of the Lord Jesus Christ. Some learned divines of the Reformed churches combated these Antitrinitarian doctrines, and at length, in 1565, the professors of these doctrines seceded from their brethren, forming themselves into a separate ecclesiastical organization, called by its

members the *Minor Reformed Church of Poland*. The arrival of Faustus Socinus in Poland in 1579, led to the tenets of the Antitrinitarians being thrown into a definite form, and to the formation of Socinian congregations, chiefly composed of nobles, among whom there were many wealthy landowners.

When the Consensus of Sandomir was concluded in 1570, Protestantism in Poland had reached its highest state of prosperity. Many churches and schools, belonging to Protestants of various denominations, had been established; the Scriptures had been translated and printed in the national language; and religious liberty was enjoyed in Poland to a degree unknown in any other part of Europe. These favourable circumstances attracted great numbers of foreigners who sought an asylum from religious persecution. Among these, besides many Italian and French refugees, there were also a great number of Scotch families settled in different parts of Poland, whose descendants are found there at this day.

At the period at which we have now arrived Romanism had, to a great extent, lost its hold of the Polish nation. The most influential portion of the nobility were on the side of Protestantism, whilst many powerful families, and the population generally, of the eastern provinces belonged to the Greek Church. Nay, even within the national church itself, not only was the primate favourable to Reformed principles, but many even of the inferior clergy, and a considerable proportion of the laity, would have welcomed any proposal to correct the flagrant abuses which had in course of time crept into the church. In the senate, also, the great proportion of the members were either Protestants or belonged to the Greek Church; and even the king himself showed a decided leaning towards the adherents of the Protestant faith. The Roman Catholic Church in Poland, indeed, was on the verge of utter ruin, but in this hour of its extremest danger, it was mainly saved by the exertions of Cardinal Hosius, one of the most remarkable men of his age. This zealous Romish dignitary had early made himself conspicuous by his hostility to the Protestants, and now that he had been nominated a cardinal, he used every effort to check the progress of the Reformation in Poland. Finding, however, that his own church was fast losing ground, and that Reformed principles were almost certain ere long to obtain the ascendancy, he called to his aid the newly established order of Jesuits, several of whom arrived from Rome in 1564, and by their intrigues and agitation the whole country was made for a long period the scene of the most unseemly commotions.

During the life of Sigismund Augustus, the Protestants indulged the hope that, although naturally of a wavering and undecided character, he might possibly decide on the establishment of a Reformed National Church; but the death of that monarch without issue, in 1572, put an end to all such expectations. The Jaghellonian dynasty, which had gov-

erned Poland for two centuries, was now extinct. An earnest struggle commenced, therefore, between the Protestants and Romanists, each party being anxious that the vacant throne should be filled by a zealous supporter of their church. The Romanists, headed by Cardinal Commendoni, were anxious to confer the crown upon the Archduke Ernest, son of the Emperor Maximilian the Second, and were even ready to secure their object by force. Coligny and the French Protestants had for some time, even before the death of Sigismund Augustus, entertained the project of placing Henry of Valois, duke of Anjou, on the Polish throne; and Catharine de Medicis, the mother of the duke, eagerly lent her approbation to the proposal.

The diet of convocation assembled at Warsaw in January 1573, for the purpose of taking steps for the maintenance of the peace and safety of the country during the interregnum. At this diet, notwithstanding the opposition of the Romish bishops, instigated by Commendoni, a law was passed establishing a perfect equality of rights among all the Christian Confessions of Poland, guaranteeing the dignities and privileges of the Roman Catholic bishops, but abolishing the obligation of church patrons to bestow the benefices in their gift exclusively on Roman Catholic clergymen. The election of a new monarch was arranged to take place on the 7th April at Kamien, near Warsaw. The principal competitors for the throne of Poland were the two princes already mentioned; and although meanwhile the horrid massacre of St. Bartholomew had rendered the Polish Protestants somewhat afraid to commit their interests to a French prince, yet being unwilling to involve their country in a civil war, they accepted Henry, Duke of Anjou, who was accordingly elected king of Poland.

A deputation of twelve noblemen were immediately despatched to Paris, to announce to Henry his election, and on the 10th September 1573 the ceremony of presenting the diploma of election took place in the church of Notre Dame. The circumstances attending the presentation are interesting as manifesting the intolerant spirit of the Polish Romanists. "The Bishop Karukowski, a member of the Polish embassy, at the beginning of the ceremony, entered a protest against the clause for securing religious liberty, inserted in the oath which the new monarch was to take on that occasion. This act produced some confusion, the Protestant Zborowski having interrupted the solemnity with the following words, addressed to Montlue: 'Had you not accepted, in the name of the duke, the conditions of religious liberty, our opposition would have prevented this duke from being elected our monarch.' Henry feigned to be astonished, as if he did not understand the subject in dispute; but Zborowski addressed him, saying, 'I repeat, sire, that if your ambassadors had not accepted the condition of liberty to the contending religious persuasions, our opposition would

have prevented you from being elected king; and that if you do not confirm these conditions, you shall not be our king.' After this, the members of the embassy surrounded their new monarch, and Herbert, a Roman Catholic, read the formula of the oath prescribed by the electing diet, which Henry repeated without any opposition. The Bishop Karukowski, who had stood aside, approached the king after he had sworn, and protested that the religious liberty, secured by the royal oath, was not to injure the authority of the Church of Rome; and the king gave him a written testimony in favour of that protest."

Henry set out for Poland, but after what had passed, the fears of the Protestants were far from being allayed, and they resolved carefully to watch the conduct of the new monarch at his coronation. Firley, the leader of the Protestant party, insisted that on that solemn occasion, the oath taken at Paris should be repeated; and even in the midst of the ceremony, when the crown was about to be placed on Henry's head, Firley boldly advanced forward and interrupted the proceedings, declaring in name of the Protestants of Poland, that unless the Parisian oath was taken the coronation would not be allowed to go forward. The scroll of the oath was put into the king's hand as he knelt on the steps of the altar, and Firley, taking the crown, said to Henry with a loud voice, "If you will not swear, you shall not reign." The intrepid conduct of the Protestant leader struck the whole assembly with awe, and the king had no alternative but to repeat the oath. Thus the religious liberties of Poland were saved from utter overthrow, and the nation delivered from an impending civil war.

The Polish Protestants were naturally suspicious of their new king, knowing that having taken the oath by compulsion, he was not likely to respect their rights. The Romish bishops, on the other hand, supported by the favour of the monarch, formed projects for extending their influence, and an impression rapidly spread through the country, that Henry had become a ready tool in the hands of the priests. This feeling, combined with disgust at his profligacy, rendered him so unpopular, and his subjects so discontented, that the country would undoubtedly have been speedily plunged into a civil war, had not the king fortunately disappeared, having secretly left Poland for France on learning that the death of his brother, Charles IX., had opened the way for his succession to the throne of France. The crown of Poland was now conferred upon Stephen Batory, prince of Transylvania, who had earned so high a reputation, that although an avowed Protestant, his election met with no opposition from the Romish clergy. The delegation which announced to Stephen his election to the throne, was composed of thirteen members, only one of whom was a Romanist, but this man, Solikowski by name, succeeded in persuading the new monarch, that if he would secure

himself on the throne, he must profess the Roman Catholic religion. Next day, accordingly, to the dismay of the Protestant delegates, Stephen was seen devoutly kneeling at mass. During his reign, which lasted ten years, he maintained inviolate the rights of the Anti-Romanist Confessions, while, at the same time, through the influence of his queen, who was a bigoted Romanist, he openly encouraged and patronized the Jesuits, by founding and endowing various educational institutions in connection with their order.

Stephen Batory died in 1586, and was succeeded by Sigismund III., in whose reign the Romish party acquired much strength, while many of the Protestants had become dissatisfied with the general Confession, and sought to renew the former controversies which had so much weakened their influence in the country. Poland was unhappily subjected to the rule of this infatuated monarch from 1587 to 1632, and throughout the whole of that long period his policy was uniformly directed towards the promotion of the supremacy of Rome. The Jesuits exercised an unlimited influence over the government; and all the offices of state and posts of honour were exclusively bestowed upon Romanists, and more especially upon proselytes, who, from motives of interest, had renounced the principles of the Reformation. The whole country was covered with Jesuit colleges and schools, thus enabling the disciples of Loyola most effectually to exercise dominion over all classes of the people. "The melancholy effects of their education," says Count Krasinski, "soon became manifest. By the close of Sigismund the Third's reign, when the Jesuits had become almost exclusive masters of public schools, national literature had declined as rapidly as it had advanced during the preceding century. It is remarkable, indeed, that Poland, which, from the middle of the sixteenth century to the end of the reign of Sigismund the Third (1632), had produced many splendid works on different branches of human knowledge, in the national as well as in the Latin language, can boast of but very few works of merit from that epoch to the second part of the eighteenth century, the period of the unlimited sway of the Jesuits over the national education. The Polish language, which had obtained a high degree of perfection during the sixteenth century, was soon corrupted by an absurd admixture of Latin; and a barbarous style, called Macaronic, disfigured Polish literature for more than a century. As the chief object of the Jesuits was to combat the Anti-Romanists, the principal subject of their instruction was polemical divinity; and the most talented of their students, instead of acquiring sound knowledge, by which they might become useful members of society, wasted their time in dialectic subtilties and quibbles. The disciples of Loyola knew well, that of all the weaknesses to which human nature is subject, vanity is the most accessible; and they were as prodigal of praise to partizans as

they were of abuse to antagonists. Thus the benefactors of their order became the objects of the most fulsome adulation, which nothing but the corrupted taste acquired in their schools could have rendered palatable. Their bombastic panegyrics, lavished upon the most unimportant persons, became, towards the end of the seventeenth century, almost the only literature of the country—proof sufficient of the degraded state of the public to which such productions could be acceptable. An additional proof of the retrocession of the national intellect, and the corruption of taste, under the withering influence of the Jesuits, is that the most classical productions of the sixteenth century,—the Augustan era of the Polish literature,—were not reprinted for more than a century, although, after the revival of learning in Poland, in the second half of the eighteenth century, they went through many editions, and still continue to be reprinted. It is almost superfluous to add, that this deplorable condition of the national intellect produced the most pernicious effects on the political as well as social state of the country. The enlightened statesmen who had appeared during the reign of Sigismund the Third,—the Zamoysskis, the Sapiehas, the Zulkiewskis, whose efforts counterbalanced for a time the baneful effects of that fatal reign, as well as some excellent authors who wrote during the same period,—were educated under another system; for that of the Jesuits could not produce any political or literary character with enlarged views. Some exceptions there were to this general rule; but the views of enlightened men could not be but utterly lost on a public which, instead of advancing in the paths of knowledge, were trained to forget the science and wisdom of its ancestors. It was, therefore, no wonder that sound notions of law and right became obscured, and gave way to absurd prejudices of privilege and caste, by which liberty degenerated into licentiousness; whilst the state of the peasantry was degraded into that of predial servitude."

Not contented with secretly imbuing the minds of the people with Romanist principles, the Jesuits connived at the ill-treatment to which many Protestants were subjected, and the courts of justice being wholly under Jesuit influence, it was vain for the injured to look for legal redress. Riotous mobs with complete impunity destroyed the Protestant churches in Cracow, Posen, Vilna, and other places. The natural result of the adverse circumstances in which Protestants were placed under this long but disastrous reign was, that their numbers were daily diminished, and what was perhaps more melancholy still, those who held fast to Reformed principles were divided into contending factions, and although the *Consensus of Sandomir* maintained an apparent union for a time, that covenant even was finally dissolved by the Lutherans. An attempt was made without effect to arrange a union between the Protestants and the Greek Church at a meeting convened at Vilna in 1599, and although a confederation for

mutual defence was concluded, it led to no practical results.

At the close of the long reign of Sigismund III. the cause of Protestantism was in a state of the deepest depression. But his son and successor, Vladislav IV., was a person of a very different character, and so opposed to the Jesuits, that he would not allow a single member of that order to be near his court. He distributed offices and rewards solely according to merit, and being naturally of a mild disposition, he discountenanced all persecution on account of religion. He endeavoured in vain to effect a general reconciliation, or, at least, a mutual understanding, between the contending parties, by means of a religious discussion held at Thorn in 1644. But the early death of this benevolent monarch changed the whole aspect of affairs. His brother, John Casimir, who succeeded him, had been a Jesuit and a cardinal; but the Pope had relieved him from his vows on his election to the throne. From a monarch, who had formerly been a Romish ecclesiastic, the Protestants had every thing to fear, and little to expect. The consequence was, that the utmost discontent began to prevail among all classes, and the country having been invaded by Charles Gustavus, king of Sweden, the people were disposed to place him upon the throne of Poland. Elated, however, by the success of his arms, that haughty monarch declined to accept the sovereignty in any other mode than by conquest, whereupon the Poles, rising as one man, drove him from the country. Peace was restored by the treaty of Oliva in 1660; but not until the Protestants had suffered much during the war. The king had taken refuge in Silesia during the Swedish invasion, and on his return to Poland, he committed himself to the special care of the Virgin Mary, vowing that he would convert the heretics by force if necessary. A considerable number of Protestants still remained after all the persecutions to which they had been exposed, and among them were several influential families, who, besides, were supported by the interest of the Protestant princes throughout Europe. The king, therefore, judged it best to direct the whole force of his persecution against the Socinians, whom he banished from the kingdom, declaring it to be henceforth a capital crime to propagate, or even profess Socinianism, in Poland.

The ranks of the Protestants were now completely broken, and the Roman clergy acquired and exercised nearly uncontrolled power. John Sobieski, during his short reign, endeavoured to put an end to religious persecution; but he found himself unable to maintain the laws which still acknowledged a perfect equality of religious confessions. Augustus II., also, who succeeded to the throne in 1696, confirmed, in the usual manner, the rights and liberties of the Protestants, but with the addition of a new condition, that he should never grant them senatorial or any other important dignities and offices.

This monarch had renounced Lutheranism in order to obtain the crown of Poland, and now that he had secured his object, he allowed the Romish bishops to treat the heretics as they chose. Augustus having been expelled by Charles XII. of Sweden, Stanislaus Leszczyński was elected in 1704, and the accession of this enlightened monarch revived the hopes of the Protestants. The treaty of alliance concluded between Stanislaus and the Swedish sovereign guaranteed to the Protestants of Poland the rights and liberties secured to them by the laws of their country, abolishing all the restrictions imposed in later times. But such favourable circumstances were of short continuance. Stanislaus was driven from his throne by Peter, the Czar of Russia, and Augustus II. again restored to his kingdom. Civil commotions now arose, which were only terminated by the mediation of Peter the Great, who concluded a treaty at Warsaw in 1716, into which the Romanists had sufficient influence to get a clause inserted to the following effect,—“That all the Protestant churches which had been built since 1632 should be demolished, and that the Protestants should not be permitted, except in places where they had churches previously to the above-mentioned time, to have any public or private meetings for the purpose of preaching or singing. A breach of this regulation was to be punished, for the first time by a fine, for the second by imprisonment, for the third by banishment. Foreign ministers were allowed to have divine service in their dwellings, but the natives who should assist at it were to be subjected to the above-mentioned penalties.”

The terms of this treaty excited feelings of discontent and alarm, not only in the minds of the Protestants, but also of the more enlightened portion of the Roman Catholics. Protests poured in from all quarters against the measure. But all remonstrance was vain; the Romanists continued to prosecute the Protestants with inveterate rancour, in some cases even to blood. The Protestant powers of Europe, from time to time, made representations in favour of the Polish Protestants; but instead of alleviating their persecutions, these remonstrances only increased their severity. In 1733, an act was passed excluding them from the general diet, and from all public offices, but declaring, at the same time, their peace, their persons, and their property inviolable, and that they might hold military rank and occupy the crown-lands.

During the reign of Augustus III., which lasted from 1733 to 1764, the condition of the Polish Protestants was melancholy in the extreme, and despairing of relief from every other quarter, they threw themselves under the protection of foreign powers, by whose interference they were admitted, in 1767, to equal rights with the Roman Catholics. This was followed by the abolition of the order of Jesuits in 1773. Augustus had throughout his reign kept Poland in a state of subserviency to Russia, and

that power placed his successor Pomiatowski on the throne. When Catharine II., empress of Russia, obtained possession of the Polish Russian provinces, part of the people became members of the United Greek Church, and part joined the Russian Church. And even the most bigoted Romanists were gained over in course of time, so that at the synod of Polotsk, in 1839, the higher clergy of Lithuania and White Russia, declared the readiness of their people to join the Russo-Greek Church, and, accordingly, these Uniates or United Greeks, to the number of 2,000,000, were received back into the Muscovite branch of the Eastern Church on their solemn disavowal of the Pope's supremacy, and declaration of their belief in the sole Headship of Christ over his Church. Pope Gregory XVI., after condemning the Polish insurrection in 1831, now beheld the schools in Poland closed against all ecclesiastical influence, the confiscated property of the church given to the Greek nobility, and all intercourse between the bishops and Rome strictly prohibited.

It is computed that the Protestant Poles amount in round numbers to 442,000, the great majority of whom are found in Prussia Proper and Silesia. There is a considerable number of Protestants in Poland itself, but these are chiefly German settlers. In that part of Poland which was annexed to Russia by the treaty of Vienna, it was calculated in 1845, that in a population of 4,857,250 souls, there were 252,009 Lutherans, 3,790 Reformed, and 546 Moravians. In Prussian Poland, according to the census of 1846, there were in the provinces of ancient Polish Prussia, in a population of 1,019,105 souls, 502,148 Protestants; and in that of Posen, in a population of 1,364,399 souls, there were 416,648 Protestants. As the Prussian government is anxious to use all means of Germanizing its Slavonic subjects, the worship, in almost all the churches of Prussian Poland, is conducted in the German language, and the service in Polish is discouraged as much as possible.

**POLIAS**, a surname given by the Athenians to *Athna*, as being the goddess who protected the city.

**POLIEIA**, a festival anciently observed at Thebes in Greece, in honour of *Apollo*, when a bull was wont to be sacrificed.

**POLIEUS**, a surname of *Zeus*, under which he was worshipped at *Athens*, as the protector of the city. The god had an altar on the *Acropolis*, on which a bull was sacrificed.

**POLIUCHIOS**, a surname of several deities among the ancient Greeks, who were believed to be the guardians of cities.

**POLLINCTORES**, an appellation given by the ancient Romans to those who washed and anointed the dead preparatory to burial. See **DEAD** (RITES OF THE).

**POLLUX**. See **DIOSCURA**.

**POLYGAMY**, the practice of having more than one wife at the same time. This evil was tolerated among the ancient patriarchs and Hebrews. But it

was undoubtedly a perversion of the original institution of marriage, which was limited to the union of one man with one woman. "For this cause," said He who created them male and female, "shall a man leave his father and mother and cleave unto his wife, and they twain shall be one flesh. Whom God therefore hath joined together, let not man put asunder." Thus God, in instituting the marriage relation, united two, namely, one man and one woman. Any deviation from this arrangement, therefore, is in distinct opposition to God's appointment. The only instance of polygamy recorded in the Scriptures during the first two thousand years after the institution of marriage, was that of Lamech, and this appears to have been considered by himself, and those around him, as sinful. We find Abraham afterwards taking to himself concubines, or secondary wives, and his example was followed by the other patriarchs. Polygamy prevailed to a great extent among the Hebrews in the time of Moses, and a satisfactory explanation of it was given by our blessed Lord when speaking on the subject of divorce: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." It was a permission, not a command. It was a positive temporary regulation of Moses as a political governor, not of God as a moral ruler. The Jews had become hardened in their hearts; they were harsh and severe even to their own flesh. Their nearest relatives they treated with cruelty and injustice. Until the people could be brought into such a state that they could understand and feel the force of law, it was necessary for their rulers meanwhile to devise prudential regulations for the purpose of checking their lawlessness. "All the evils," says Dr. Gardiner Spring, "of that early and idolatrous age of the world could not be remedied in a moment. And such was the state of society, that not even until the advent of the Saviour was the institution of marriage restored to its primeval integrity by revoking the permission of polygamy and divorce. Experience has abundantly and painfully proved that polygamy debases and brutalizes both the body and the mind, and renders society incapable of those generous and refined affections, which, if duly cultivated, would be found to be the inheritance even of our fallen nature. Where is an instance in which polygamy has not been the source of many and bitter calamities in the domestic circle and to the state? Where has it reared a virtuous, heaven-taught progeny? Where has it been distinguished for any of the moral virtues; or rather, where has it not been distinguished for the most fearful degeneracy of manners? Where has it even been found friendly to population? It has been reckoned that the number of male infants exceeds that of females, in the proportion of nineteen to eighteen, the excess of the males scarcely providing for their greater consumption by war, seafaring, and other dangerous and



unhealthy occupations. It seems to have been the order of nature that one woman should be assigned to one man.' And where has polygamy ever been friendly to the physical and intellectual character of the population? The Turks are polygamists, and so are the Asiatics; but how inferior a people to the ancient Greeks and Romans!"

The practice of polygamy has sometimes been alleged to originate in the influence of climate, but the fact cannot be denied, that in the coldest as well as in the warmest climates it is found to exist. And though it must be admitted to prevail more extensively in regions situated towards the south, the more probable cause of this peculiarity will be found in ancient usage or religion. That Moses prohibited polygamy is usually proved by a reference to Lev. xviii. 18, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life-time;" or as it is in the margin, "Thou shalt not take one wife to another." But the precise meaning of this passage is much disputed, and Michaelis, following the Talmud, alleges that the Mosaic law does not prohibit more than one wife, although he admits that it does not sanction a man having as many wives as he pleased. Selden, in his learned work *De Uere Hebraica*, 'On the Hebrew Wife,' informs us, that the Jewish Rabbis held the prohibition of Moses to extend only beyond four wives. And Mohammed, following as he did in many cases the Rabbinical interpretations, fixes upon four as the number of wives to be allowed to the faithful, and commands that that number should not be exceeded.

Among the ancient heathen nations a plurality of wives was positively forbidden. Thus in the Code of Justinian there occurs an edict of Diocletian, which declares that no Roman was allowed to have two wives at once, but was liable to be punished before a competent judge. Sallust tells us that the Romans were wont to deride polygamy in the barbarians, and though Julius Cæsar, according to Suetonius, attempted to pass a law in favour of the practice of polygamy, he was unable to effect it. Plutarch remarks, that Mark Antony was the first among the Romans who had two wives. Among the Scandinavian nations polygamy, if it prevailed, as has sometimes been alleged, at an early period of their history, must have fallen into disuse about the ninth and tenth centuries. At all events no mention is made of this custom in any of the Sagas relating to Iceland.

Polygamy is retained at this day in all Mohammedan countries, and throughout the whole Eastern world; but in Western nations it is universally prohibited. The only exception to this last remark occurs among the *Mormons* in the valley of the Great Salt Lake in the far interior of North America. This strange sect teaches that the use and foundation of matrimony is to raise up a peculiar holy people for the kingdom of God the Son, that at the Mil-

lennium they may be raised to reign with him, and the glory of the man will be in proportion to the size of his household of children, wives, and servants. Quoting the Scripture, that "the man is not without the woman, nor the woman without the man," they affirm that it is the duty of every man to marry at least once, and that a woman cannot enter into the heavenly kingdom without a husband to introduce her as belonging to himself. The addition of wives after the first to a man's family is called a "sealing to him," a process which constitutes a relation with all the rights and sanctions of matrimony. The introduction and continuance of the baneful and immoral practice of polygamy is likely, sooner or later, to prove destructive to the whole system of Mormonism. See MARRIAGE.

POLYHYMNIA, a daughter of Zeus, and one of the nine MUSES (which see). She presided over lyric poetry, and was believed to have invented the lyre.

POLYNESIANS (RELIGION OF THE). The term "Polynesia," or many islands, is applied to the numerous groups of islands in the South Pacific Ocean. Previous to the introduction of Christianity among them in the end of the last and beginning of the present century, the Polynesians were involved in gross heathen darkness and superstition. Their objects of worship were of three kinds—their deified ancestors, their idols, and their ETUS (which see). Their ancestors were converted into divinities on account of the benefits which they had conferred upon mankind. Thus one of their progenitors was believed to have created the sun, moon, and stars. "Another tradition," says Mr. Williams, in his 'Narrative of Missionary Enterprises in the South Sea Islands,' "stated that the heavens were originally so close to the earth that men could not walk, but were compelled to crawl. This was a serious evil; but, at length, an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose, he put forth his utmost energy; and, by the first effort, raised them to the top of a tender plant, called *tere*, about four feet high. There he deposited them until he was refreshed; when, by a second effort, he lifted them to the height of a tree called *kauriki*, which is as large as the sycamore. By the third attempt he carried them to the summits of the mountains; and, after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation. This vast undertaking, however, was greatly facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. Now this individual was deified; and up to the moment that Christianity was embraced, the deluded inhabitants worshipped him as 'the Elevator of the heavens.'" The Polynesians had various other gods who were deified men. The chief of these deities, to whom mothers dedicated their children, were *Hiro*, the god of thieves, and *Oro*, the god of war

The idols worshipped were different in almost every island and district. The *Etu* has been already described in a separate article. Besides the numerous objects of adoration, the islanders generally, and the Sunouns in particular, had a vague idea of a Supreme Being, to whom they gave the name of Tangarou. The mode in which these gods were adored is thus described by Mr. Williams: "The worship presented to these deities consisted in prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. To these must be added human sacrifices, which, at some of the islands, were fearfully common. An idea may be formed of their addresses to the gods from the sentence with which they invariably concluded. Having presented the gift, the priest would say, 'Now, if you are a god of mercy, come this way, and be propitious to this offering; but, if you are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here.' The infliction of injuries upon themselves, was another mode in which they worshipped their gods. It was a frequent practice with the Sandwich Islanders, in performing some of their rites, to knock out their front teeth; and the Friendly Islanders, to cut off one or two of the bones of their little fingers. This, indeed, was so common, that scarce an adult could be found who had not in this way mutilated his hands. On one occasion, the daughter of a chief, a fine young woman about eighteen years of age, was standing by my side, and as I saw by the state of the wound that she had recently performed the ceremony, I took her hand, and asked her why she had cut off her finger? Her affecting reply was, that her mother was ill, and that, fearful lest her mother should die, she had done this to induce the gods to save her. 'Well,' said I, 'how did you do it?' 'Oh,' she replied, 'I took a sharp shell, and worked it about till the joint was separated, and then I allowed the blood to stream from it. This was my offering to persuade the gods to restore my mother.' When, at a future period, another offering is required, they sever the second joint of the same finger; and when a third or fourth is demanded, they amputate the same bones of the other little finger; and when they have no more joints which they can conveniently spare, they rub the stumps of their mutilated fingers with rough stones, until the blood again streams from the wound. Thus 'are their sorrows multiplied who hasten after other gods.'"

The most affecting of the religious observances of the Polynesians was the sacrifice of human victims. This horrid custom did not prevail at the Navigator Islands; but it was carried to a fearful extent at the Harvey group, and still more at the Tahitian and Society Islands. At one ceremony, called the Feast of Restoration, no fewer than seven human beings were offered in sacrifice. On the eve of war, also, it was customary to offer human victims. It may be interesting to notice the circumstances in

which the last sacrifice of this kind was offered at Tahiti. "Pomare was about to fight a battle, which would confirm him in, or deprive him of, his dominions. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food, were presented at the marae; but still a *atua*, or sacrifice was demanded. Pomare, therefore, sent two of his messengers to the house of the victim, whom he had marked for the occasion. On reaching the place, they inquired of the wife where her husband was. She replied, that he was in such a place, planting bananas. 'Well,' they continued, 'we are thirsty; give us some cocoa-nut water.' She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the *o*, which is a piece of iron-wood, about four feet long, and an inch and a-half in diameter, with which the natives open the cocoa-nut. She cheerfully complied with their wishes, little imagining that she was giving them the instrument which, in a few moments, was to inflict a fatal blow upon the head of her husband. Upon receiving the *o*, the men left the house, and went in search of their victim; and the woman having become rather suspicious, followed them shortly after, and reached the place just in time to see the blow inflicted and her husband fall. She rushed forward to give vent to her agonized feelings, and take a last embrace; but she was immediately seized, and bound hand and foot, while the body of her murdered husband was placed in a long basket made of cocoa-nut leaves, and borne from her sight. It appears that they were always exceedingly careful to prevent the wife, or daughter, or any female relative from touching the corpse, for so polluted were females considered, that a victim would have been desecrated, by a woman's touch or breath, to such a degree as to have rendered it unfit for an offering to the gods. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow, and, bound as he was in the cocoa-nut leaf basket, he said to his murderers, 'Friends, I know what you intend to do with me—you are about to kill me, and offer me as a *tabu* to your savage gods; and I also know that it is useless for me to beg for mercy, for you will not spare my life. You may kill my body; but you cannot hurt my soul; for I have begun to pray to Jesus, the knowledge of whom the missionaries have brought to our island; you may kill my body, but you cannot hurt my soul.' Instead of being moved to compassion by his affecting address, they laid him down upon the ground, placed a stone under his head, and with another, beat it to pieces. In this state they carried him to their 'savage gods.'" This was the last sacrifice offered to the gods of Tahiti; for soon after Christianity was embraced, and the altars of their gods ceased to be stained with human blood.

The Polynesians, in their heathen state, had very peculiar opinions on the subject of a future world. The Tahitians believed that there were two places for departed spirits. Among the Rarotongans, paradise was a very long house encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance. The inmates, enjoying perpetual youth and beauty, spent their days in dancing, festivity, and merriment. The hell of the Rarotongans consisted in being compelled to crawl round this house, witnessing the enjoyment of its inmates without the possibility of sharing it. The terms on which any one could find an entrance into paradise, as Mr. Williams informs us, were these: "In order to secure the admission of a departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide, the head was wreathed with flowers, and other decorations were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, supposing the departed person to have been a son, the father would thus address the corpse: 'My son, when you were alive I treated you with kindness, and when you were taken ill I did my best to restore you to health; and now you are dead, there's your *monae a*, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki,' (the name of the god of this paradise,) 'and do not come to this world again to disturb and alarm us.' The whole would then be buried; and, if they received no intimation to the contrary within a few days of the interment, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen; and they would immediately utter the most dismal howlings, and such expressions as the following:—'Oh, our brother! his spirit has not entered the paradise; he is suffering from hunger—he is shivering with cold!' Forthwith the grave would be opened, and the offering repeated. This was generally successful."

The Maori of New Zealand form a branch of the Polynesian family, and as they seem to have been preserved uncontaminated by intercourse with other nations, we may discover in their superstitions some of the primitive notions of the great mass of the islanders of the Pacific Ocean. They regarded the origin of all things as Night and Nothingness, and even the older gods themselves were supposed to have sprung from Night. Another series of divinities are gods of light, and occupy the highest and most glorious of the ten heavens. The *Etu* of the other districts of Polynesia, was called *Atua* in the language of New Zealand, and instead of being worshipped like the *Etu*, was simply regarded as a powerful adversary, skilled in supernatural arts, and rendered proof against all ordinary worship. Hence arose the charms and incantations which form the chief element in Maori worship. The souls of their

departed ancestors were ranked among the *Ahoo's*. Mr. Hardwick, in his 'Christ and other Masters,' describes a very remarkable ceremony observed by the Maori, which seems to bear no very remote analogy to Christian baptism: "Soon after the birth of a child, the custom was to carry it to the priest, who, at the close of some preliminary forms, recited a long list of names belonging to the ancestors of the child, and ended by selecting one of them for it. As he pronounced this name he solemnly sprinkled the child with a small branch of the *karawa* (*coprosma lucida*): while in other districts of the island, where a somewhat different rite prevailed, the ceremony was always conducted near a running stream in which the child, when it received its name, was not unfrequently immersed."

An institution, which is common to the Maori and to all the Polynesian tribes, is the *Taboo*, which is applied both to sacred things and persons. Among the Maori the head-chief being sacred almost to divinity, his house, his garments, and all that belonged to him was *Taboo*, his spiritual essence having been supposed to be communicated to everything that he touched. The religion of the Sandwich Islanders, before they embraced Christianity, was almost entirely a *Taboo* system, that is, a system of religious prohibitions, which had extended itself very widely, and been used by their priests and kings to enlarge their own power and influence. Temples or *maracs* existed in the South Sea Islands, but neither temples nor altars existed in New Zealand, nor in the Samoas nor Navigators Islands. The form of superstition most prevalent at the Samoas was the worship of the *Etu*, which consisted of some bird, fish, or reptile, in which they supposed that a spirit resided. Religious ceremonies were connected with almost every event of their lives. They presented their first-fruits to their gods, and at the close of the year observed a festival as an expression of thanksgiving to the gods, for the mercies of the past year.

**POLYSTAURION** (Gr. *polus*, many, and *stauros*, a cross), a name given sometimes to the **PHILOXION** (which see), or cloak worn by the Greek patriarchs. It is so called on account of the numerous crosses which are embroidered upon it.

**POLYTHEISM.** See **IDOLS, MYTHOLOGY.**

**POMONA**, a female deity among the ancient Romans who presided over fruit-trees. Her worship was under the superintendance of a special priest.

**POMORYANS**, a sect of dissenters from the *Russo-Greek Church*, who believe that Antichrist has already come, is reigning spiritually in the church, and destroying its purity, both in doctrine and discipline. This sect zealously oppose the innovations of Nikon with regard to the church books, and prefer a life of solitude and celibacy. They rebaptize those who join them from other sects.

**POMPA**, a solemn procession among the ancient heathens, on the occasion of a sacred festival, a funeral, a triumph, or for any special reasons.

POMPA CIRCENSIS, the sacred procession with which the *Circensian Games* were introduced. On this occasion the statues of the gods, placed on wooden platforms, were borne upon the shoulders of men, and when very heavy they were drawn along upon wheeled carriages.

POMPAIOI, certain gods among the ancient Greeks, who received this name as being conductors by the way, but what gods are specially referred to is uncertain, unless *Mercury* be meant, whose office it was to conduct souls to *Hades*. On certain days called APOPOMPE (which see), sacrifices were offered to the *Pompaioi*.

POMPS, a term used in the form of solemn renunciation which preceded baptism in the ancient Christian church. The form referred to is given by the author of the *Apostolical Constitutions* in these words, "I renounce Satan and his works, and his pomps, and his service, and his angels, and his inventions, and all things that belong to him or that are subject to him." By the pomps of the devil appear to have been meant the shows and games of heathen idolatry. And even after idolatry was in a great measure destroyed, and the public games and shows in honour of the gods were discontinued, the expression *pomps* was still used in the form of renunciation, to indicate the vanity, lewdness, and profaneness, which so extensively prevailed. Some have attempted to trace this renunciation back to apostolic times, founding it on the exhortation of Paul to Timothy, "Lay hold on eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses." Others again are content to derive it from ancient tradition. That it existed from a remote period in the history of the Christian church, is admitted on all hands; and such was the importance attached to this renunciation, that as soon as baptisteries were built, a place was assigned peculiarly to this service, the porch or ante-room being set apart for this purpose. The catechumens, on entering, were placed with their faces to the west, and then commanded to renounce Satan and all his pomps, with some gesture and rite expressing indignation, as by stretching out their hands, or folding them, or striking them together; and sometimes by exsufflation, or spitting at him as if he were present. In this ceremony the faces of the catechumens were turned towards the west, as being the place of darkness, and therefore suitable for the renunciation of him who is the prince of darkness. The form of renunciation was repeated three times, either because there were three things which were renounced in their baptism, the devil, his pomps, and the world; or to signify the three Persons of the Trinity, by whom they were adopted as sons upon renouncing Satan; or because it was usual in cases of civil adoption and emancipation of slaves, for the master to yield up his right by a triple renunciation. See BAPTISM.

PONGOL, a Hindu festival in honour of the Sun,

which is celebrated annually on the ninth of January. The high-caste Brahmans look upon this as a lucky and propitious day, but the Sudras hold it as sacred, and visit one another with presents. They boil rice on this day with milk outside the house in some place exposed to the sun's rays, and when that luminary withdraws, they cry out *Pongol*, and repeat it four times. The rice thus boiled is regarded as very holy, and kept as long as possible. The day after the *Pongol*, the cows and buffaloes are led out early into the country, having their heads adorned with crowns and cakes. See SUN-WORSHIP.

PONTIFEX, a priest among the ancient Romans. Considerable doubt exists as to the origin of the name, some deriving it from *pons*, a bridge, and *facere*, to make, because they were believed to have been the first who built the Sublician bridge in Rome, and had the duty committed to them of keeping it in repair; others deriving it from *pons*, a bridge, and *facere*, in the sense of to offer or sacrifice, referring to the sacrifices anciently offered on the Sublician bridge. At the first institution of the pontifices by Numa, the number was limited to four, who were constantly chosen out of the nobility till the year of the city 454, when five more were added, while the augurs received the same addition. The pontifices, like the augurs, were formed into a college, which Sylla increased by the addition of seven; the first eight being called *Pontifices Majores*, greater priests, and the rest *Pontifices Minores*, lesser priests. At the head of the college was the PONTIFEX MAXIMUS (which see). Julius Caesar added one to the number of *Pontifices*. Their number varied during the empire, but the general number was fifteen, and they held their office for life. If one of the number died, the members of the college elected a successor. This mode of election continued until B. C. 104, when the right was transferred by law to the people, at least in so far as concerned the nomination of the candidate, who was to be elected by the college of priests. This *lex Donatiana*, as it was called, was repealed by Sulla the dictator, and the earlier mode of election restored so far, that in case of a vacancy the college received the power of nominating two candidates, of which the people elected one. Mark Antony restored the right of the college of *Pontifices* in its full extent.

All matters of religion whatever were under the exclusive superintendence of the college of priests, and they were required to regulate everything connected with the worship of the gods, and to take the direction of the priests and their attendants, while they themselves were responsible neither to the senate nor the people. The functions and duties of the *pontifices* were minutely detailed in the Pontifical books which had been received from Numa. They were not priests of any particular divinity, but of the worship of the gods generally, including all religious ceremonies public and private. No decision of the pontiffs was valid unless it had the sanction

of three members of the college. The punishment which they inflicted upon offenders seldom exceeded a fine, but in the case of incest it could extend to capital punishment.

The pontifices had the honour of wearing the  *toga praetexta*, but they made use only of the common purple. They wore a cap called the  *galerus*, which was composed of the skin of the beasts offered in sacrifice, and was of a conical shape. The college of priests met in the  *curia regia* on the Via Sacra, and adjoining to this building was the house in which the chief-priest dwelt. This college of Pontifices continued to exist until paganism had given place to Christianity. Cicero speaks of three individuals bearing the title of  *Pontifices Minores*, but in all probability they were simply secretaries of the pontifical college.

**PONTIFEX MAXIMUS**, the head of the college of priests among the ancient Romans. From the institution of the order by Numa, the Pontifex Maximus was uniformly a patrician until B. C. 254, when, for the first time, a plebeian was invested with the office. For some time before this change took place, the election of this high dignitary was intrusted to the people, but afterwards it was vested in the college of priests themselves. The  *Pontifex Maximus* presided over the college, and was regarded as the head of all the sacerdotal orders of the country. Plutarch, in speaking of him, says, "He is the interpreter of all sacred rites, or rather a superintendent of religion, having the care not only of public sacrifices, but even of private rites and offerings, forbidding the people to depart from the stated ceremonies, and teaching them how to honour and propitiate the gods." His was one of the most honourable offices in the commonwealth. It was the duty of the chief pontiff to appoint the  *vestal virgins* and the  *Flamens*. He was also required to be present at every marriage which was celebrated by **CONFARRATIO** (which see). In dignity he was generally on a footing with the reigning sovereign, and in the estimation of the people he was his superior. Indeed, the priestly and the regal offices were often combined in the same person. Numa Pompilius, who instituted the order, assumed the office, as Plutarch informs us, though Livy alleges, that at that time there were two different persons bearing the same name, the one fulfilling the royal, and the other the priestly functions. Festus defines the office of Pontifex Maximus to be the judge and arbiter of divine and human affairs. All the emperors, after the example of Julius Cæsar and Augustus, were either really or nominally high-priests. Constantine, and several of the Christian emperors who succeeded him, retained among their other titles that of  *Pontifex Maximus*. Gratian was the first who declined it, and after the time of Theodosius, the emperors ceased to be, and even to call themselves, pontiffs.

The title of  *Pontifex Maximus* came to be used in the Christian Church at an early period of its his-

tory. When bishops, instead of being simple pastors of congregations, were invested with the authority of superintendents of the clergy of a diocese, this imposing title was sometimes bestowed upon them. Tertullian applies it to the bishop of Rome as it was applied to all other bishops.

**PONTIFF (ROMAN)**. See **POPE**.

**PONTIFICAL BOOKS**, the name given to the books which contained a detailed account of the duties and functions belonging to the  *pontifices* or priests of ancient Rome. They are said to have been drawn up in the reign of Numa Pompilius and to have received the sanction of Ancus Martius. These books contained the names of the gods, and the various regulations for their worship, as well as a detailed description of the functions, rights, and privileges of the priests. Additions were made to these books in course of time by the decrees of the pontiffs. It has been alleged that the original laws and regulations, in regard to sacred worship, were communicated orally by Numa to the pontiffs, and that he had buried the written books in a stone chest in the Janiculum; that they were afterwards found in B. C. 181, and given to the city prætor, who ordered one half of them to be burnt, and the other half to be carefully preserved. There was also a series of documents kept by the Pontifex Maximus at Rome containing an account of eclipses, prodigies, and other matters. These annals or commentaries, as they were called, were written on a white board, which was suspended in a conspicuous place in the chief pontiff's house, and formed the only historical documents which the Romans possessed before the time of Quintus Fabius Pictor, who lived during the second Punic war, and wrote the history of Rome from its foundation to his own time. Hence the uncertainty, as Niebuhr affirms, of the early period of Roman history.

**PONTIFICAL (ROMAN)**, the book of the bishops in the Romish Church. It consists of three parts. The first part, which is devoted to sacred persons, treats of the administration of the sacraments of confirmation, and of the sacred orders, the benediction of abbots and abbesses, the consecration of virgins, and of kings and queens at coronations, and the benediction of soldiers. The second part is dedicated to the consecration of sacred things, as of churches, altars, cemeteries, patens, cups, priestly and episcopal robes, crosses, images, sacred vessels, relics, bells, arms, and other warlike instruments. The third part of the Pontifical treats of sacred occasions, as, for example, the publication of the moveable feasts, the expulsion and reconciliation of penitents, the preparation of the feast of  *Coena Domini*, the preparation of the sacred oils, the mode of conducting synods, of degrading, suspending, and excommunicating the various orders of the church, reconciling apostates, schismatics or heretics, and a multitude of other arrangements, that bishops may be guided in every part of their functions. At what date the Pontifical was first commenced we have not been

able to ascertain; but it seems to have gradually grown up with the advancing progress of the Romish hierarchy. Pope Clement VIII., in a bull dated 1596, speaks of the incredible anxiety, assiduous and unwearied care, and daily labour of the most learned and skilful, in all liturgical matters with which the Pontifical had been prepared, "cutting off whatever was useless, restoring what was necessary, amending errors, and correcting irregularities," until it had reached the state in which he was enabled to present it to the Roman Church. His Holiness further enacts, that former Pontificals be suppressed and abolished, and his own restored and reformed Pontifical be used in its stead. Urban VIII., in 1644, issued a new and revised edition of the Pontifical, declaring, that "in the course of time it was found that many errors had crept in, either through the ignorance or carelessness of printers, or from other causes;" and so late as 1748 another edition was published with alterations and additions.

PONTIFICALIA, the peculiar badges of a pontiff's or bishop's office, though the term is sometimes used to denote any ecclesiastical dress.

PONTIFICATE, the state or dignity of a pontiff or high-priest; but more generally used in our day to denote the reign of a pope.

PONTUS, a personification of the sea among the ancient Greeks.

POOR MEN OF LYONS. See WALDENSIANS.

POPA. See CULTRARIUS.

POPE (THE), a title claimed exclusively by the bishop of Rome as the supreme earthly head of the *Roman Catholic Church*. The name Pope is derived from *papa*, father, as Christian bishops were anciently styled. Cyprian, Epiphanius, and Athanasius, were called *Pope* or *Popes*. Bingham, in his 'Christian Antiquities,' adduces a number of instances to prove that every bishop was formerly called *Papa* or *Pope*. Baronius, a Romish historian, admits that the name *Papa* continued common to all bishops for 850 years, till Hildebrand, in a council at Rome held in the year 1073, decreed that there should be but one Pope in the whole world. From that period the title was exclusively appropriated by the bishop of Rome, who is usually addressed as Most Holy Father.

The mode of election of the bishop of Rome in the present day is very different from the practice of ancient times. He was not chosen by a general synod of prelates, or by delegates sent from various parts of Christendom; but by the clergy and people of Rome. Afterwards the emperors assumed to themselves the right of nomination or election. But at the Lateran council, in A. D. 1059, Nicholas II. passed a special law, that the Pope should be chosen by the cardinal bishops and priests, with the concurrence of the rest of the Roman clergy and the Roman people, "save with the respect due to the emperor," words which have been differently interpreted at different times. But though the elec-

tion of the Pope was thus wrested from the emperors, a keen contest was afterwards carried on for its recovery by the princes of the German States, more especially those of Saxony and the house of Hohenstaufen. These contests, however, uniformly terminated in favour of the Popes, who, encouraged by success, deprived the emperors of all power of interference in papal elections. This bold step was taken by Alexander III. in 1179, who decreed that the election of the Pope by a college of cardinals was valid in itself, without the sanction of the emperor; and similar decrees were passed by Innocent III. in 1215, and by Innocent IV. in 1254. At last the conclave of cardinals, as it exists at the present day, was finally established by Gregory X. in 1274.

In the election of a Pope there are three modes, which are equally canonical. The first is by *acclamation*, a mode which is said to have been followed in the case of the election of St. Fabian in A. D. 238, on whose head a dove descended, and he was thereupon elected Pope by acclamation. Gregory VII. also, is said to have been elected in 1073 in the same manner. The second mode of election is by *compromise*, that is, when the cardinals cannot agree, they may depute their right of election to one, two, or more of their number, and the person nominated by the deputies is acknowledged as lawful Pope. This was the mode followed in the election of Gregory X. in 1271. The third and almost invariable mode of election in later times is by *scrutiny*, which is done by means of printed schedules, the blanks of which are filled up by each cardinal, with his own name, and that of the person for whom he votes. If two-thirds of the number of votes are in favour of one individual, he is forthwith declared to be duly elected. If there be not two-thirds in favour of any one, the cardinals proceed to a second vote by *ACCESSUS* (which see), which is still done by means of printed schedules; but in this case the cardinals can *accede* only to one who was voted for in the preceding scrutiny, and they are not obliged to *accede* to any one. When at length a majority of two-thirds is obtained in favour of an individual, the guns of St. Angelo are fired to give notice of the election. A formal proclamation is now read from a balcony above the principal entrance to the Quirinal palace. As soon as the newly-elected Pope has consented to accept the office, he takes a new name in conformity with the example of St. Peter, who is alleged by Romish writers to have changed his name when he became bishop of Rome, from Simon to Peter.

On the day following the election of the Pope, or as soon thereafter as possible, his formal installation takes place. The ceremony is thus described by an eye-witness of undoubted credibility, Mr. Thomson of Banbury: "About eleven o'clock the procession began to arrive from the Quirinal palace. It was immensely long. The cardinals were in their state carriages, and each was accompanied by several car-





The Roman Pontiff,

*Pius VII.*



riages full of attendants. The senator and governor of Rome formed part of the train. The Pope was in a state coach, drawn by six black horses, and preceded by a priest riding on a white mule and bearing a large crucifix. The procession went round by the back of St. Peter's, and the Pope went up to the Sistine chapel, where various ceremonies were performed which I did not see. In about half an hour the procession entered the centre door of St. Peter's. In all these processions the lower orders of the clergy come first, then bishops, archbishops, cardinals, and lastly the Pope. He was borne aloft on his throne, carried by twelve bearers, the choir singing *Eccc sacerdos magnus*—"Behold the great priest." At the chapel of the Santissimo he stopped and adored the host. He was then borne forward to the high altar, and, passing by the north side of it, alighted in a space enclosed for the use of the Pope and cardinals on the east side. He walked up to the altar, prayed at the foot of it, ascended the steps, and seated himself on the middle of the altar, on the very spot where the ciborium or pyx, containing the host, usually stands. The cardinals in succession went through the ceremony of adoration; this ceremony is performed three times: first, before quitting the conclave; secondly, in the Sistine chapel, before the procession came into St. Peter's; and now for the third time. Each cardinal prostrated himself before the Pope, then kissed his toe, or rather his slipper, next kissed his hand, which was not bare, but covered by the cape of his robes; and, lastly, the Pope embraced each twice, and when all had gone through this ceremony, the Pope rose and bestowed his blessing on the people present, and retired in a sedan chair, on the back of which there is embroidered in gold a dove, to represent the Holy Spirit."

On the Sunday after his installation, his Holiness is crowned and celebrates his first mass. This scene is represented as gorgeous and imposing in the extreme, and as the splendid procession passes into St. Peter's, and advances towards the high altar, a small quantity of flax is three times kindled by an attendant who precedes the pontiff, while a master of ceremonies each time exclaims in Latin, "Holy Father, thus passes the glory of the world;" thus reminding the newly-elected Pope of the transitory nature of all earthly things. The altar at which he is for the first time to perform mass as supreme pontiff, is decorated with great magnificence, and all the vessels are either of solid gold, or of silver-gilt richly ornamented with precious stones. After part of the mass has been performed, the oldest cardinal-deacon invests him with the pontifical mantle, pinning it with three gold pins, each adorned by an emerald set with brilliants, in memory of the three nails wherewith our Saviour was nailed to the cross. In performing this ceremony, the officiating ecclesiastic addresses the Pope in these words, "Receive the holy mantle, the plenitude of the pontifical office, to the honour of Almighty God, and of the most glorious

Virgin Mary his mother, and of the blessed apostles Peter and Paul, and of the Holy Roman Church." After his Holiness has concluded the service of the mass and taken the communion, not drinking the wine, however, immediately from the chalice, but through a silver pipe, the ceremony of coronation commences. The Pope is carried, with a view to this ceremony, to the external balcony above the centre door of St. Peter, the choir singing, "a golden crown upon his head." As soon as he has taken his seat upon a throne prepared for the purpose, an appropriate prayer is recited over him. The second cardinal-deacon then takes off the Pope's mitre, and the oldest cardinal-deacon places the triple crown upon his head, addressing him in these words, "Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour Jesus Christ, to whom is honour and glory for ever and ever. Amen." The Pope then pronounces the following benediction: "May the holy apostles Peter and Paul, in whose power and authority we confide, intercede for us with the Lord. By the prayers and merits of the blessed Mary, always a Virgin, of the blessed Michael the archangel, of the blessed John the Baptist, and the holy apostles Peter and Paul, and all the saints, may Almighty God have mercy upon you, and may Jesus Christ, having remitted all your sins, lead you to life everlasting. Amen.

"May the Almighty and merciful Lord grant you indulgence, absolution, and remission of all your sins, space for true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works."

Then rising and making the triple sign of the cross, he bestows the usual blessing:—"And may the blessing of Almighty God the Father, the Son, and the Holy Spirit, descend upon and abide with you for ever. Amen." Another ceremony is afterwards performed, that of presenting the Pope with two keys, one of gold and the other of silver.

The origin and gradual progress of the power of the popes, both as spiritual and temporal rulers, has been already fully considered under the article PAPACY. The formal establishment of the supremacy of the Pope may be dated from A. D. 606, when the Bishop of Rome assumed the title of Universal Bishop and supreme head of the church. This title was ratified by Phocas the Greek Emperor, who issued an edict, revoking the decree of the council of Constantinople A. D. 588, which entailed the title of Universal Bishop on the prelates of Constantinople, and transferring it from them to Boniface and his successors. The Bishop of Rome was now declared the head of the whole Catholic church. The spiritual supremacy of the Pope led to the accession of temporal power. This was accomplished in the

eightth century, by the real or pretended grants of Pepin and Charlemagne.

In the view of Roman Catholics, the following prerogatives belong to the Pope. (1.) That the Pope alone has power to call or convene general councils. (2.) That he only, in person or by his legates, can preside in and moderate general councils. (3.) That he alone can confirm the decrees of a general council. (4.) That the will of the Pope, declared by way of precept or proclamation, concerning the sanction, abrogation, or dispensation of laws, is of sovereign authority in the universal church. (5.) That the Pope is the fountain of all jurisdiction, and all other bishops, prelates, and clergy, derive their authority from his mandate or commission, and act as his deputies or commissioners. (6.) That the Pope has universal jurisdiction over the clergy, demanding submission and obedience from them, requiring all cases of weight to be referred to him, citing them to his bar, examining and deciding their causes, &c. (7.) That the Pope, by virtue of the foregoing prerogatives, has the choice or election of bishops and pastors, the confirmation of elections, the ordination or consecration of the persons to office, by which their character or authority is recognised, and the jurisdiction under which they discharge their several duties. (8.) That it belongs to the Pope to censure, suspend, or depose bishops or pastors. (9.) That the bishop of Rome can restore censured, suspended, or deposed prelates. (10.) That he possesses the right of receiving appeals from all inferior judicatories, for the final determination of causes. (11.) That the Pope cannot be called to an account, judged, or deposed. (12.) That he can decide controversies in faith, morals, and discipline. (13.) That he is above a council. (14.) That he is infallible. (15.) That he has supreme power over civil magistrates, kingdoms, and states, both in temporal and spiritual matters, by divine right. (16.) That the Pope is lawfully a temporal or civil prince." So far have the popes sometimes asserted their authority to reach, that Gregory VII. maintained that he was rightful sovereign of the whole universe, as well in civil as in spiritual concerns. It is only right to state that the Gallican church, and all who are opposed to Ultramontane principles, deny the personal infallibility of the Pope, and believe that he may fall into heresy and be lawfully deposed.

Every Romish priest, at his ordination, declares on oath his adherence to and belief in the Creed of Pope Pius IV., in the eleventh article of which these words occur, "I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." The Douay Catechism teaches generally in regard to the whole of mankind, "He who is not in due connexion and subordination to the Pope and general councils, must needs be dead, and cannot be accounted a member of the church." The theory of the Pope

then, as held by the Roman Catholic church, may be expressed in the words of Benedict XIV.: "The Pope is the head of all heads, and the prince moderator and pastor of the whole Church of Christ which is under heaven."

**POPERY.** See **PAPACY**, and **ROME (CHURCH OF)**.

**POPPLICANI**, a name sometimes applied to the **ALBIGENSES** (which see), in the twelfth century.

**POPOVSHCHINS**, one of the two great branches into which the *Raskobniks*, or dissenters from the *Russo-Greek Church*, are divided. They are distinguished from the other branch by having priests, and admitting the national priests that apostatize to them to officiate still as priests without re-ordination. Dr. Pinkerton enumerates five sects comprehended under this one branch of dissenters, who differ from each other on minor points, but particularly on outward ceremonies. The five sects referred to are the *Starobredsi* or Old Ceremonialists; the *Diaconofschins*; the *Peremayamofschins*; the *Epefanofschins*; and the *Tscheruaboltzi*.

**POPULONIA**, a surname of *Juno* among the ancient Romans, as being the protectress of the whole Roman people.

**PORCH.** See **PROPYLÆUM**.

**PORPHYRIANS**, a reproachful name which was ordered by Constantine the Great to be given to the **ARIANS** (which see), as being, like Porphyry, enemies to Christianity.

**PORRETANI**, the followers of Gilbert de la Porrée, bishop of Poitiers, a metaphysical divine of the twelfth century, who attempted to distinguish the divine essence from the Deity, and the properties of the three Divine persons from the persons themselves, not in reality but by abstraction. In consequence of these distinctions he denied the incarnation of the Divine nature. Gilbert was accused by two of his clergy of teaching blasphemy, and at their instigation St. Bernard brought the matter before Eugene III., the pontiff, who was then in France. The case was discussed, first in the council of Paris in A. D. 1147, and then in the council of Rheims, which was held in the following year. To put an end to the contest, Gilbert yielded his own judgment to that of the council and the Pope.

**PORTERS OF THE TEMPLE**, officers frequently mentioned in the Old Testament Scriptures, as keeping the gates of the Jewish temple, and having charge of the treasure and offerings. These men were *Levites*, to whose care the different gates were appointed by lot. Their business was to open and shut the gates, to watch by day that no strangers, or excommunicated, or unclean persons should enter the holy court, and also to keep guard by night about the temple and its courts. Hence we find in Psalm cxxxiv. those exhorted to praise God, "who by night stand in the house of the Lord." The porters of the temple are said to have been twenty-four in number, among whom were three priests.

According to Maimonides, they were presided over by an officer, who received the name of "the man of the mountain of the house," whose duty it was to see that all were at their posts. See TEMPLE (JEWISH).

PORTESSE, a *breviary*, a portable book of prayers.

PORTIO CONGRUA, the name given in the canon law to the suitable salary which was anciently allotted to the priest or minister of a parish.

PORT-ROYALISTS. See JANSENISTS.

PORTUNALIA, a festival celebrated among the ancient Romans in honour of *Portunus*, the god of harbours. It was kept on the 17th day before the Kalends of September.

PORTUNUS (from Lat., *portus*, a harbour), the deity supposed among the ancient Romans to preside over harbours. A temple was erected in honour of him at the port of the Tiber, and he was usually invoked by those who undertook voyages.

POSEIDON, the god who was considered among the ancient Greeks as presiding over the sea. He was the son of *Chronos* and *Rhea*, and had his palace at the bottom of the sea, where the monsters of the deep play around his dwelling. This deity was believed to be the author of storms, and to shake the earth with his trident or three-pronged spear. His wife was *Amphitrite*. Herodotus affirms that the Greeks derived the worship of *Poseidon* from Libya, but from whatever quarter it was received, it spread over all Greece and Southern Italy. It prevailed more especially in the Peloponnesus. The usual sacrifices offered to this god were black and white bulls, and also wild boars and rams. At Corinth horse and chariot-races were held in his honour. The *Panionia*, or festival of all the Ionians, was celebrated also in honour of *Poseidon*. The Romans identified him with their own sea-god *Neptune*.

POSEIDONIA, a festival celebrated annually among the ancient Greeks in honour of *Poseidon*. It was kept chiefly in the island of *Ægina*.

POSITIVISTS, a name applied to those who follow the philosophical system of M. Auguste Comte,—a system which applies both to scientific and religious truth. This bold infidel thinker published, 1830-1842, a large work entitled, "Cours de Philosophie Positive," which resolves all science into a series of palpable facts or phenomena, said to occur in a chain of necessary development, and to need no dogma of a Divine Providence to account for them. The investigation of nature by man, according to M. Comte, is limited simply to phenomena and their laws, and every attempt to introduce even the slightest reference to a First Cause, only betrays the weakness of the human mind, and retards its improvement. He lays down as the grand thought which lies at the foundation of his system, that there are but three phases of intellectual development for the individual as well as for the mass,—the theological or supernatural, the metaphysi-

cal and the positive. "In the supernatural phase," says Mr. Lewes, in his exposition of the system, "the mind seeks causes; it aspires to know the essences of things, and the how and why of their operation. It regards all effects as the productions of supernatural agents. Unusual phenomena are interpreted as the signs of the pleasure or displeasure of some god. In the metaphysical phase, a modification takes place; the supernatural agents are set aside for abstract forces or entities supposed to inhere in various substances, and capable of engendering phenomena. In the positive phase the mind, convinced of the futility of all inquiry into causes and essences, restricts itself to the observation and classification of phenomena, and to the discovery of the invariable relations of succession and similitude which things bear to each other: in a word, to the discovery of the laws of phenomena."

The highest stage of human perfection, then, M. Comte and his followers allege, is to throw aside all reference to a Divine cause, or a supernatural power, and to confine our attention to mere natural causes and mechanical laws. This is to be the new faith which, if we are to believe the advocates of this Universal Religion, will supersede all other faiths. "What Europe wants," says Mr. Lewes, "is a doctrine which will embrace the whole system of our conceptions, which will satisfactorily answer the questions of science, life, and religion; teaching us our relations to the world, to duty, and to God. A mere glance at the present state of Europe will detect the want of unity, caused by the absence of any one doctrine general enough to embrace the variety of questions, and positive enough to carry with it irresistible conviction. This last reservation is made because catholicism has the requisite generality, but fails in convincing Protestants. The existence of sects is enough to prove, if proof were needed, that none of the religions are competent to their mission of binding together all men under one faith. As with religion, so with philosophy: no one doctrine is universal; there are almost as many philosophies as philosophers. The dogmas of Germany are laughed at in England and Scotland; the psychology of Scotland is scorned in Germany, and neglected in England. Besides these sectarian divisions, we see religion and philosophy more or less avowedly opposed to each other.

"This, then, is the fact with respect to general doctrines:—Religions are opposed to religions, philosophies are opposed to philosophies; while religion and philosophy are essentially opposed to each other."

Religion, as defined by Comte, is not this or that form of creed, but the harmony proper to human existence, individual and collective, gathering into its bosom all the tendencies of our nature, active, affectionate, and intelligent. The Positive Religion claims to have a superiority over all other religions, in being a religion of demonstration. Its

belief is founded on the demonstrative truths of Positive Science, and thus we are furnished, it is thought, with a solid basis for religion, in precise and coherent views of physical phenomena. We are all of us subject to certain physical influences, chemical, astronomical, vital laws. But we are still further acted upon by numberless social conditions arising from the connection of individuals and their dependence upon the great collective mass which constitutes humanity. Humanity, or the collective life, is with Comte the Supreme Being, the only one we can know, and, therefore, the only one we can worship. Religion is thus limited to the relations in which we stand towards one another and towards humanity, without reference to the Divine Being, in whom "we live, and move, and have our being."

The origin of the Development theory, of which Positivism is the consummation, is probably to be traced to the speculations of the late Sir William Herschell, on the nebulous matter diffused throughout space. Grounding his theory on these observations, La Place suggested a hypothetical explanation of the way in which the production of the planets and their satellites might be accounted for. This hypothesis of La Place has been attempted to be verified by M. Comte. A still bolder flight has been taken by the anonymous author of the 'Vestiges of the Natural History of Creation,' who endeavours to account for the origin both of suns and of solar systems, by the agency of natural laws; and for the origin of organic beings, by a system of progressive organization, or by a change or transmutation of species resulting from the agency of natural causes. Thus natural law is substituted in this theory for supernatural interposition both in providence and creation; and God is effectually excluded from all real, active, and direct connection with his works.

The theory of Development, however, was not limited to the field of the material creation; it has been carried by M. Comte into the wide field of morals and religion. The mind of man is gradually developed, passing through the three progressive stages to which we have already adverted. In his religious history, also, the human being is subject to a law of development, commencing with *Fetichism*, thence passing to *Polytheism*, afterwards to *Monotheism*, and terminating at length in *Positivism*, which is nothing short of absolute and universal *Atheism*, inasmuch as it professes to be exclusively a science of facts and their laws, and refuses all reference to causes efficient or final. "Is it not strange," says John Foster, "to observe how carefully some philosophers, who deplore the condition of the world, and profess to expect its melioration, keep their speculations clear of every idea of Divine interposition? No builders of houses or cities were ever more attentive to guard against the access of flood or fire. If He should but touch their prospective theories of improvement, they would renounce them, as defiled and

fit only for vulgar fanaticism. Their system of Providence would be profaned by the intrusion of the Almighty. Man is to effect an apotheosis for himself, by the hopeful process of exhausting his corruption. And should it take a long series of ages, vices, and woes, to reach this glorious attainment, patience may sustain itself the while by the thought that when it is realized, it will be burdened with no duty of religious gratitude. No time is too long to wait, no cost too deep to incur, for the triumph of proving that we have no need of a Divinity, regarded as possessing that one attribute which makes it delightful to acknowledge such a Being, the benevolence that would make us happy. But even if this noble self-sufficiency cannot be realized, the independence of spirit which has laboured for it must not sink at last into piety. This afflicted world, 'this poor terrestrial citadel of man,' is to lock its gates, and keep its miseries, rather than admit the degradation of receiving help from God."

POSSESSION (DEMONIACAL). See DEMONIANISTS.

POSTILS, a name anciently used to denote sermons or homilies.

POST-MILLENNIALISTS, the name applied to the large body of Christians belonging to all denominations, who believe that the second coming of Christ will not precede, as the *Pre-Millennialists* allege, but follow after the Millennium. See MILLENNARIANS.

POSTVORTA, a surname of the Roman goddess *Carmenra*, indicating her knowledge of the past, just as *Antevorta* denotes her knowledge of the future.

POTHOS, a personification among the ancient Greeks of love or desire, and usually regarded as a companion of *Aphrodité*.

POTITII, one of the most distinguished families among the ancient Romans, who are said to have received *Hercules* when he came into Italy, and treated him hospitably on the very spot where Rome was afterwards built. They were in return invested with the honour of being in all future time the hereditary priests of the god. They continued, accordingly, to enjoy this privilege until B. C. 312, when they sold their knowledge of the sacred rites for 50,000 pounds of copper. For this remuneration they instructed public slaves in the worship of *Hercules*; on which the deity was so enraged, that the whole family of the Potitii perished within thirty days.

POVERTY (VOLUNTARY), one of the three evangelical counsels or vows of a monk in the Romish Church. To a certain extent this obligation was recognized even from the first origin of *Monasticism*; but it was enforced with far greater strictness than before by the two great Mendicant Orders, the *Franciscans* and *Dominicans*, which took their rise in the beginning of the thirteenth century; one of the fundamental rules of these orders being that their members must possess no property, but be wholly

dependent on alms for their support. Until the rise of the Mendicants, the individual members of the various monastic orders were held bound to deny themselves the enjoyment of personal property, but the community to which they belonged might possess ample revenues. Even the Dominicans, though under a strict vow of poverty, allowed their convents to enjoy in common small rents in money. But St. Francis prohibited his monks from possessing either an individual or a collective revenue, and enforced a vow of absolute poverty. When asked which of all the virtues he thought was the most agreeable to God, he replied, "Poverty is the way to salvation, the nurse of humility and the root of perfection. Its fruits are hidden, but they multiply themselves in ways that are infinite." In accordance with this view of the importance and value of poverty, the Franciscan monks for a time adhered strictly to the rule of their founder, but ere long a division broke out among them as to the precise interpretation of the rule, and in consequence a relaxation of its strictness was made first by Gregory IX. in 1231, and then by Innocent IV. in 1245. About a century afterwards a dispute arose between the Franciscans and Dominicans in regard to the poverty of Christ and his apostles; the Franciscans alleging that they possessed neither private property nor a common treasure, while the Dominicans asserted the contrary opinion. The Pope decided in favour of the followers of Dominic, and many of the Franciscans, still adhering to their opinions, were committed to the flames.

The vow of poverty is regarded by the Romish Church as an obligation resting upon all who enter upon a monastic life, and the regulations on this point are of the strictest kind, as may be seen from the following quotations from a Romish writer: "Regulars of either sex cannot in anything, either by licence, or by dispensation of the superior, have any private property. Nay, such a licence, though it may be obtained from the generals of the orders themselves, who profess that they can concede it, cannot excuse the monks or nuns from the fault and sin imposed by the council of Trent." "A regular who is found in the article of death to have any wealth, ought to have it buried with him in the earth without the monastery, in a dunghill, as a sign of his perdition and eternal damnation, because he died in mortal sin." "No regulars, whether superiors or inferiors, can make a will; and the reason is, that on account of the vows of obedience and poverty, they deprive themselves of all liberty and property, so that they can no more have any power to choose or refuse, (*æc velle, æc nolle*), by which they could dispose of it." "Nay, it is not permitted to professed regulars to modify, by way of declaration, the testament that was made by them before their profession."

The Faquirs and Dervishes of Mohammedan countries are under a vow of poverty, and go about

asking alms in the name of God, being wholly dependent for their support upon the charity of the faithful. The Mohammedan monks trace their origin to the first year of the Hegira; and it is said that there are no fewer than thirty-two different orders existing in the Turkish empire, all of them grounding their preference of the ascetic life upon a saying of Mohammed, "poverty is my glory." The monks of the East, particularly those of Budha, are not allowed to partake of a single morsel of food not received by them in alms, unless it be water or some substance used for the purpose of cleaning the teeth. Hence the Buddhist monk is seen daily carrying his alms-bowl from house to house in the village near which he may happen to reside. The *Aggyta* of the ancient Greeks were mendicant priests of *Cybele*, and their origin is supposed to have been eastern. The same priests among the Romans went their daily rounds to receive alms with the sistrum in their hands. The institutes of Manu lay down explicit rules for the Brahman mendicant: "Every day must a Brahman student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties. If none of those houses can be found, let him go begging through the whole district round the village, keeping his organs in subjection, and remaining silent; but let him turn away from such as have committed any deadly sin. . . . Let the student persist constantly in such begging, but let him not eat the food of one person only; the subsistence of a student by begging is held equal to fasting in religious merit. . . . This duty of the wise is ordained for a Brahman only; but no such act is appointed for a warrior or a merchant." In the same sacred book the householder is enjoined to make gifts according to his ability to the religious mendicant, whatever may be his opinions.

POYA, the day on which the moon changes, which is held sacred among the Buddhists. They reckoned four poya days in each month. 1. The day of the new moon. 2. The eighth day from the time of the new moon. 3. The day of the full moon. 4. The eighth day from the time of the full moon. It is said by Professor H. Wilson, that the days of the full and new moon are sacred with all sects of the Hindus; but according to the institutes of Manu, the sacred books are not to be read upon these days.

PRÆ-ADAMITES, a Christian sect which originated in the seventeenth century; having been founded by Isaac la Peyrere, who published two small treatises in 1655, the chief object of which was to show that Moses has not recorded the origin of the human race, but only of the Jewish nation; and that other nations of men inhabited our world long before Adam. Peyrere was at first successful in gaining a considerable number of followers, but the progress of his opinions was soon checked by the publication of an able refutation of them, from the pen of M. Desmarets, professor of theology at Groningen. At length the author of the Præ-

Adamite heresy was seized and imprisoned at Brussels, when, to save his life, he renounced the reformed opinions and became a Roman Catholic, at the same time retracting his *Præ-Adamite* views. The following is the train of argument by which this singular heresy was supported: "The apostle says, 'Sin was in the world till the law;' meaning the law given to Adam. But sin, it is evident, was not imputed, though it might have been committed before his time; for 'sin is not imputed where there is no law.' 2. The nation of the Jews began at Adam, who is called their father, or founder; God is also their Father originally, and in an especial sense; these he called Adamites; but the Gentiles are only adopted children, as being *Præ-Adamites*. 3. Men, in the plural number, are said to have been created at first. (Gen. i. 26, 27.)—'Let *them* have dominion,—male and female created he them;' which is before the formation of Adam and Eve is distinctly stated; (Gen. ii. 7, 18, &c.), whereas Adam is introduced in the second chapter as the workmanship of God's own hands, and as created apart from other men. 4. Cain, having killed his brother, was afraid of being killed himself. By whom? He married: yet what wife could he get? He built a town: what workmen did he employ? The answer to all these questions they give in one word, *Præ-Adamites*. 5. The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the *Præ-Adamites*, as they suppose, and following their evil courses. 6. The progress and improvements in arts, sciences, &c. could not, they think, have made such advances towards perfection, as it is represented they did between Adam and Moses, unless they had been cultivated before. Lastly, The histories of the Chaldeans, Egyptians, and Chinese, whose chronology, as said to be founded on astronomical calculations, is supposed infallibly to demonstrate the existence of men before Adam."

**PRÆCO** (Lat., a herald), a name sometimes applied in the ancient Christian church to the *Deacon*, from the circumstance that he dictated to the people the usual forms of prayer in which they were to join, and acted as their director and guide in all the other parts of Divine service.

**PRÆFICÆ**, mourning women who were hired by the ancient Romans to attend funerals, in order to lament and sing the praises of the deceased.

**PRÆMUNIRE**, a writ in law which receives its name from its commencing words *præmunire facies*, and is chiefly known from the use made of it in the statute of 28 Henry VIII., which enacts that if the dean and chapter refuse to elect the person nominated to a vacant bishopric, or if any archbishop or bishop refuse to confirm or consecrate him, they shall incur the penalties of the statutes of *præmunire*. These penalties are as follows: From the moment of conviction, the defendant is out of the king's protection; his body remains in prison during the king's pleasure, and all his goods, real or

personal, are forfeited to the crown: he can bring no action nor recover damages for the most atrocious injuries, and no man can safely give him comfort, aid, or relief.

**PRÆNESTINA**, a surname of the Roman goddess *Fortuna*, from having been worshipped at Præneste.

**PRÆPOSITUS**. It was a custom in Spain in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children at a very early age to the service of the church; in which case they were taken into the bishop's family, and educated under him by a presbyter whom the bishop deputed for that purpose, and set over them by the name of *præpositus*, or superintendent, his chief business being to inspect their behaviour, and instruct them in the rules and discipline of the church. The name *præpositus* was sometimes given to the bishop, as being superintendent or overseer of his charge, and in the same way, also, it was occasionally applied to presbyters. Augustine gave one of his clergy the title of *Præpositus Donus*, whose office it was to take charge of the revenues of the church.

**PRAGMATIC SANCTION**, the decision of an assembly of divines convened at Bourges by Charles VII., king of France, which secured special privileges to the **GALLICAN CHURCH** (which see).

**PRAISE**. See **MUSIC (SACRED)**.

**PRAKRITI**, Nature in the system of Hindu cosmogony, being the primeval female on whom, in conjunction with *Purush*, the primeval male, was devolved the task of giving existence to the celebrated *Mundane Egg*. *Prakriti*, then, is the divine energy of *Brahm* separated from his essence.

**PRAN NATHIS**, a sect among the Hindus, which was originated by Pran Nath, who, being versed in Mohammedan as well as Hindu learning, endeavoured to reconcile the two religions. With this view he composed a work called the *Mahitārīyal*, in which texts from the Koran and the Vedas are brought together, and shown not to be essentially different from each other. Bundelkund is the chief seat of the sect, and in Panna they have a building, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder. "As a test of the disciple's consent," says Professor H. H. Wilson, "to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation, consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Mussulman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions, is one and the same."

PRANZIMAS, destiny among the ancient Lithuanians, which, according to immutable laws, directs the gods, nature, and men, and whose power knows no limits.

PRAXEANS. See MONARCHIANS.

PRAXIDICE, a surname of *Persephone* among the Orphic poets, but at a later period she was accounted a goddess who was concerned in the distribution of justice to the human family. The daughters of Ogyges received the name of *Praxidice*, and were worshipped under the figure of heads, the only sacrifices offered to them being the heads of animals.

PRAYER, a sacred exercise which is thus accurately defined in the Larger Catechism of the Westminster Assembly: "Prayer is an offering up of our desires unto God in the name of Christ by the help of his Spirit; with confession of our sins, and thankful acknowledgment of his mercies." Prayer may be considered as a duty which naturally arises out of the relation existing between the creature and the Creator. It is simply an acknowledgment of entire dependence upon the Almighty Disposer of all events. Hence even in heathen religions it is regarded as an obligation resting upon every man to offer prayers and supplications to the gods; and in the writings of Greek and Roman authors passages on the subject of devotion are frequently to be met with of great excellence and beauty. But in no religion does prayer occupy a more prominent place than in that of the Bible. Throughout both the Old and New Testaments it is set forward as a duty of paramount, of essential importance. Prayer is viewed, indeed, by the Christian as at once a duty, a privilege, a pleasure, and a benefit; and no surer proof can any man give that he has not yet become a Christian than his habitual omission or careless performance of this solemn duty. And how does the Lord himself prove to Ananias the reality of the conversion of Saul, but by this indication, "Behold he prayeth." The first act of spiritual life is the prayer of faith, "O Lord, I beseech thee, deliver my soul." Prayer is well described as an "offering up of the desires of the heart," and it is not until a man has had spiritual desires implanted within him, that he will really pray. He may have often bowed the knee, he may have honoured God with his lips, but he has hitherto been far from God. And, accordingly, the Redeemer draws an important distinction between true, acceptable prayer and the prayer of the hypocrite, which, as coming from a wicked heart, is an abomination in the sight of God. "Be not," says He, "as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." An exercise of this kind is destitute of that which is the essential peculiarity of prayer, and, indeed, of all the operations of the Christian life—an exclusive dealing with God. The hypocrite and the formalist love to perform their religious duties in the

most public places and in the most open manner, because they have no higher aim than to be seen of men. When the believer prays he stands afar off, as it were, from men, his eyes are towards heaven. And how is his heart engaged at that interesting moment? He feels his entire, his absolute dependence upon God; his desires are towards Him; his highest delight is in His presence, he is pouring out his heart before Him. The hypocrite desires the presence of man, that he may exhibit before him the apparent fervency of his devotions, but the Christian loves to be alone with his God. And our Lord, to express the folly of the hypocrite's conduct, uses these emphatic words, "Verily I say unto you, they have their reward." The Lord gives them their hearts' desire, but He gives it in wrath.

A very erroneous notion connected with the subject of prayer has been found to prevail among unenlightened nations in all ages of the world, the notion, namely, that prayer is in itself meritorious in the sight of God. This erroneous idea was strongly rebuked by our Lord in his sermon on the Mount. Thus, Matth. vi. 7, 8, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." We find a remarkable example of the practice here referred to in 1 Kings xviii. 25—29, "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." The word here translated "use not vain repetitions," is a very peculiar one, indicating empty words, unmeaning repetitions. All repetitions in prayer are not to be understood as discountenanced by the Saviour, for on some occasions they manifest simply an intense earnestness of spirit, as in the case of the Redeemer himself, when, in his agony in the garden, he retired to a little distance and prayed, using the same words. Neither are we to understand the Redeemer as discountenancing on every occasion long prayers. These also, as every experienced believer knows, are frequently an indication of the ardent longings of the

soul. The prayer offered up by Solomon at the dedication of the temple, is an instance of a long prayer on a special occasion; and it is remarkable, that He who dictated to the disciples the shortest and most comprehensive prayer which the Bible contains, is declared to have spent a whole night in secret, solitary prayer. When the believer is admitted into very close, confidential communication with his heavenly Father, and the flame of heaven-enkindled devotion burns with peculiar brightness, the moments glide swiftly away; and hours are found to have been spent in the closet, while the soul has been so enraptured as to be unconscious of the passing of time. It is not to such protracted seasons of delightful converse with the Father of our spirits that Jesus refers. He reproves "vain repetitions," as well as the foolish imagination that the acceptableness of prayer depends upon the number or the copiousness of its expressions. The sigh heaved from the bosom of a contrite one, which may never have found vent in words, is a powerful prayer. The silent tear which steals secretly down the cheek of the burdened sinner is an effectual prayer, which rends the heavens, and brings down the Spirit's influences in a copious flood upon the soul. It is not our much speaking, but our earnest longing, that will obtain an answer. It is the unwrought, fervent prayer of the righteous man,—the washed, and justified, and sanctified believer—that availeth much. It enters into the ears of the Lord of sabaoth. He receives it as the prayer of a chosen one, and he opens the windows of heaven and showers down copious blessings upon the longing, praying soul.

Among the ancient Jews prayers were either public or private, or they were offered at certain appointed times. The stated hours of daily prayer were the third, answering to our nine o'clock morning, and the ninth, answering to our three o'clock afternoon, being the times of morning and evening sacrifice. The more devout Jews, however, observed more frequent seasons of prayer. Thus David and Daniel are said to have prayed three times a day, and Peter, we are informed in Acts x. 9, went upon the house-top to pray about the sixth hour, that is about noon. It was an invariable Jewish custom in ancient times to wash their hands before engaging in prayer. From Dan. vi. 10, it would appear that when at a distance from the Temple, a Jew turned towards it when he prayed.

The various attitudes observed in prayer among the Jews have been already noticed under the article ADORATION. They held that prayer was unavailing unless expressed aloud in words. Christianity, on the other hand, teaches that the desires of the believer's heart are prayers, though they may never have found utterance in words. Accordingly, in the early Christian Church, no prescribed time or place for prayer was required; nor was any rule given respecting the direction of the eye, the bending of the knees, or the position of the hands. Neither

was there any established form of prayer for general use. With the single exception of the instructions given in the Apostolical Constitutions for the private use of the Lord's Prayer, there is no instance of any synodical decree respecting forms of prayer until the sixth and seventh centuries. A distinction was early made between audible and silent prayer. "Silent prayer," says Mr. Coleman, "was restricted to the mental recital of the Lord's Prayer, which neither the catechumens nor the profane of any description were allowed to repeat. Professing Christians repeated it in the presence of such, not audibly, but silently. But at the communion, when withdrawn from such persons, they repeated it aloud, at the call of the deacon.

"There was another species of silent prayer, which consisted in pious ejaculations offered by the devout Christian on entering upon public worship. This commendable custom is still observed in many Protestant churches. According to the Council of Laodicea, prayer was offered, immediately after the sermon, for catechumens, then for penitents; then, after the imposition of hands and the benediction, followed the prayers of the believers—the first in silence, the second and third audibly. They then exchanged the kiss of charity, during which time their offerings were brought to the altar. The assembly were then dismissed with the benediction, *Ita in pace*—Go in peace.

"The primitive Church never chanted their prayers, as was the custom of the Jews, and still is of the Mohammedans; but reverently addressed the throne of grace in an easy, natural, and subdued tone of voice."

Among the modern Jews there are various forms of prayer prescribed for the worship of the synagogue, and for domestic and private use. They are all appointed to be repeated in Hebrew, but of late years the prayers are sometimes printed on one page, and a translation on the opposite page. Most of the prayers in use are said to be of high antiquity, but those which they regard as most important are the *Shemoneh Esreh*, or the eighteen prayers. These are alleged by the Rabbis to have been composed by Ezra and the men of the great synagogue, while an additional prayer against apostates and heretics is attributed to Rabbi Gamaliel, who lived a short time before the destruction of the second Temple. Though the prayer thus added renders the number nineteen, they still retain the name of the *Shemoneh Esreh*, or the eighteen prayers. These prayers are required to be said by all Israelites that are of age, without exception, either publicly in the synagogue, or privately at their own houses, or wherever they may happen to be, three times every day; founding this practice on the example of David, who declares, Ps. lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice;" and also of Daniel, who "went into his house; and his windows being open in his chamber toward Jeru-



salem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."

There are also numerous short prayers and benedictions which every Jew is expected to repeat daily. The members of the synagogue are required to repeat at least a hundred benedictions or ascriptions of praise every day. A son who survives his father is enjoined by the Rabbis to attend the synagogue every day for a year after, and there to repeat the prayer called the *Kolsh*, which he is assured will deliver his father from hell. The Jews chant their prayers in the synagogues instead of reading them.

The Mohammedans regard prayer as the key of Paradise; but the prophet, having declared that "*Ablution* is the half of prayer," the exercise of devotion is uniformly accompanied with washings of various kinds. The most important of the stated prayers is the *Khotbeh*, which Mohammed himself was accustomed to recite, and in which example he was followed by his successors. In the mosque or place of public prayer, the congregation, without any distinction of rank, range themselves round the *Imâm*, who is a guide to them in the performance of the nine attitudes of prayer, which are no less requisite than the recitations. These postures resolve themselves into four—standing, bowing, prostration or adoration, and sitting, which were not introduced by Mohammed, but had long been in use. These attitudes commence with reverential standing; the worshipper then bows, and afterwards stands again; he next prostrates himself, then sits, prostrates himself again, stands, and last of all closes with sitting.

The Mohammedans have a tradition that Mohammed was commanded by God to impose upon his followers fifty prayers daily; but at the instigation of Moses he sought and obtained a reduction of the number to five, which are reckoned indispensable, namely, at day-break, noon, afternoon, evening, and the first watch of the night. These prayers are thought to be of Divine obligation, and it is believed that the first prayer was introduced by Adam, the second by Abraham, the third by Jonah, the fourth by Jesus, and the fifth by Moses. The seasons of prayer are announced by the *muezzins*, in a loud voice, from a *minaret* or tower of the mosques. The five prayers must be repeated afterwards, if the believer is unavoidably prevented at the appointed hours. Travellers and the sick are allowed, if necessary, to shorten them.

The introduction of forms of prayer into Christian worship, more especially when combined, as in the Church of Rome, with a complicated ritual, led in the course of time to the adoption of measures of the most questionable description. Of this character, undoubtedly, is the Rosary, an implement of devotion which, consisting of a string of beads, enables the worshipper to count the number of his prayers. The precise date of the origin of the Rosary it is difficult to ascertain; but, at all events, it was not

in general use before the twelfth century, when the Dominicans, according to their own statement, brought it into notice. The Mohammedans adopted the practice from the Hindus; and the Spaniards, to whom Dominic belonged, probably learned it from the Moors. The Romish Rosaries are divided into fifteen decades of smaller beads for the *Ave-Maria*, with a larger one between each ten for the *Pater-noster*.

The Greeks perform their devotions with their faces turned towards the east, and the forms of prayer in public worship are performed in a sort of recitative. They use beads also to enable them to count the prayers. The Russo-Greek Church much resembles the Greek Church in the form and mode of conducting its devotions. One of the strangest devices known for the rapid repetition of prayers is the *Tehu-Clor*, or prayer-cylinder, which is used by the Buddhist priests in Tartary. This machine, which consists of a small cylinder fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution, the *Lamas* thereby acquiring the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel.

PREACHERS (LOCAL), a class of officers in connection with the Wesleyan Methodist body. They are laymen, and are considered as such, and their services are perfectly gratuitous. They do not administer the sacraments, and only preach or exhort within the circuit to which they are appointed. As they receive no remuneration for their spiritual labours, they generally derive their subsistence from some secular employment. They supply the pulpit in the absence of the regular preacher, and conduct religious services in remote parts of the district. So important is this office regarded, that no one can be admitted into the regular ministry who has not previously officiated as a local preacher. Since the erection of Wesleyan Methodist academies or colleges the students are employed to preach in the surrounding villages on the Lord's day, and thus do the work of local preachers, though not bearing the name. The local preachers' meeting is held quarterly, when the superintendent enquires into the moral and religious character of the local preachers, their soundness in their faith, and their attention to their duties. No one can be placed by the superintendent upon the Plan as an accredited local preacher without the approbation of the meeting, and the meeting, on the other hand, cannot compel him to admit any one against his will. In regard to every point connected with their official conduct, the local preachers are responsible to their own meeting; but in all that regards their personal character and conduct they are amenable to the Leaders' Meeting.

PREACHING, discoursing in public on religious subjects. This practice must have been of remote antiquity; but no evidence occurs in Sacred Scripture of its having been reduced to method in the early

history of the world. From the Epistle of Jude, v. 14, 15, we learn that Enoch, the seventh in descent from Adam, prophesied of the second coming of our Lord. The Apostle Peter, also, calls Noah "a preacher of righteousness," and Paul, in Heb. xi. 7, alludes to the warning as to the approaching deluge which Noah gave to his contemporaries, in which employment he acted under the spirit of prophecy. The government of the patriarchal age appears to have been of a domestic character, each head of a family being clothed with priestly functions, and instructing his household in the things of God. In the faithful discharge of this important duty Abraham received the Divine testimony of approval, Gen. xviii. 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." When the family of Jacob fell into idolatry, we find that patriarch exhorting them to put away strange gods, and to go up with him to Bethel. Both Moses and Aaron appear to have preached to the Israelites with power and effect.

There is no evidence that preaching was a duty imperative upon the Jewish priesthood under the law. Their functions were numerous and deeply responsible, but preaching was not one of them. And, accordingly, the people were often solemnly addressed by persons not belonging to the tribe of Levi. Joshua, who was an Ephraimite, assembled the people at Shechem, and discoursed to them on Divine things. Solomon, who was a prince of the house of Judah, and Amos, a herdsman of Tekoa, were both of them preachers. At a later period we find schools of the prophets established at Bethel, Naioth, and Jericho, in which the people assembled, especially on sabbaths and new moons, for worship and religious instruction. These afterwards became seminaries for training Jewish youths who were intended for the sacred office. In the reign of Asa it is said, that Israel had long been "without the true God, and without a teaching priest." In the reign of Jehoshaphat, who succeeded Asa, a large number of princes, priests, and Levites were sent out as itinerant preachers, "who taught in Judah, and had the book of the law with them, and went about throughout all the cities of Judah, and taught the people." Thus the great work of preaching, though committed by Moses to no separate class of men, was actively gone about whenever and wherever religion flourished.

After the return of the Jews from the Babylonish captivity, when the sacred books of the Old Testament were collected into one volume, the employment of religious teaching and preaching became to some extent a separate and learned profession. In Neh. viii. we find a minute and interesting account of the preaching of Ezra to an audience of nearly 50,000 people. The vast assemblage met in a public street

in Jerusalem, and the scribe with the book of the law before him stood on an elevated pulpit of wood, attended on his right and left by a large number of preachers. When the preacher commenced the service by opening the sacred book, all the people immediately stood up, and remained standing during the whole service, which lasted from morning till mid-day. The preachers in succession "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jewish synagogues were established it was customary, after the lessons from the law and the prophets had been read, for the ruler of the synagogue to invite persons of distinction, giving the preference to strangers, to address the people. From the institution of synagogues until the coming of Christ, public preaching was universally practised; the number of synagogues increased, and a staff of regular instructors was attached to them as an essential part of the institution.

The most celebrated preacher that appeared before the advent of Christ was John the Baptist, who came in the spirit and power of Elijah. Our Lord proclaimed John to be the most distinguished of all the prophets. He was the first that was honoured to preach plainly and without a figure forgiveness through the blood of the Lamb. But infinitely inferior was the preaching of John and all the Old Testament prophets to that of Jesus. He was emphatically the Prince of preachers, the most powerful and effective of all the religious instructors that have ever appeared. His discourses are the finest models of public teaching that are any where to be found. In their addresses the apostles, combining simplicity with majesty, sought to imitate their Divine Master. But no sooner had these founders of the primitive Christian churches ceased from their labours, than we miss in the discourses of their successors the noble simplicity and genuine power which characterized their preaching. No doubt many of the early Christian fathers were burning and shining lights, and throughout the first five centuries many preachers of great eminence appeared both in the Greek and Latin churches. In the former it is enough to mention Basil, Chrysostom, and Gregory Nazianzen; and in the latter, Jerome and Augustine. For some time the performance of the duty of publicly addressing the congregation was limited to no particular officer in the Christian Church. "The reading of the Scriptures," says Neander, "was followed, as in the Jewish synagogues, by short, and originally very simple addresses, in familiar language, such as the heart prompted at the moment, which contained the exposition and application of what had been read. On this point Justin Martyr expresses himself as follows: 'The presiding officer of the church gives a word of exhortation, and incites the people to exemplify in their lives the good things they had listened to.' It was among the Greeks, who were more given to the cul-

ture of rhetoric, that the sermon first began to take a wider scope, and to assume an important place in the acts of worship."

Among the early Christians religious services were for a time conducted in private houses, in the streets, or in the fields. But as soon as circumstances permitted, buildings were erected exclusively designed for public worship, and these in course of time received the name of churches. In these ancient places of assembly the preacher addressed the people from an elevated platform, called the *ambo*, or as it is often termed by the ancient fathers, "the preacher's throne." Thus Gregory Nazianzen says, "I seemed to myself to be placed on an elevated throne; upon lower seats on each side sat presbyters; but the deacons in white vestments, stood, spreading around them an angelic splendour." In large cities the custom long prevailed of mingling preaching with the daily public prayers. Origen and Augustine observed this practice. The number of services on the Lord's day varied in different places. Basil commonly preached twice on the Christian Sabbath. The *Apostolical Constitutions*, speaking of the Christian Sabbath, say, "On which day we deliver three sermons in commemoration of him who rose again after three days." There is a division of opinion among writers of the ancient church, whether the usual posture of the preacher was sitting or standing. "The scribes and Pharisees," it is said, "sat in Moses' seat." Our Lord, having read a passage from the prophet Isaiah, "sat down to teach the people." "He sat down and taught the people out of the ship." "He sat and taught his disciples in the mountain;" and to his enemies he said, "I sat daily with you, teaching in the temple." Augustine, also, as well as Justin, Origen, Athanasius, and Chrysostom, appear to have sat while engaged in preaching, so that in all probability it was the posture generally observed by the ancient preachers. The people also sat during the sermon, according to the testimony of Justin Martyr; but in the African churches it was strictly enjoined that the sermon should be listened to in a standing posture, the indulgence of sitting being allowed only to the aged and infirm.

From the fifth century to the days of Charlemagne preaching had almost fallen into disuse, and the clergy were so ignorant that they were in most cases, especially in the Latin or Western Church, utterly unable to instruct the people. About the eighth century, however, the attention of the synods of the church began to be directed towards the necessity of an improvement in both the intellectual and moral character of the clergy. The council held at Cloveshove made it imperative upon the bishops, in the course of their visitations, to preach to the people, alleging as a reason for the injunction, that they had little opportunity, except on such occasions, of hearing the Word of God expounded. In the rule of Chrodegang, bishop of Metz, it was stated that the word of salvation should be preached twice

in the month. Charlemagne, by the advice of Alcuin, archbishop of Canterbury, called upon the clergy to engage earnestly in the great work of preaching the Gospel. This enlightened prelate, to whose advice the emperor lent great weight, maintained that preaching ought not to be held as a duty resting only upon bishops, but as belonging also to priests and deacons. In support of this view he adduced Rev. xx. 17. "Let him that is athirst come. And whosoever will, let him take the water of life freely;" from which passage he inferred, that the water of life ought to be offered to all by the preaching of the clergy. And it was the earnest anxiety of this excellent man, that not the clergy only, but the laity also, should labour for the promotion of the kingdom of God. Following the advice of such men as Alcuin, the emperor urged earnestly upon the bishops to attend to the instruction of the people; and, accordingly, the synods held during his reign devoted much of their attention to this important subject. "The Council of Mainz, in the year 813," to quote from Neander, "ordained that if the bishop himself was not at home, or was sick, or otherwise hindered, there should always be some one in his place who might be able to preach the Word of God to the people on Sundays, and other festival days, in a fit and intelligible manner. And in the same year the sixth Council of Arles directed, that the priests should preach not in all cities only, but in all parishes. Among those who laboured most diligently in promoting religious instruction, Theodulf, archbishop of Orleans, was conspicuous. The charges which he addressed to his clergy afford a lively proof of his zeal and wisdom in the administration of the pastoral office. He admonishes the ministers under his charge that they ought to be prepared to instruct their congregations; that he who understood the Holy Scriptures well should expound the Holy Scriptures; that he who did not thus understand them, should state only that which was most familiar to him; that they all should avoid evil and do good. No one ought to attempt to excuse himself by asserting that he wanted language to edify others. As soon as they saw one taking a wrong course, it was their duty instantly to do what they might to bring him back. When they met the bishop in a synod, each minister should be prepared to give him an account of the result of his labours, and the bishop, on his side, should be ready to afford them such support as they might need."

It was at this period that, in order to aid the clergy in the work of preaching, a *Homiliarium*, or collection of discourses for Sundays and festivals from the ancient fathers, was prepared by Paul Warnefrid, with the imperial sanction. This production, while it was no doubt advantageous in some cases, tended to encourage sloth in not a few of the clergy. One great object which the emperor had in view, was to make the Romish form of worship the common form of all the Latins. The He

milliarium of Charlemagne led to the compilation, during the eighth and ninth centuries, of other works of a similar kind, which had the undoubted effect of excusing multitudes of the clergy from cultivating the art of preaching. The consequence was, that for centuries this noble art shared largely in the degeneracy which prevailed throughout the dark ages.

The rise of the Abigenses, in the beginning of the twelfth century, broke up the apathy of the Church of Rome. It was quite apparent to many, that if active steps were not taken to check the progress of the new opinions, their rapid spread, not in France alone, but in other countries, would alienate multitudes from the Romish faith. Hence originated the Dominicans, or Preaching Friars, sanctioned by Pope Innocent III., whose chief duty it was to preach, and thus to supply a want which was sensibly felt on account of the prevailing ignorance and indolence of the clergy. This society, which was essentially spiritual in its design, was confirmed by Honorius III. in 1216, under the name of the Order of Preachers, or the Preaching Brothers. From this time an impulse was given to the work of preaching, and the Mendicant Friars, both Dominicans and Franciscans authorized by the Roman pontiffs to preach publicly everywhere without license from the bishops, traversed every country in Europe, preaching the doctrines of Romanism, and dispensing its rites among all classes of the people. Thus they rapidly acquired enormous influence, which brought upon them the hatred of the bishops and priests. Every kingdom was convulsed with the contentions and discord which now raged with extraordinary violence. The Mendicants were active and unwearied in preaching, but it was with no higher view than to promote the interests of their order.

It has been uniformly one of the leading objects of all who have aimed at the thorough reformation of the Romish Church, to restore the work of preaching to its due importance. Wickliffe, accordingly, gave the sermon a prominent place in the improvements which he introduced into public worship. In an unpublished tract against the monks, he says, "The highest service that men can arrive at on earth is to preach the word of God. This service falls peculiarly to priests, and therefore God more straitly demands it of them. Hereby should they produce children to God, and that is the end for which God has wedded the church. Lovely it might be, to have a son that were lord of this world, but fairer much it were to have a son in God, who, as a member of holy church, shall ascend to heaven! And for this cause Jesus Christ left other works, and occupied himself mostly in preaching; and thus did his apostles, and for this God loved them." He cites in proof the words of Christ, Luke xi. 28. In a treatise on the Feigned Contemplative Life, he describes it as a temptation of the great adversary, when men allow themselves to be drawn off by zeal

for the contemplative life, from the office of preaching. "Before all"—says he—"we are bound to follow Christ; yet Christ preached the Gospel and charged his disciples to do the same. All the prophets and John the Baptist were constrained by love to forsake the desert, renounce the contemplative life, and to preach. Prayer"—he remarks—"is good" but not so good as preaching; and accordingly, in preaching, and also in praying, in the giving of sacraments, the learning of the law of God, and the rendering of a good example by purity of life, in these should stand the life of a priest."

Animated by an earnest desire to promote the spiritual good of men, he formed a society of pious persons who called themselves "poor-priests," and were subsequently called *Lollards*, who went about bare-foot, in long robes of a russet colour, preaching the Word of God, and exposing the erroneous doctrines inculcated by the begging monks. The followers of Huss, also, the Bohemian reformer, laid it down as one of the four articles to which they resolved to adhere in all their negotiations, both with the government and the church, that "the Word of God is to be freely preached by Christian priests throughout the kingdom of Bohemia, and the margraviate of Moravia."

The doctrine of the Roman Catholic Church on the subject of preaching is, that it belongs not to the priests, but to the bishops to preach; and that priests only have power to sacrifice the body of Christ. When a Romish priest, therefore, undertakes the office of preaching, he can only do so with the license and under the control of the bishop. This important part, indeed, of the duty of a Christian pastor has been to a great extent neglected by the Romish Church. At the council of Trent debates of the most violent and disorderly character took place on the subject of preaching. The bishops claimed the sole prerogative to provide for the wants of the church in this respect, and complained bitterly of the usurpations of the Regulars, especially of the Mendicant Orders. On the other side, it was maintained that the Regulars had only taken upon themselves the duties of public instruction in consequence of the ignorance and indolence of the bishops; that they had enjoyed the liberty of preaching for three hundred years, and were rather to be commended than blamed for discharging a duty which had been so shamefully neglected by those to whom it originally belonged. The council had great difficulty in arriving at a satisfactory conclusion. But after an angry debate, it was at length decided, that the Regulars were to be prohibited from preaching in churches not belonging to their order without a bishop's license; in their own churches the license of their superior would suffice, which, however, was to be presented to the bishop, whose blessing they were directed to ask, and who was empowered to proceed against them if they preached heresy, or acted in a disorderly manner. But to this privilege

was appended a clause, enacting that the bishops exercised their power as delegates of the Holy See. The truth is, that preaching the Gospel forms a very small part of the duties of the clergy of the Church of Rome. And yet from time to time preachers of great power have appeared within her pale, more especially in connection with the Gallican Church. It is sufficient to mention the names of Bossuet, Massillon, and Bourdaloue, who occupy a very high place in the catalogue of eloquent preachers. These, however, are exceptions, the great mass of the clergy of the Romish Church being by no means entitled to be regarded as a preaching clergy.

The Reformation of the sixteenth century, indeed, was the result of preaching, and the consequent spread of religious knowledge among the people. All the church reformers, both before and at the Reformation, attached the utmost importance to this great duty, and all the revivals of religion which have occurred since the Reformation are to be traced, under God, to the faithful and powerful preaching of the Word. On this point all Protestant churches are agreed, and, accordingly, in their public worship, preaching occupies a prominent place. They bear in mind the apostolical declaration, that "It hath pleased God, by the foolishness of preaching to save them that believe."

PREACHING FRIARS. See DOMINICANS.

PREBENDARIES. See CANONS OF A CATHEDRAL.

PRECENTOR, the leader of a choir in England, and the leader of the psalmody of a congregation in Scotland.

PREDESTINARIANS, or PREDESTINIANS, names applied generally to all who hold strictly the doctrines of Augustine, and latterly of Calvin, on the subject of predestination. But these appellations were more especially given to the followers of Gottschalk, in the ninth century, who taught, what he termed, a double predestination, that is, a predestination of some from all eternity to everlasting life, and of others to everlasting death. On promulgating this doctrine in Italy, Gottschalk was charged by Rabanus Maurus with heresy, and thereupon hastened to Germany to vindicate his principles. A council, accordingly, assembled at Mentz, in A. D. 848, when Maurus procured his condemnation, and his transmission as a prisoner to Hincmar, archbishop of Rheims, to whose jurisdiction he properly belonged. On the arrival of Gottschalk, Hincmar summoned a council at Chiersey in A. D. 849, when, although his principles were defended by the learned Ratramnus, as well as by Remigius, archbishop of Lyons, he was deprived of his priestly office, ordered to be whipped, and afterwards imprisoned. Worn out with this cruel treatment, and, after languishing for some years in the solitude of a prison, this learned and thoughtful man died under excommunication, but maintaining his opinions to the very last.

While Gottschalk was shut up within the narrow

walls of a prison, his doctrines were the subject of a keen and bitter controversy in the Latin Church. Ratramnus and Remigius on the one side, and Scotus Erigena on the other, conducted the argument with great ability. The contention was every day increasing in violence, and Charles the Bald found it necessary to summon another council at Chiersey in A. D. 853, when, through the influence of Hincmar, the decision of the former council was repeated, and Gottschalk again condemned as a heretic. But in A. D. 855 the three provinces of Lyons, Vienna, and Arles met in council at Valence, under the presidency of Remigius, when the opinions of Gottschalk were approved, and the decisions of the two councils of Chiersey reversed. Of the twenty-three canons of the council of Valence, five contain the doctrinal views of the friends and defenders of Gottschalk. Thus, in the third canon they declare, "We confidently profess a predestination of the elect unto life, and a predestination of the wicked unto death. But in the election of those to be saved, the mercy of God precedes their good deserts; and in the condemnation of those who are to perish, their ill deserts precede the righteous judgment of God. In his predestination God only determined what he himself would do, either in his gratuitous mercy, or in his righteous judgment." "In the wicked he foresaw their wickedness, because it is from themselves; he did not predestine it because it is not from him. The punishment, indeed, consequent upon their ill desert he foresaw, being a God who foresees all things; and also predestined, because he is a just God, with whom, as St. Augustine says, there is both a fixed purpose, and a certain foreknowledge in regard to all things whatever." "But that some are predestinated to wickedness by a divine power, so that they cannot be of another character, we not only do not believe, but if there are those who will believe so great a wrong, we, as well as the council of Orange, with all detestation declare them anathema."

The five doctrinal canons of the council of Valence were adopted without alteration by the council of Langres in A. D. 859, and again by the council of Toul in A. D. 860, which last council was composed of the bishops of fourteen provinces. But on the death of Gottschalk, which happened in A. D. 868, the contention terminated. Romanists are still divided on the subject of the predestinarian controversy. The *Benedictines*, *Augustinians*, and *Jacobites* have adopted the opinions of Gottschalk, while the *Jesuits* bitterly oppose them.

PREDESTINATION. See ARMINIANS, AUGUSTINIANS, CALVINISTS.

PRE-EXISTENTS, a name given to those, in the second century, who adopted the opinions of Origen as to the existence of the human soul before the creation of Moses, if not from all eternity. He believed that all souls were fallen heavenly beings, originally the same in kind with all higher spirits; and that it is their destination, after having become

purified, to rise once more to that life which consists in the pure immediate intuition of the Divine Being. This system, which is opposed to that of the *Creationists* as well as of the *Traducianists*, is evidently derived from the doctrines of the Pythagorean and Platonic schools, as well as those of the later Jewish theology. Nemesius as a philosopher, and Prudentius as a poet, seem to have been the only defenders of this theory, which was formally condemned in the council of Constantinople in A. D. 540. The doctrine of the pre-existence of souls has been embraced by Mystics generally, both in ancient and in modern times. It is generally received by the modern Jews, and is frequently taught in the writings of the Rabbis. One declares that "the soul of man had an existence anterior to the formation of the heavens, they being nothing but fire and water." The same author asserts, that "the human soul is a particle of the Deity from above, and is eternal like the heavenly natures." A similar doctrine is believed by the Persian *Saifs*.

PRE-EXISTENTS, a term used sometimes to denote those who maintain the pre-existence of Christ, that is, his existence before he was born of the Virgin Mary. The fact that Jesus Christ existed with the Father before his birth might be proved by numerous passages of the New Testament. Thus he is spoken of as "having come down from heaven," "having come from above," "having come from the Father, and come into the world." And he himself declared to the Jews, John vi. 62, "What and if ye shall see the Son of man ascend up where he was before?" Besides, he is said "to come in the flesh," an expression which plainly implies that he existed before he thus came. The same doctrine is plainly taught in John i. 1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." It is said also in John xvii. 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The doctrine of the pre-existence of Christ, then, is a true scriptural doctrine, but a variety of explanations have been given as to the mode of his pre-existence.

It is admitted by *Arians* that Christ existed before his manifestation in human nature, but they do not admit that he is God in the proper sense of the term. The doctrine of Arius himself was, that there was a time when Christ was not, and that he was created before all worlds. And not the *Arians* only, but the *Semi-Arians* also maintain the pre-existence of Christ, but deny his proper divinity. Dr. Samuel Clarke, in the last century, endeavoured to form a theory holding an intermediate place between the Arian and the orthodox system, neither allowing the Son of God to be called a creature, nor admitting his equality with the Father. He held that from the beginning there existed along with the Father a second Person, called the Word or Son, who derived

his being, attributes, and powers from the Father. Dr. Price, whose opinions approached nearer to *Socinianism* than to *Arianism*, strenuously contended for our Lord's pre-existence.

The hypothesis known by the name of the **INDWELLING SCHEME** (which see), alleged the pre-existence of Christ's human soul in union with the Deity. The pre-existence of the Messiah has been uniformly maintained by the Jews. Bishop Fowler and Dr. Thomas Goodwin were both able supporters of this opinion. But Dr. Isaac Watts has more especially defended it, and adduced various arguments in its favour. The most important of these may be mentioned, that the reader may know by what reasoning the Pre-Existents have argued in favour of the existence of Christ's human soul previous to his incarnation.

"1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of Deity. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

"2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory which he had before his incarnation. (John xvii. 4, 5; 2 Cor. viii. 9.) Now, if he had existed hitherto in his divine nature only, that divine nature could not properly divest itself of its glory.

"3. It seems needful, that the soul of Christ should pre-exist that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering, and consequently could not undertake it; and it seems unreasonable to suppose the man Jesus bound to such extreme sufferings, by a stipulation to which he was not a party, if no constituent part of human nature then existed.

"4. The covenant of redemption between the Father and the Son is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself, seems highly inconsistent.

"5. Christ is the angel to whom God was in a peculiar manner united, and who, in this union, made all the divine appearances related in the Old Testament.—See Gen. iii. 8; xvii. 1; xxviii. 12; xxxii. 24 Exod. ii. 2, and a variety of other passages.

"6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance; such as often was seen at the door of the tabernacle, and fixed its abode between the cherubim. It was by the Jews called the *shechinah*; i. e. the habitation

of God. Hence he is described as 'dwelling in light, and clothed with light as with a garment.' In the midst of this brightness there seems to have been sometimes a human form; it was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when his 'garments were white as the light;' and at his ascension into heaven, when a bright cloud received him, and when he appeared to John (Rev. i. 13.); and it was with this glory he prayed that his Father would glorify him, after his sufferings should be accomplished.

"7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as truly God, and paid him the highest worship and obedience. He is properly styled 'the angel of God's presence,' and of the covenant.—Isa. lxiii. Mal. iii. 1.

"8. This same angel of the Lord was the God and King of Israel. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and afterwards resided in the Holy of Holies.

"9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship belonging to God. Hence we infer, that the angel, who, under the Old Testament, assumed such titles, and accepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

"10. Christ represents himself as one with the Father (John x. 30; xiv. 10, 11.). There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called the God-Man, in one complex person."

The Rev. Noah Worcester, an American divine, has advanced an hypothesis on the pre-existence of the human soul of Christ, differing in various particulars from the hypothesis of Dr. Watts. His theory is founded on the title, "Son of God," which is so frequently applied to Christ in the New Testament, and which he alleges must import that Jesus Christ is the Son of the Father as truly as Isaac was the son of Abraham; not that he is a created intelligent being, but a being who properly derived his existence and nature from God. Mr. Worcester thus maintains, that Jesus Christ is not a self-existent being, for it is impossible even for God to produce a self-existent son; but as Christ derived his existence and nature from the Father, he is as truly the image of the invisible God as Seth was the likeness of Adam. He is, therefore, a person of Divine dig-

nity, constituted the Creator of the world, the angel of God's presence, or the medium by which God manifested himself to the ancient patriarchs. According to this theory the Son of God became man, or the Son of man, by becoming the soul of a human body.

PREFACES, certain short occasional forms in the Communion Service of the Church of England, which are introduced in particular festivals, more especially Christmas, Easter, Ascension, and seven days after; also Whitsunday, and six days after; together with Trinity Sunday.

PRELATE, an ecclesiastic having jurisdiction over other ecclesiastics. The term is generally applied to a bishop or an archbishop. Before the Reformation abbots were called prelates. The Episcopal system is prelatical in its nature, maintaining, as it does, that there is a gradation of ranks in the Christian ministry, and by this peculiarity it is distinguished from the Presbyterian and Congregationalist systems of church government.

PREMONSTRATENSIS, a Romish order of monks founded in the twelfth century at Premontré in the Isle of France. It was founded by Norbert, a German, and subsequently archbishop of Magdeburg, with a view to restore the discipline of the regular canons, which had been much deteriorated. It followed the rule of St. Augustine. At their first foundation in A. D. 1121, the monks of this order were remarkable for their poverty. But so rapidly did they increase in popularity and wealth, that in the course of thirty years from their foundation they had above a hundred abbeys in France and Germany; and subsequently so far did they spread, that they had monasteries in all parts of Christendom, amounting to 1,000 abbeys, 300 provostships, a vast number of priories, and 500 nunneries. This number is now much diminished, and of the 65 abbeys which they formerly had in Italy, there is not one now remaining. The *Premonstratensians* came into England in A. D. 1146, and settled in Lincolnshire, whence they spread, and in the reign of Edward I. they had 27 monasteries throughout different parts of the country. They were commonly known by the name of the White Friars. They had six monasteries in Scotland, four in Galloway, one at Dryburgh, and one at Ferne in Ross shire. This order had also several houses in Ireland.

PRESBYTERS. See ELDERS (CHRISTIAN).

PRESBYTERESSES, frequently mentioned in the ancient writers as female office-bearers in the Christian Church. They were probably the wives of presbyters, or perhaps pious women who were appointed to instruct and train the younger persons of their own sex. In the fourth century female presbyters disappeared, and the ordination of DEACONESSES (which see) began to be looked upon as a Montanistic custom, which led, in the fifth century, to the abolition of that office in the West.

PRESBYTERIANISM, that form of church gov-

ernment in which the church is governed by presbyters, or teaching and ruling elders, who, although chosen by the people, are considered as deriving their power from Christ. These presbyters meet in presbyteries to regulate the affairs of individual congregations, of several congregations in the neighbourhood of each other, or of all the congregations in a province or a nation. According to the principles of Presbyterianism, particular congregations, instead of being separate and complete churches as they are regarded by Congregationalists, form only a part of the church, which is composed of many congregations. Presbyterianism, instead of recognizing, like Episcopacy, a *bishop* as different from and superior to a *presbyter*, and maintaining a distinction of ranks among the ministers of religion, holds, on the contrary, that both in Scripture and the constitution of the primitive church, *bishop* and *presbyter* are convertible terms, and that there is complete equality in point of office and authority among those who preach and administer the sacraments, however they may differ in age, abilities or acquisitions. The argument as between the *Presbyterians* and *Episcopalian*s, is fully stated under the article *BISHOP*; and as between the *Presbyterians* and *Congregationalists* or *Independents*, under the articles *ELDERS* (CHRISTIAN) and *ORDINATION*. According to the views of Presbyterians, there ought to be three classes of officers in every completely organized church, namely, at least one teaching elder, bishop, or pastor—a body of ruling elders and deacons. The first is designed to minister in word and doctrine, and to dispense the sacraments; the second to assist in the inspection and government of the church; and the third to manage the financial affairs of the church. Though Presbyterian churches hold the doctrine of a parity of ministers, they have, when fully organized, a gradation of church courts for the exercise of government and discipline. These courts are the kirk-session, the presbytery, the provincial synod, and if the church be so large as to require it, the General Assembly.

#### PRESBYTERIAN CHURCH OF AMERICA.

The early founders of this church were principally Scotch and Irish Presbyterians, who settled in the American colonies about the end of the seventeenth and the beginning of the eighteenth centuries. We learn that in 1699 two ministers, the Rev. Francis McKemie and the Rev. John Hampton, the former an Irishman, and the latter a Scotchman, settled on the eastern shore of Virginia, near the borders of Maryland, where they diligently employed themselves in preaching the Gospel throughout the surrounding towns and villages. The first regularly organized Presbyterian Church in the United States was established at Philadelphia about the year 1703, and at the same time four or five additional churches were formed on the eastern shore of the Chesapeake Bay. The first presbytery, consisting of seven ministers, was organized in Philadelphia in 1705. From this

date the cause made rapid progress, and as early as 1716 a synod was constituted consisting of four presbyteries. A short time before this step was taken, several Congregationalist churches, with their ministers, in East and West Jersey and on Long Island, had joined the Presbyterian Church.

The body now went on increasing by the constant influx of emigrants from almost every country in Europe, who happened to favour the Presbyterian form of worship and government. "The consequences," says Dr. Miller of Princeton, "of the ministers, and others composing this denomination, coming from so many different countries, and being bred up in so many various habits, while the body was thereby enlarged, tended greatly to diminish its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry, were called the 'old side;' while those who laid a greater stress on vital piety than on any other qualification, and who undervalued ecclesiastical order and learning, were called the 'new side,' or 'new lights.' And although, in 1729, the whole body adopted the Westminster Confession of Faith and Catechisms as the standards of the church, still it was found that a faithful and uniform adherence to these standards could not be in all cases secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged; mis-representations took place; and every thing threatened the approach of serious alienation, if not of a total rupture. While things were in this state of unhappy excitement, Mr. Whitfield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors, is well known. Among the ministers of the Presbyterian Church, as well as among those of New England, this revival was differently viewed; the 'old side' men, looking too much at some censurable irregularities which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion; while the 'new side' men with zeal and ardour declared in favour of the ministry of Whitfield and the revival. This brought on the crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until, at length, in 1741, the synod was rent asunder; and the synod of New York, composed of 'new side' men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the 'old side' men who belonged to the general body."



For seventeen years these synods retained each of them a separate and independent position, but at length, after several years spent in negotiations, the two synods were united in 1758, under the title of "the Synod of New York and Philadelphia," a name which they retained till 1788, when they divided themselves into four synods. This was followed in 1789 by the formation of a General Assembly, the number of ministers being at that time 188, with 119 congregations, of which 204 were destitute of a stated ministry. The Westminster Standards were now solemnly adopted as a summary of the Faith of the Presbyterian Church, not, however, without the introduction into the Confession of Faith of certain modifications on the subject of civil establishments of religion, and also on the right of the civil magistrate to interfere in the affairs of the church. From the formation of the General Assembly the church made steady progress. In 1834 it embraced no fewer than 22 synods, 114 presbyteries, about 1,900 ordained ministers, about 250 licentiates, with the same number of candidates for license under the care of presbyteries, considerably above 230,000 communicants, and 500 or 600 vacant churches.

The questions which for many years agitated the American Presbyterian Church concerned marriage and slavery. The points connected with the matrimonial relation which formed the subjects of keen polemical disension in the ecclesiastical courts were as to the legality of marriage with a brother's or sister's widow, and with a deceased wife's sister. Slavery has also been a prolific source of contention. Thus, in the synod of Philadelphia, it was discussed in the form of two questions, "Whether the children of slaves held by church members should be baptized?" and "Whether the children of Christian professors enslaved by irreligious men ought to be baptized?" The synod decided both questions in the affirmative. In the year 1787 a direct testimony against slavery was given forth by the synod, and an urgent recommendation to all their people to procure its abolition in America. This was repeated in 1793, and again the synod in 1795 confirmed the same decision, and denounced, in the strongest terms, all traffic in slaves. At that period a note was authoritatively appended to the 142d question of the Larger Catechism, in which was contained a definition of "man-stealing," with Scripture proofs. For many years that note appears to have been overlooked; but in 1815 the subject of slavery was brought before the General Assembly, when the former declarations of the body against the practice were reiterated. But in the following year the views of the church had evidently undergone a sudden change, for we find an order issued by the General Assembly to omit from all future editions of the Confession, "the note connected with the Scripture proofs in answer to the question in the Larger Catechism, 'What is forbidden in the eighth commandment?' in which the crime of man-stealing and

slavery is dilated upon." The subject was discussed at several sessions of the General Assembly in 1816, 1817, and 1818, and the result was, that a long declaration was issued entitled 'A full Expression of the Assembly's views of Slavery.' From that time down to 1837, when the church was split up into two sections, the question of slavery was carefully avoided in all the deliberations of the ecclesiastical courts.

The American Revolution which, after a protracted war with the mother country, terminated in the proclamation of independence, could not fail to retard the progress of the Presbyterian as well as of the other churches. It is not to be wondered at, therefore, that we should find Dr. Hodge writing thus: "The effects of the Revolutionary war on the state of our church were extensive and variously disastrous. The young men were called from the seclusion of their homes to the demoralizing atmosphere of a camp. Congregations were broken up. Churches were burned, and pastors were murdered. The usual ministerial intercourse and efforts for the dissemination of the Gospel were, in a great measure, suspended, and public morals in various respects deteriorated. From these effects it took the church a considerable time to recover; but she shared, through the blessing of God, in the returning prosperity of the country, and has since grown with the growth, and strengthened with the strength, of our highly favoured nation."

The returning prosperity of America after the war of Independence was nowhere more vividly manifested than among the Presbyterians. Their system of church polity was somehow identified more than any other with political freedom, and they rapidly increased both in numbers and influence. The Presbyterian Church became a powerful body, and its liberal spirit showed itself in the close Christian intercourse which it maintained with other churches. Its great object was to combine the various ecclesiastical bodies of the United States in a closer fraternity, that they might more cordially and more efficiently unite in advancing the progress of the Redeemer's kingdom both at home and abroad. In prosecution of this most desirable object, a Plan of Union was adopted in 1801 between Presbyterians and Congregationalists in the new settlements. "By that compact," says Dr. Krels, "a Presbyterian Church might call a Congregational minister, and *vice versa*. If one body of Presbyterians and another of Congregationalists chose to unite as one church and settle a minister, each party was allowed to exercise discipline, and regulate its church affairs according to its own views, under the general management of a joint standing committee; and one of that committee, if chosen for that purpose, had the same right to sit and act in the presbytery, as a ruling elder of the Presbyterian Church." Under the operation of that 'Plan of Union,' hundreds of churches were formed in the States of New York and Ohio, during the period from 1801 to 1837.

From the commencement of the present century, or rather, we may say, throughout the whole history of the American churches, remarkable revivals of religion have frequently occurred. To these religious awakenings the Presbyterians, in common with other churches, have been largely indebted for the rapid increase of their numbers. On such occasions new congregations have often been formed with the most encouraging rapidity. A case of this kind, which occurred in Kentucky and Tennessee in 1797, led to a demand for a greater number of Presbyterian ministers than could be met by a supply of regularly ordained pastors. In these circumstances the plan was proposed and adopted in the Transylvania presbytery of employing pious laymen in immediate ministerial work, without subjecting them to a lengthened course of college education. A difference of opinion arose on this subject, which led to the formation of a separate body, which is well known by the name of the CUMBERLAND PRESBYTERIANS (which see). But while the church thus lost a small body both of ministers and people, whose secession has turned out manifestly to the furtherance of the Gospel, it received in 1822 an accession to its numbers, the general synod of the Associate Reformed Church having resolved, by a small majority, though 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.

The most important event which has occurred in connexion with the history of the American Presbyterian Church, is its disruption in 1838. The controversy which led to the separation of the church into two great parties, each of them claiming to be the genuine integral body which had been subdivided, involved chiefly two points, one of them belonging to the doctrines of theology, and the other to the government and discipline of the church. For some time previous several presbyteries had exhibited considerable laxity in the admission of ministers, thus rendering the standards of the church of little avail in preserving uniformity in point of doctrine. This evil of itself was sufficient, sooner or later, to destroy the harmony and peace of the church. But the circumstance which ultimately brought about the disruption, was the case of the Rev. Albert Barnes. This eminent minister, who was first located at Morristown, received a call to be minister of the first Presbyterian church of Philadelphia. The call was laid upon the table of the presbytery of Philadelphia at their meeting in April 1830, when objections were made to Mr. Barnes as being unsound in doctrine. The objections were founded on a published sermon, entitled 'The Way of Salvation.' The call, however, was sustained by the presbytery of Philadelphia, and the translation of Mr. Barnes was effected, not, however, without a protest signed by twelve ministers, who complained to the synod of Philadelphia. The matter was fully considered by the synod, which, by a decided majority, referred the

examination of the sermon with the cognate topics to the presbytery. That body complied with the direction of the synod, and having formally recorded their disapprobation of the doctrines promulgated in the sermon, appointed a committee to confer with Mr. Barnes on the subject. Meanwhile, another subject of dispute arose, in regard to admission of persons into the presbytery of Philadelphia.

The progress of the controversy, which raged for several years in the courts of the Presbyterian church, is thus detailed by Dr. Krebs:—"To accommodate Mr. Barnes, and those who sustained him, the Assembly constituted the second presbytery of Philadelphia; which act the synod resisted as unconstitutional, and refused to enrol the members as part of the synod at their next meeting; which produced new 'complaints, protests, and remonstrances,' for review by the General Assembly of 1833.

"The General Assembly of that year reversed the proceedings of the synod of Philadelphia, by confirming the acts of the previous year; which brought up the whole controversy before the synod at their annual meeting. In the interim, a new principle of presbyterial consociation had been announced and acted on, by a departure from the usual geographical limits for presbyteries. It was denominated, in polemic technology, 'elective affinity.' The synod annulled the proceeding of the Assembly, and having dissolved the then second presbytery of Philadelphia, and combined the members with their old associates, proceeded to sever the whole original presbytery by a geographical line, drawn from east to west through Market Street, in the city of Philadelphia. At the same meeting of the synod a 'Protest and Complain' against the rule respecting the examination of ministers or licentiates, desiring admission into the presbytery of Philadelphia, and the synodical virtual approbation of that rule, were recorded for transmission to the General Assembly of 1834. The synod, however, had introduced another subject of conflict, by the formation of their new presbytery; so that there existed the second presbytery of Philadelphia, organized by the General Assembly, and the second presbytery constituted by the synod. About the same time the synods of Cincinnati and Pittsburg formally interferred in the collision, by impugning the proceedings of the General Assembly in reference to the presbytery of Philadelphia.

"The vacillating course of the General Assembly during some years, with the various attempts to compromise, as either of the parties seemed to acquire the preponderance,—for the actual division among the ministers and churches was avowed,—constantly augmented the strife in pungency and amplitude. To place the matter in a form which could not be evaded, Dr. Junkin, of the presbytery of Newton, directly charged Mr. Barnes with holding erroneous opinions, as declared especially in his 'Notes on the Romans.' The case occupied the second presbytery

of Philadelphia for some days, when that ecclesiastical body acquitted Mr. Barnes of 'having taught any dangerous errors or heresies contrary to the Word of God,' and the Confession of Faith and Catechisms. From that decision Dr. Junkin appealed to the synod of Philadelphia who met in 1835. Prior to that period, the synod of Delaware, which had been erected by the Assembly to include the second presbytery of Philadelphia, was dissolved, and that presbytery was re-incorporated with the synod of Philadelphia.

"When Dr. Junkin's appeal came before the synod, according to the constitutional rule, the record of the case made by the presbytery appealed from, was required. They refused to submit the original copy of the proceedings of the synod. The synod, however, proceeded with the investigation upon the proofs that the detail of the charges, evidence, and proceedings laid before them, was an authentic copy of the presbyterial record. Mr. Barnes refused to appear in his own defence, upon the plea that as the presbytery to which he belonged, and who had acquitted him, would not produce their 'attested record' of the proceedings in his case, the trial, 'whatever might be the issue,' must be unconstitutional. After nearly three days' discussion, the synod reversed the decision of the second presbytery in the case of Mr. Barnes, 'as contrary to truth and righteousness,' and declared, that the errors alleged were contrary to the doctrines of the Presbyterian Church, and that they contravened the system of truth set forth in the word of God; and they suspended Mr. Barnes from the functions of the gospel ministry. Against which decision, Mr. Barnes entered his complaint and appeal to the General Assembly of 1836.

"The synod then dissolved the second presbytery of Philadelphia, which had been organized by the General Assembly, and also the presbytery of Wilmington.

"The General Assembly met in 1836, and those various 'appeals,' 'complaints,' and 'protests,' were discussed. That body rescinded all the acts of the synod of Philadelphia,—they absolved Mr. Barnes from the censure and suspension pronounced by the synod of Philadelphia. They erected their former second presbytery anew, as the third presbytery of Philadelphia—they restored the presbytery of Wilmington—and they virtually proclaimed, that the positions avowed by Mr. Barnes are evangelical, and consistent with the Presbyterian Confession of Faith and Catechisms."

The controversy had now reached its height, and there was every probability that a decisive struggle between the two conflicting parties would take place at the meeting of the General Assembly in 1837. Those who were opposed to the opinions of Mr. Barnes, believing them to be contrary to the standards of the church, had for some years been in a minority in the Assembly, and feeling that their

position was one of deep solemnity, they invited a convention to meet in Philadelphia a week before the opening of the General Assembly. The convention included 124 members, most of whom were delegates to the Assembly, and they continued to hold their meetings for several days, in the course of which they drew up a "Testimony and Memorial," to be laid before the Assembly. In regard to the doctrinal errors against which they testified, the convention thus declared:—"We hereby set forth in order some of the doctrinal errors, against which we bear testimony.

"I. God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught which appears in the Bible to the contrary, sin is incidental to any wise moral system.

"II. Election to eternal life is founded on a foresight of faith and obedience.

"III. We have no more to do with the first sin of Adam, than with the sins of any other parent.

"IV. Infants come into the world as free from moral defilement, as was Adam, when he was created.

"V. Infants sustain the same relation to the moral government of God in this world as brute animals, and their sufferings and death are to be accounted for, on the same principle as those of brutes, and not by any means to be considered as penal.

"VI. There is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency. Original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering. There is no evidence in scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"VII. The doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

"VIII. The sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

"IX. The impenitent sinner by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, is in full possession of all the ability necessary to a full compliance with all the commands of God.

"X. Christ never intercedes for any but those who are actually united to him by faith; or Christ does not intercede for the elect until after their regeneration.

"XI. Saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

"XII. Regeneration is the act of the sinner himself, and it consists in a change of his governing purpose, which he himself must produce, and which is

the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or regeneration is not an instantaneous act, but a progressive work.

"XIII. God has done all that he can do for the salvation of all men, and man himself must do the rest.

"XIV. God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

"XV. The righteousness of Christ is not the sole ground of the sinner's acceptance with God; and in no sense does the righteousness of Christ become ours.

"XVI. The reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

"The convention pronounced these 'errors unscriptural, radical, and highly dangerous,' which in 'their ultimate tendency, subvert the foundation of Christian hope, and destroy the souls of men.'

"The convention, on church order and discipline, particularly specified as practices of which they complained: The formation of presbyteries founded on doctrinal repulsions as affinities; the refusal of presbyteries to examine their ministers; the licensing and ordination of men unfit for want of qualification, and who deny fundamental principles of truth; the needless ordination of evangelists without any pastoral relation; the want of discipline respecting gross acknowledged errors; the number of ministers abandoning their duties for secular employments, in violation of their vows; the disorderly meetings of members and others, thereby exciting discord and contention among the churches."

The General Assembly of 1837 met, and the adherents of the convention being in a decided majority, several important changes were made by that venerable court. For instance, they abrogated the Plan of Union between Presbyterians and Congregationalists, and in accordance with this decision they cut off four synods from the communion of the church, as not observing the order and principles of the Presbyterian Church. They discontinued the American Home Mission and American Education Societies, and they dissolved the third presbytery of Philadelphia.

It was now plain that a disruption was fast approaching, and American Christians generally looked forward to the meeting of the General Assembly of 1838 as likely to bring the fierce contention, which had so long been agitating the church, to a solemn crisis. The eventful period came, and the Assembly having met and been constituted, the commissions from presbyteries were read. The clerks omitted all reference to the delegates from the presbyteries comprised in the four synods which had

been expunged from the roll by the Assembly of the previous year. This omission gave rise to a keen discussion, conducted in a very disorderly manner, and at length the dissentients from the acts of the Assembly of 1837, disclaiming the authority of the moderator, elected another moderator and clerks, and immediately withdrew in a body to the building occupied by the First Presbyterian Church of Philadelphia, where they formed themselves into the *Constitutional Presbyterian Church of America*, or as it is generally called, the *New School Presbyterian Church*. The majority of the Assembly retained their seats until the dissentients had left, when they proceeded to business according to the customary forms, and hence they are generally known as the *Old School Presbyterian Church*. The Disruption of the Presbyterian Church of America being thus consummated, legal questions naturally arose as to property, which were decided in the law courts of Pennsylvania, in the first instance, in favour of the Old School, but when the case was taken before the court, with all the judges present, that decision was reversed, and the way left open for the New School Assembly to renew the suit if they should think proper. The Old School Assembly was left, however, in possession of the succession, and in the management of the seminaries, and the suit withdrawn.

The Presbyterian Church in America has been throughout its whole history essentially a missionary church, actively engaged in fulfilling, as far as its means and opportunities allowed, our Lord's last commission, "Go ye into all the world, and preach the gospel to every creature." The Society for Propagating Christian Knowledge, which was formed in Scotland in 1709, early directed its efforts towards the conversion of the North American Indians, and in this great work it received efficient assistance from the American Presbyterians. The well-known David Brainerd, and his brother John, both of whom laboured most successfully among the Indians, were under the direction of the Presbyterian Church, though they constantly maintained a correspondence with the parent Society in Scotland, and derived a portion of their support from that country. Mission work among the Indians was prosecuted by the Presbyterian Church from 1741 to 1780, when, in consequence of the Revolutionary war, the foreign missionary work was, for several years, to a certain extent abandoned. In 1796 it was resumed in the formation of the New York Missionary Society, which, though independent of presbyterial supervision, was chiefly composed of Presbyterians. In the following year the Northern Missionary Society was established, and prosecuted missions among the Indians with great activity and success for several years. At length, in the year 1800, the General Assembly of the Presbyterian Church took up the work of foreign missions in a systematic manner, and in 1802 they issued a circular to all the presbyteries

under their care, urging collections for the support of missions. It was not, however, till 1805, that their arrangements were sufficiently matured, and in that year they commenced missionary operations among the Cherokee Indians. Missions were carried on among the Indians with some encouraging results till 1818, when an Independent Society was formed, uniting the efforts of the Presbyterian, Reformed Dutch, and Associate Reformed churches. This new body, accordingly, was called "The United Foreign Missionary Society." This Society was in active operation for six or seven years, when it ceased its work, and became merged in the American Board of Commissioners for Foreign Missions, which had been busily engaged in the missionary enterprise since 1811. Many Presbyterians, however, wished that their own denominations should as such prosecute foreign missions, and, accordingly, in 1831, the synod of Pittsburg formed the Western Foreign Missionary Society, which prosecuted its operations with varied success for six years, when, in June 1837, a Board of Foreign Missions was established by the General Assembly. The Board has, since that time, assumed a very flourishing aspect, and conducts no fewer than eight missions, viz. to the North American Indians, Western Africa, India, Siam, China, the Jews, and the Romanists in France, Belgium, and other European countries.

**PRESBYTERIAN CHURCH OF AMERICA (NEW SCHOOL).** This branch of the American Presbyterian Church assumed its separate position in 1838, under circumstances and for reasons which have been fully noticed in the previous article. The denomination now under consideration adopted the name of the Constitutional Presbyterian Church. They had all along been favourable to the Plan of Union, between the Presbyterians and the Congregationalists in the New Settlements, which had been adopted in 1801. The operation of this Plan led to the formation of numerous churches of a mixed character, and in 1837 the General Assembly of the Presbyterian Church cut off four synods from their communion, simply on the ground that they partook more of the Congregationalist than the Presbyterian character. The Presbyterian element was believed by the majority of the Assembly to be altogether inconsistent with the Congregationalist element. The minority which afterwards formed the New School Presbyterian Church saw no such inconsistency, but, on the contrary, they believed that the Plan of Union, instead of deserving to be abrogated, had accomplished the work for which it was designed, and had moulded the mixed mass into a comparatively homogeneous Presbyterian community. Having such impressions they were decidedly opposed to the abrogation of the Plan, and refused to carry out the enactment of the Assembly of 1837, which cut off the four synods connected with the Plan. There were also doctrinal differences, however, of a very serious nature, which

were probably the fundamental causes of the separation of the New School. There had always been a strictly Calvinistic party in the Church, which was equally strict in its support of the Presbyterian form of church government. This was often termed the Scotch party, as being mainly composed of Scotch immigrants. Another party existed in the church whose principles were Arminian in doctrine and Congregationalist in ecclesiastical polity. This was often termed the Puritan party, as being mainly composed of English Puritan immigrants. The characteristic features of the two parties are thus described by Dr. Joel Parker of the New School party, or as he terms it, the Puritan party.

"The differences of these two parties in their native characteristics are pretty well understood. The Puritan is satisfied with maintaining the great leading truths of the Calvinistic faith, and is ready to waive minor differences, and to co-operate with all Christian people in diffusing evangelical piety. Hence, though the mass of our Puritan people preferred Congregational government, they looked calmly on, while hundreds of their ministers, and thousands of their church members were becoming thorough Presbyterians. The Scotch, on the contrary, were of a more inflexible character. They too loved Calvinistic doctrines, and if they had less zeal than the Puritans in diffusing our religion, and in acting for the regeneration of our country and the world, they were second to no other people on earth in these respects.

"The differences in doctrine between the two had respect mainly to three points of explanation of great facts in the Calvinistic system. They both agreed that the whole race of Adam were sinners by nature. Many of the Scotch school maintained that sin was literally infused into the human soul prior to any moral agency of the subject.

"Many of the Puritan party alleged that this was not the mode by which all men became sinners, but that it was enough to say that there were certain native propensities in every descendant of Adam, which naturally and certainly induced sinful action with the commencement of moral agency.

"Many of the Scotch party maintained that the atonement of Christ is intended as a provision for the elect alone. The Puritan party asserted that the atonement is made for the race as a whole, so that it may be truly said to every lost sinner, after he shall be shut up in the eternal prison, 'You might have had salvation; Christ purchased it for you, and proffered it to you in all sincerity.'

"The Scotch party maintained, that unconverted sinners were perfectly unable, in every sense, to comply with the requirements of the gospel. The other party alleged, that God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil.' Many individuals were found, on both sides, that pushed these views to an

extreme; but far the greater portion of the clergy, in each party, were content to preach the gospel faithfully to their respective flocks, with so little of the controversial spirit, that the greater part of their intelligent hearers did not understand that there was any perceptible difference in the theology of the two schools."

From this statement by one of themselves, the Puritan, or New School party, which now forms a separate church, can scarcely be considered as agreeing in doctrine with the Westminster Confession of Faith, to which, nevertheless, they profess to adhere. This church holds the meetings of its General Assembly not annually like the Old School, but every three years. This arrangement was made in 1840, and to render the business of their supreme court more simple and easy, they enacted that all appeals from the decisions of a church session shall not, in the case of lay members, be carried beyond the presbytery, nor in the case of ministers beyond the synod. This church numbered in 1853, 1,570 ministers, 1,626 churches, and 140,452 members. "The New School," says Dr. Schaaf, "is composed of quite heterogeneous material, and by the perpetual agitation of the slavery question, and other points of difference, is threatened almost every year with a new division, which it can hardly long escape; while some of its members have already returned into the bosom of the Old School."

**PRESBYTERIAN CHURCH OF AMERICA (OLD SCHOOL).** This is the largest and most influential of the two sections into which the American Presbyterian Church was divided in 1838. Its members profess to maintain a complete identity both in doctrine and government with the Presbyterian Church before its disruption. They hold strictly by the Westminster Standards as the symbols of their faith and order. The General Assembly holds its meetings annually. So rapidly did this body advance, after it existed in a separate state, as appears from their statistical returns, that in six years after 1838, they increased nearly one-third in actual numbers. In 1843 this church consisted of 1,431 ministers, 2,092 churches, and 159,137 members. During the ten years which followed this date it continued to make rapid progress, so that in 1853 we find it numbering 2,139 ministers, 2,879 churches, and 219,263 members. The Old School Presbyterians have conducted their Home Missions and their Presbyterian Board of Foreign Missions with the most remarkable efficiency.

**PRESBYTERIANS (CUMBERLAND).** See CUMBERLAND PRESBYTERIANS.

**PRESBYTERIAN CHURCH IN ENGLAND.**

The earliest Presbyterians in England were the Puritans, who differed from the Established Church not exclusively, as many have supposed, on the subject of clerical vestments, which, no doubt, formed a prominent point in the controversy, but on the subject also of the assumed superiority of bishops over pres-

byters, and the claim which they arrogated, of alone possessing the right of ordination, discipline, and government. The Puritans maintained the perfect parity, if not identity, of bishops and presbyters, and were, in fact, essentially Presbyterian in their views of church government. Accordingly, no sooner did they separate from the Establishment, than despairing of all hope of legislative aid in procuring reform, they, or at least a party of them in London and its neighbourhood, resolved to form themselves into a presbytery to be held at Wandsworth in Surrey, a village on the banks of the Thames, about five miles from the city. This important step was taken on the 20th November 1572, when about fifteen ministers met, and eleven elders were chosen to form members of the court, thus constituting the presbytery of Wandsworth, which was the commencement of the Presbyterian Church in England. A movement of this kind was looked upon by the bishops as fraught with danger, and, therefore, exerting their influence with Queen Elizabeth, who was herself keenly opposed to the Puritans, they easily persuaded her to issue a royal proclamation for enforcing the Act of Uniformity; and yet, notwithstanding the active opposition of the government, not only did the newly-formed presbytery continue its labours, but other presbyteries also were organized in the neighbouring counties. In process of time the Puritans became decidedly favourable to Presbyterianism, and although a portion embraced the independent or Congregationalist system of church government, yet when the Westminster Assembly was convened in 1643, the inclination of the great majority of that convention of divines was to establish presbytery in England. Accordingly, we find Dr. Hetherington, in his 'History of that Assembly,' declaring, "There can be no doubt that the close alliance which the English parliament sought with Scotland, and the ground taken by the Scottish Convention of Estates and General Assembly, in requiring not only an international league, but also a religious covenant, tended greatly to direct the mind of the English statesmen and divines towards the Presbyterian form of church government, and exercised a powerful influence in the deliberations of the Westminster Assembly. But let it be also remembered, that in every one of the reformed continental churches, either the Presbyterian form, or one very closely resembling it, had been adopted; and that the Puritans had already formed themselves into presbyteries, held presbyterial meetings, and endeavoured to exercise Presbyterian discipline in the reception, suspension, and rejection of members. Both the example of other churches, therefore, and their own already begun practice, had led them so far onward to the Presbyterian model, that they would almost inevitably have assumed it altogether apart from the influence of Scotland. In truth, that influence was exerted and felt almost solely in the way of instruction, from a church already formed, to

one in the process of formation; and none would have been more ready than the Scottish commissioners themselves to have repudiated the very idea of any other kind of influence. It may be said, therefore, with the most strict propriety, that the native aim and tendency of the Westminster Assembly was to establish the Presbyterian form of church government in England, the great body of English Puritans having gradually become Presbyterians."

In the English parliament the Presbyterians had a powerful party, and the great mass, not only of the Puritan dissenters, but of the Established clergy, had adopted Presbyterian principles. To such an extent was this the case, that on the restoration of Charles II. no fewer than 2,000 ministers, most of whom had been previously Episcopalian, were in one day ejected from their benefices for nonconformity. At the instigation of the Westminster Assembly, and in consequence of petitions from all parts of the country, the parliament in 1646 partially established presbytery. England was now parcelled out into provinces, in each of which a provincial assembly was appointed to be held, composed of representatives from the several presbyteries, or classes, as they were called, which were included within the province. A supreme ecclesiastical court was instituted under the name of a National Assembly, which was formed of deputies from the various provincial assemblies. The only districts in which this arrangement was fully carried out, in the form of presbyteries and synods, were London and Lancashire, the former of which was divided into twelve presbyteries; but in various other counties the ministers, to a certain extent, adopted the plan, though without the sanction of the civil authorities. So nearly, indeed, had Presbyterianism become the Established form of religion in England, that the greater number of the benefices, and the principal chairs of the universities, were occupied by Presbyterian ministers. "There was now no positive obstruction," says Dr. Hetherington, "to the regular and final organization of Presbyterian Church government, except the still pending treaties between the king and the parliament. Knowing the king's attachment to prelacy and his strong dislike to presbytery, the parliament did not wish to make a final and permanent establishment of the latter form of church government till they should have endeavoured to persuade his majesty to consent, so that it might be engrossed in the treaty, and thereby obtain the conclusive ratification of the royal signature. But after the army had for a time overawed the parliament, when the houses again recovered something like the free exercise of their legislative functions, they voted, 'That the king be desired to give his sanction to such acts as shall be presented to him, for settling the Presbyterian government for three years, with a provision that no person shall be liable to any question or penalty, only for non-conformity to the said government, or to the form of divine services appointed in the ordi-

nances. And that such as shall not voluntarily conform to the said form of government and divine service, shall have liberty to meet for the service and worship of God, and for exercise of religious duties and ordinances, in a fit and convenient place, so as nothing be done by them to the disturbance of the peace of the kingdom. And provided that this extend not to any toleration of the popish religion, nor to any penalties imposed upon popish recusants, nor to tolerate the practice of any thing contrary to the principles of Christian religion, contained in the apostles' creed, as it is expounded in the Articles of the Church of England. Nor to any thing contrary to the point of faith, for the ignorance whereof men are to be kept from the Lord's Supper: nor to excuse any from the penalties for not coming to hear the Word of God on the Lord's day in any church or chapel, unless he can show a reasonable cause, or was hearing the Word of God preached or expounded elsewhere.' These were the votes of the Lords; and to these the Commons added, 'That the Presbyterian government be established till the end of the next session of parliament, which was to be a year after that date. That the tithes and maintenance belonging to any church shall be only to such as can submit to the Presbyterian government, and to none other. That liberty of conscience granted shall extend to none that shall preach, print, or publish any thing contrary to the first fifteen of the Thirty-nine Articles, except the eighth. That it extend not to popish recusants, or taking away any penal laws against them. That the indulgence to tender consciences shall not extend to tolerate the Common Prayer.' These votes were passed on the 13th day of October 1647, and may be regarded as the final settlement of the Presbyterian Church government, so far as that was done by the long parliament, in accordance with the advice of the Westminster Assembly of divines."

The grand object which the Presbyterians now aimed at was to prevail upon parliament to lend the civil sanction to the Presbyterian form of church government. Not that they believed all the details to be of divine appointment; they simply held that the essential principles of presbytery were in accordance with the Word of God. Nay, so liberal were the views of many Presbyterians on this head, that they would have willingly submitted to a moderate Episcopacy rather than continue the state of confusion and disorder which then existed in all ecclesiastical matters. The parliament, however, knew that spiritual independence was an essential principle of Presbyterianism, and to sanction such a principle would be to divest themselves of all control over the church. It was necessary, therefore, in their opinion, strenuously to resist all attempts to establish presbytery as the state religion.

A loud cry has been raised against the English Presbyterians, on the alleged ground that, at this period of their history, their whole efforts were

directed towards the attainment of church power. "Now what was this church power," says the younger McCrie, "which the Presbyterians were so anxious to secure, and which Neal would represent as 'a civil authority over men's persons and properties?' Will it be believed, that it was neither more nor less than the power of keeping back scandalous and unworthy persons from the ordinances of baptism and the Lord's Supper? This was, in fact, the great point in dispute between them and the parliament; for the parliament had insisted on having the supreme power in ecclesiastical matters, and had passed a law to the effect, that if any person was refused admission to sealing ordinances by the church courts, he might appeal to parliament, which might, by virtue of its authority, compel the church courts to receive him, whatever his character might be. The Presbyterians, as Neal himself admits, 'were dissatisfied with the men in power, because they would not leave the church independent on the state.' And would Mr. Neal, himself an Independent, have had the church to be dependent on the state? Would he have had the Presbyterians tamely submit to see the royal prerogatives of Christ assumed by a parliament, after they had succeeded in wresting them out of the hands of a monarch, against whom, for this very reason, the nation had long been engaged in a bloody war?"

One of the chief hindrances in the way of the full establishment of presbytery in England, was the rapid growth of errors and heresies of every kind, which had sprung out of the Civil War. Edwards, in his "Gaugrana," enumerates no fewer than 175 heresies which arose in these troublous times, and prevented anything like a common agreement on the great points of religion. In such a state of matters, which seriously threatened to disturb the peace and good order of society, the Presbyterians called upon the parliament to issue a formal and authoritative condemnation of these numerous errors, and more especially to set up an efficient ecclesiastical frame-work, that discipline might be exercised upon all heretics according to the laws of Christ. This application was not only refused, through the influence of the Independents, but its immediate effect was, that all parties united to oppose the Presbyterians, and to maintain, as they pretended, the great principles of toleration and liberty of conscience. But it unfortunately happened that the motley mass, who had thus rallied round the banner of toleration, differed as to the extent to which liberty of conscience ought to be permitted. Some wished to limit it to what they called the fundamentals of religion, while others would go so far as to allow the propagation of all opinions of whatever kind. The Presbyterians, in their anxiety to avoid giving the slightest countenance to the latter view of toleration, which they considered subversive of all religion, rushed some of them to the opposite extreme, maintaining that discipline ought to be exercised upon heretics at the point of the sword; while others, more temperate in their views,

"contented themselves with protesting against the government giving a positive and judicial sanction to the prevailing heresies." These disputes on the subject of toleration proved disastrous to the cause of the Presbyterian party, defeating all the attempts which they made to promote unity and peace by procuring the establishment of a uniform system of worship, discipline, and government in the three kingdoms.

It has been already mentioned that London and its neighbourhood had been formed into twelve presbyteries. These constituted the provincial synod of London, which continued to hold regular half-yearly meetings till the year 1655, when they ceased to meet as a synod, probably in consequence of the discouragement which they received from Cromwell; but they continued to meet in a presbyterial capacity, and to preserve as far as possible every other point of Presbyterian Church government and discipline. About this time Cromwell, without formally abolishing the Presbyterian Church government, quietly, but effectually, superseded it by establishing a committee, commonly called *Triers*, for the purpose of examining and approving all who should be presented, nominated, chosen, or appointed to any benefice, with cure of souls, or to any public settled lecture in England or Wales. This committee consisted of thirty-eight persons, some of whom were Presbyterians, but the larger number were Independents, and a very few were Baptists, while nine were laymen. The institution of this committee of *Triers* destroyed, of course, the authority of provincial synods, and introduced a new form of mixed government, which gave satisfaction to no party. The committee, however, continued to act till the death of the Protector in 1658.

The whole policy of Cromwell, while he openly favoured the Independents, was to bring all ecclesiastical matters under the direct control of the civil government. With this view, besides instituting the committee of *Triers*, to which we have already referred, he appointed commissioners, chiefly laymen, for every county, with power to eject scandalous, ignorant, and insufficient ministers and schoolmasters. These arrangements were early broken up by the death of Cromwell, and the succession of his son Richard, who being utterly incapable of governing, abdicated his authority and retired into private life. Soon after followed the Restoration of Charles II., when Prelacy was restored to its former supremacy. The monarch affected for a time to treat the Presbyterian ministers with kindness, and held out prospects of some accommodation between the two great contending parties. A conference was at length arranged to be held at the Savoy, between twelve bishops and nine assistants on the part of the Episcopalians, and an equal number of ministers on the part of the Presbyterians. This conference commenced on the 15th of April 1661, and continued with intermissions till the 25th of July, when it came



to a close without leading to any satisfactory result.

Charles now resolved to put forth the strong hand of power, and to effect by compulsion what he failed to accomplish by gentler means. The *Act of Uniformity*, accordingly, was framed, which, having passed both houses of parliament by small majorities, received the royal assent on the 19th of May 1662. The terms of conformity were as follows: "1. Re-ordination, if they had not been episcopally ordained. 2. A declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer, and administration of sacraments and other rites and ceremonies of the Church of England, together with the psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons. 3. To take the oath of canonical obedience. 4. To abjure the Solemn League and Covenant. 5. To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever."

This act came into force on the 24th of August following its enactment, and on that fatal day about 2,000 Non-conformist ministers resigned their benefices, and all their church preferments, and threw themselves upon a cold and cheerless world for their Master's sake. Of the ejected ministers nine-tenths were Presbyterians; and from that date, accordingly, the English Presbyterians became one of the three divisions of Protestant Dissenters which have become a powerful body in the nation. In the reigns of the second Charles and his successor James, the Presbyterians, in common with the other Non-conformists, were exposed to severe persecution, but the Revolution of 1688 brought them relief, and the Toleration Act placed their assemblies under the protection of the state. Presbyterian churches were now multiplied all over the kingdom, and numerous presbyteries organized. In a quarter of a century from this date there were no fewer than 800 presbyterian churches in England, and the entire body constituted, at least, two-thirds of the Non-conformists.

The Presbyterians and Congregationalists, which were the two principal sections of the Protestant Dissenters, having shared in the disabilities as well as cruel treatment to which all Non-conformists were subjected for a considerable period before the Revolution, had not only been led to sympathize with one another in their common grievances, but even to approximate in church polity, the Presbyterians being compelled, by peculiar circumstances, to act upon the principles of Independency. In 1691, accordingly, the Presbyterian and Congregationalist ministers of London agreed to merge their differences, and to reduce all distinguishing names to that of United Brethren. A Profession of Faith was now drawn up, and given forth to the public under the title of "Heads of Agreement assented to by the United Ministers in and about London, formerly

called Presbyterian and Congregational." This important document was subscribed at the very outset by upwards of eighty ministers; and the union was cordially assented to by ministers of both denominations in all parts of the country.

Towards the close of the seventeenth century a controversy arose in England on the subject of justification, in consequence of the republication of the works of Dr. Tobias Crisp, a noted Antinomian. (See CRISPITES.) To satisfy the public as to their views on the disputed points, the United Ministers published a tract, entitled 'The Agreement in Doctrine among the Dissenting Ministers in London, subscribed Dec. 16, 1692.' Seventeen names were subscribed to the tract, and subsequently it received the unanimous sanction of the whole body. The thorough orthodoxy of the United Ministers is strongly attested also by Dr. Calamy in 1717, in his 'Brief but True Account of the Protestant Dissenters in England.' Their views on all doctrinal points appear, at that period of their history, to have been in harmony with the Thirty-Nine Articles of the Church of England, the Westminster Confession, and the Savoy Confession, as well as with the opinions of the Calvinistic divines of the synod of Dort.

It was specifically required by the provisions of the Toleration Act, that all Dissenting ministers should qualify for the exercise of their ministerial functions, by subscribing to the Thirty-Nine Articles, with some particular exceptions. Such a requirement was, of course, felt to be not in the least burdensome, so long as the opinions of the English Presbyterians continued to adhere to the doctrines of the Articles; but it unfortunately happened, that a most melancholy declension from sound Scriptural doctrine began to manifest itself among them a few years after Dr. Calamy had so strongly testified to their orthodoxy. One of the earliest avowed Arminians among the English Presbyterians was the celebrated Dr. George Benson, who was ordained at Abingdon in 1723, and afterwards became pastor of a congregation in Southwark in 1729. It was not, however, till Dr. Taylor of Norwich published his 'Scripture Doctrine of Atonement' in 1751, that Socinian tenets began to be openly broached in the English Presbyterian Church. The causes of the rapid influx of heresy into the body throughout the last century are thus sketched in a Pastoral letter issued by themselves in 1840: "Time would fail to enumerate all the steps, and to set in order the causes, by which this sore evil arose. Suffice it, for purposes of warning, to state, that one cause of this declension lay in the neglect into which our excellent standards were permitted to fall. No pledge was required of those entering the church, as ministers, that their teaching would be in accordance with that form of sound words; and little care was taken that those entering the church, as members, possessed a competent knowledge of their Scriptural contents. Another cause of declension lay in the early neglect, and gra-

dual renouement, of the principles and provisions of the Presbyterian polity. The eldership fell into decay; sessions into disuse; and presbyteries into oblivion: while there existed no supreme court which might inspect, remedy, and control. In proportion as these Scriptural forms evanished, Scripture truths were lost. Deprived of those, and possessed of no other securities, congregations, when they ceased to be Presbyterian in government, ceased to be Presbyterian in doctrine: when the hedge was taken away, the boar from the forest entered, and wasted the vineyard at his pleasure. Socinianism, mournful to tell, has for a time usurped the pleasant places—unfairly arrogating to itself the Presbyterian name; while all that the name implies it has trodden under foot. Ichabod is written on its walls: for the glory is departed."

The result of the united operation of these deleterious influences was, that English Presbyterianism in doctrine, discipline, and government was found in the last century to have almost disappeared in many places where it had once been flourishing and influential; and even in those districts where it still existed, it was utterly feeble and inefficient. But this extensive decay was not the worst evil which had befallen Presbyterianism in England. Other denominations had taken possession of its churches and its endowments, and Unitarians had, in many cases, taken the name of Presbyterians, to give them a pretence in law for seizing and retaining endowments which had been left by godly Presbyterians for the maintenance of the gospel. To such an extent, indeed, had the evil grown, that until lately, to the south of the Tees, Socinianism and Presbyterianism were too often regarded as convertible terms.

Along with this extensive deviation from sound doctrine among the English Presbyterians there arose a strong feeling of discontent with the compulsory subscription of the Thirty-Nine Articles which the Toleration Act required from all Dissenters. The subject was discussed in various pamphlets, and at length, constrained by the force of public opinion, government passed an act in 1779, by which every preacher or teacher of any congregation, who scrupled to declare and subscribe his assent to any of the articles, was allowed to make and subscribe instead thereof, the declaration of Protestant belief, and was thereby entitled to similar exemptions. A subsequent statute renders qualifying in the case of Dissenters for the exercise of ministerial functions unnecessary, except in obedience to a legal requisition. But although forced subscription to the Articles was no longer required, the Protestant Dissenters, including the Presbyterians, still retained their own symbolic books which coincided in doctrine with the Thirty-Nine Articles. Up to this time both Presbyterians and Congregationalists were in the habit of requiring confessions of faith at ordinations, and on such occasions ministers of both denominations frequently took part in the religious services.

It is a gratifying fact that the Presbyterians of England have, within the last forty years, been enabled, in a great measure, to throw off the spiritual lethargy and death in which they were involved during the last century. In the course of that time, they have not only manifested a strong vitality, but asserted a denominational existence separate from Episcopacy on the one hand, and Congregationalism on the other. There are now about 160 orthodox Presbyterian places of worship, in various parts of England, but chiefly in the northern counties; many of them claiming for themselves a remote antiquity, even before the Revolution, and some as far back as the passing of the Act of Uniformity in 1662. "The spiritual death," says the younger McCrie, "under which presbytery lay under during the last century, has been followed of late years with a blessed resurrection. Our Presbyterian Church in England is the native fruit of the revival of the spirit and the theology of the Reformation, which again was the revival of primitive Christianity. With Christianity as with its Author, 'one day is as a thousand years, and a thousand years as one day.' We make nothing of the thousand years that preceded the era of the Reformation. We claim an earlier antiquity than that which dates from the fifth century; and on the true principle of apostolic succession, which is to be traced, not by a line of dying men, but by the line of living light, flowing from 'the Word of God which liveth and abideth for ever,' and flashing from time to time on the church, even during the Dark Ages, we claim to be a genuine branch of the apostolic Church of Christ." The cause of presbytery in England had, for a number of years, been making rapid progress, and in 1836 unity was given to the body by the organization of "The Synod of the Presbyterian Church in England in connection with the Church of Scotland." Soon after this important step had been taken an application was made by the Presbyterian Church in England to the General Assembly of the Church of Scotland, wishing to be legally connected with that body. It was found, however, that no such union could be effected, it being impossible that the jurisdiction of the Established Church of Scotland could be extended to England, where Episcopacy is by law established. The subject was carefully discussed in several Assemblies, and at length an act was passed, "That they could not go beyond an interchange of friendly communications; at the same time assuring the synod in England of the warm and brotherly affection wherewith their church regards it, and the earnest desire entertained by the Church of Scotland to co-operate to the utmost of their power in promoting the interest of the Presbyterian Church in England, to which they are bound alike by present ties, and by the grateful recollections of former days."

The eventful disruption which occurred in Scotland in 1843, extended its influence across the

Tweed, and a division took place among the English Presbyterians also, a small minority adhering to the Established Church of Scotland, while the great majority, both of ministers and churches, were disposed to favour the principles of the Free Church of Scotland. The synod of the English Presbyterians, however, felt that the time had now come when it was their duty to assert their independence of all other churches whatever, and to maintain their position as a separate and independent section of the Church of Christ. In 1844, accordingly, a resolution was passed by the synod, that "in all acts of intercourse with another branch or other branches of the Church of Christ, or in forming or maintaining a friendly relation with them, this church shall assert, provide for, and maintain its own freedom and independence in all matters spiritual." In the overture on independence passed at this time, the name or style of the body was changed from "The Synod of the Presbyterian Church in England, in connexion with the Church of Scotland," to that of "The Presbyterian Church in England." While the synod judged it right to issue a declaration of independence, they have uniformly since the disruption fraternized with the Free Church. A Theological College was also instituted in 1844, for training young men for the holy ministry in connection with the English Presbyterian Church. This seminary has received a considerable impulse, and no small prestige by the appointment, in 1856, of Dr. Thomas McCrie to the chair of systematic theology and ecclesiastical history. The year 1844, which forms a memorable era in the history of the Presbyterian Church in England, saw the scheme for foreign missions instituted, which has been so signally blessed. The first mission-field selected for their operations was China, and Mr. W. C. Burns was ordained and set apart in 1847 as their first missionary. The labours of this devoted herald of the cross have been eminently successful, and three other missionaries of kindred spirit have been sent to labour in China. A mission has also been established at Corfu. The question as to the introduction of instrumental music into Presbyterian churches has recently been discussed in the synod, as well as in some of the presbyteries, and a decision has been adopted prohibiting the use of the organ in any congregation without the express sanction of the supreme court of the church.

Besides the seven presbyteries of the English Presbyterian synod, which holds an independent position, not being ecclesiastically connected with, or in any degree dependent upon, any other church, there are five presbyteries in England containing seventy-six congregations belonging to the United Presbyterian Church; and the Established Church of Scotland has three presbyteries in England,—that of London, containing five congregations; that of Liverpool and Manchester, containing five congregations; and that of the North of England, containing five congregations.

**PRESBYTERIAN SYNOD OF SECEDERS IN IRELAND.** This denomination of Christians was formed by a union, which was effected in 1818, between the two sections of the Secession Church in Ireland, the Burghers and Anti-burghers. From the commencement of the present century negotiations had been carried on with a view to the accomplishment of this most desirable object; but such negotiations had uniformly failed, from the circumstance that the Anti-burghers, who were subject to the general synod in Scotland, had been prevented by that court from taking effective steps in the matter. At length, however, they resolved to act independently of the Scottish judicatory, and the two synods of Seceders in Ireland, having agreed upon a basis of union, met at Cookstown on the 9th of July 1818, and formed themselves into one body under the designation of "The Presbyterian Synod of Ireland, distinguished by the name Seceders." The ministers of the united synod at this period amounted in number to 97. The basis on which the union rested consisted of the six following points:—

"1. To declare their constant and inviolable attachment to their already approved and recognized standards, namely, the Westminster Confession of Faith, Larger and Shorter Catechisms, Directory for Worship, and Form of Presbyterian Church government, with the Original Secession Testimony.

"2. That, as they unite under the banner of a testimony, they are determined, in all times coming, as their forefathers have set them the example, to assert the truth when it is injured or opposed, and to condemn and testify against error and immorality whenever they may seem to prevail.

"3. To cancel the name of Burgher and Anti-burgher for ever, and to unite the two synods into one, to be known by the name 'The Presbyterian Synod of Ireland, distinguished by the name Seceders.'

"4. To declare their insubordination to any other ecclesiastical court, while, at the same time, they do hereby signify their hearty inclination to hold a correspondence with their sister Church in Scotland or elsewhere, for their mutual edification; but think it expedient not to lay themselves under any restrictions as to the manner of said correspondence.

"5. To allow all the presbyteries and congregations in their connection to bear the same name, and, in the meantime, stand as they were before the coalescence.

"6. Carefully to preserve all the public records of the two synods from their formation in this kingdom till the present day."

This union was the means of imparting considerable strength and vigour to the Secession Church in Ireland. A home mission was now commenced, and the cause of Presbyterianism began to flourish in various towns and villages where it had been hitherto unknown. The whole proceedings of this church were characterized by a high regard to purity of doctrine, and the advancement of vital religion. The

Irish Presbyterian Church, on the contrary, had long been hindered in its progress by the prevalence of Arian and Socinian doctrines, both among its ministers and people. By the Divine blessing, however, they were at length enabled to rid themselves of the New Light party; and to secure uniformity of teaching in the church, they passed an overture requiring absolute subscription to the Confession of Faith. The general synod was now, in almost all respects, assimilated to the Irish Secession Church, and the proposal of a union between the two was seriously entertained. And an arrangement in regard to the *Regium Donum* made in 1838, paved the way for its completion, government having in that year agreed to equalise the bounty, and on certain conditions to grant £75, late Irish currency, per annum, to every minister connected with the two synods. Being thus placed on an equal footing by the government, and being now agreed both in doctrine and church polity, the great obstacles to a complete incorporation of the two churches were thus removed.

The first movement towards union had taken place among the theological students of both churches attending the Belfast Academical Institution, who had established among themselves a united prayer-meeting. The desire for union, and a strong feeling of its propriety, rapidly spread both among ministers and people. Memorials on the subject, accordingly, were presented to the synod of Ulster, and the Secession synod, at their respective meetings in 1839. Committees were appointed by the two synods, and the matter having been fully considered and preliminaries adjusted, the final act of incorporation took place at Belfast on the 10th of July 1840, the united body taking to itself the name of the *Presbyterian Church in Ireland*. See IRISH PRESBYTERIAN CHURCH.

PRESBYTERIAN CHURCH (UNITED). See UNITED PRESBYTERIAN CHURCH.

PRESBYTERY, an ecclesiastical court in Presbyterian churches in Great Britain, Ireland, and America. In the Reformed churches on the Continent, it generally receives the name of *Classis*. A presbytery consists of all the ministers within the bounds of a particular district, and of representatives from the kirk-sessions or consistories in the district. Every kirk-session is entitled to send one elder, and the roll of the presbytery is made up every half-year, at the first meeting after the provincial synod, when new elders are returned, and the extracts of their election are produced. A new moderator of presbytery is then also chosen, who must be a minister, and he is generally elected according to a system of regular rotation. It is the province of a presbytery to judge in all references for advice, and all complaints and appeals that come from the kirk-sessions within the bounds. Besides being a court of appeal from the inferior judicatory, it is bound to inspect carefully the personal conduct and pastoral

labours of every minister within its bounds, and when necessary to admonish, suspend, or even depose. It belongs to presbyteries to grant licenses to preach the gospel, and to examine and judge of the qualifications of those who apply for them; to take cognizance of all preachers resident within their bounds, and to give them certificates of character when proposing to reside within the bounds of another presbytery. When a ministerial charge becomes vacant by the death, resignation, or removal to another charge of its regular pastor, it devolves upon the presbytery to supply religious ordinances during the vacancy; and before the charge can be permanently filled up, the individual appointed or elected must be tested as to his qualifications by the presbytery, and must receive from them ordination if previously unordained, or induction and admission if previously ordained. The presbytery holds frequent and stated meetings, according as circumstances may require, and each meeting is opened and closed with prayer. In any emergency it is in the power of the moderator, on his own responsibility, or on receiving a written requisition from several members, to call a *pro re nata* meeting of presbytery. In Presbyterian churches, where the supreme court consists of delegates, it belongs to each presbytery to elect ministers and elders to represent them in that court. All the proceedings of the presbytery must be duly minuted by the clerk, and are subject to the review of the provincial synod.

PRESENCE (BREAD OF THE). See SHEW-BREAD.

PRESENTATION, the act of a patron nominating an individual to be instituted by the ecclesiastical authorities to a benefice in his gift. The greatest part of the benefices in England are presentative. The presentation must be put into the hands of the bishop within 182 days after the living is vacant, and if he fails to do so the right of presentation lapses to the bishop; if the bishop fails to collate within half-a-year more, it lapses to the archbishop, and failing him to the sovereign, who, however, is not restricted to a limited time. With the exception of a very few the parish churches in Scotland are presentative. Six months are allowed the patron by law to make his selection, and if he fails to present within the prescribed time the right of presentation falls *tanquam jure devoluta* into the hands of the presbytery. A patron, in order to present to a vacant parish, must qualify to government, and an extract of his having done so must be laid on the table of the presbytery along with the presentation.

PRESENTATION OF THE VIRGIN, a festival observed by the Romish Church on the 21st of November, in commemoration of the presentation of the Virgin Mary in the Temple by her parents to be educated. This festival appears to have been instituted somewhere about the twelfth century. It is observed also by the Greek Church.

PRESIDENTS. See OVERSEERS (JEWISH).

**PRETAS**, sprites or hobgoblins among the *Buhists* in Ceylon. They are believed to inhabit a hell, called *Lökántarika*. In appearance they are extremely attenuated like a dry leaf. There are some *pretas* that haunt the places near which they once lived as men; they are also found in the suburbs of cities, and in places where four ways meet. Their bodies are represented as being twelve miles high, and they have very large nails. On the top of the head there is a mouth about the size of a needle's eye. They continually think with sorrow on their fate, from not having acquired merit in former births; they are now tormented without ceasing by hunger and thirst, and have not the power of obtaining merit.

**PREVENTION**, a term used in the canon law to denote the right which the Pope claims of setting aside the rights of ordinary collators, and appointing to their benefices himself. Romish divines allege that his Holiness, being the source of all ecclesiastical authority, may lawfully resume the right of collation whenever he chooses.

**PRIAPUS**, a god worshipped in later times among the Greeks, more especially at Lampsacens, on the Hellespont, as the god of fertility. He is said to have been the son of Dionysus, or as others think, of Adonis and Aphrodite. This god corresponds to the *Linga* of the Hindus, and was worshipped with offerings of the first-fruits of gardens, vineyards, and fields.

**PRIEST**, a sacred officer to whom it belongs to offer sacrifices and preside over the different rites and ceremonies of religion. In the earliest ages the first-born of every family, the fathers, the princes, and kings were priests. When the Israelites departed from Egypt, however, the priesthood was confined to one tribe, that of Levi; and it consisted of three orders, the high-priest, the priests, and the Levites. The high-priest and the ordinary priests were chosen exclusively from the family of Aaron. It was the duty of the priests to serve at the altar, preparing the victims for sacrifice, and offering them up on the altar; they kept the fire on the altar of burnt-offering continually burning, and the lamps of the golden candlestick perpetually lighted; they baked the shew-bread, and changed the loaves every Sabbath-day. A priest came into the sanctuary every morning and evening carrying a smoking censer, which he set upon the golden table.

The priests, in the times of David, Solomon, and the succeeding kings, till the Babylonish captivity, were divided into twenty-four classes; and though only four classes returned from Babylon, these were again divided into twenty-four classes, one of which went up to Jerusalem every week to discharge the duties of the priesthood, and they succeeded one another regularly on the Sabbath-day. An entire family was appointed to offer daily sacrifices, and as each family consisted of a number of priests, they drew lots for the different offices which they were to perform.

The Jewish priesthood being confined to certain families, each one was required to establish his line of descent, and hence the genealogies of the priests were carefully preserved in the Temple. It was indispensable for every one who aspired to the office of a priest, that he should be of unblemished character, and free from any bodily defect. The prescribed age for entering upon the priesthood in the early period of the Jewish polity, was thirty years of age, but in later times it was twenty years. No other ceremony seems to have been performed at their consecration than what is termed, "filling their heads," that is, simply making them engage in their sacred duties. When employed in the service of the altar they were clothed in a peculiar dress, consisting of a coat, a girdle, and a mitre. In the case of Hebrew, as well as Egyptian priests, the feet were uncovered in token of deep humility and reverence. The Jewish priests were wont to be consulted as interpreters of the law, and also as judges in cases of controversy. In times of war they accompanied the army, bearing the ark of the covenant, sounding the sacred trumpets, and encouraging the soldiers to deeds of bravery. That they might devote themselves wholly to their sacred duties, they were not allowed to engage in secular employment, and for them, as well as the Levites, a regular maintenance was provided. Thirteen Levitical cities, with their suburbs, were set apart as a residence for the priests, while their maintenance was derived "from the tithes," as we are told, "offered by the Levites out of the tithes by them received from the first fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the Temple, and from their share of the sin-offerings, and thanksgiving-offerings sacrificed in the Temple, of which certain parts were appropriated to the priests. Thus in the peace-offerings, they had the shoulder and the breast, (Lev. vii. 33, 34;) in the sin-offerings they burnt on the altar the fat that covered certain parts of the victim sacrificed, but the rest belonged to the priests. (Lev. vii. 6, 10.) To them also was appropriated the skin or fleece of every victim; and when an Israelite killed an animal for his own use, there were certain parts assigned to the priests. (Deut. xviii. 3.) All the first-born also, whether of man or beast, were dedicated to God, and by virtue of that devotion belonged to the priests. The men were redeemed for five shekels (Numb. xviii. 15, 16); the first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priests; who also had the first-fruits of trees, that is, those of the fourth year, (Numb. xviii. 13; Lev. xix. 23, 24,) as well as a share of the spoils taken in war."

**PRIEST (HIGH)**. See **HIGH-PRIEST**.

**PRIESTS (ROMISH)**. It is generally regarded by Protestant churches as derogatory to the honour of

Christ as the sole Priest and Mediator of the Christian dispensation, to maintain that any man is invested with the priestly office, and performs its proper work. Such an appellation, applied as it sometimes has been, and still is, to Christian ministers, seems to imply that Christ did not fully accomplish the design of his office, and destroys the analogy between him and Melchisedek. (See MELCHISEDEK, ORDER OF.) Yet a few of the ancient Christian writers, particularly Optatus, gives bishops, presbyters, and deacons, the title of priests, chiefly on the ground that they ministered publicly by God's appointment in holy things. The Church of Rome, however, calls her ministers priests, and affirms that they perform the proper work of the priesthood by offering sacrifices to God. Thus Deus defines the priesthood, "A sacred order and sacrament, in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments." The council of Trent declares the priest to be the generic term under which are contained priests of the first and second order, namely, bishops and presbyters.

The ordination of a Romish priest is thus summarily described by Mr. Lewis from the Pontificale Romanum: "The bishop lays both his hands on his head; the other priests present, doing the same, of whom three are, or should be, present in their robes called planets. Raising his hands, and stretching them over the candidate, he offers the ordination prayer. He then invests him with the stole in the form of a cross, and with the eliasuble. The hymn, 'Veni Creator Spiritus,'—'Come Creator Spirit,' is sung, when the bishop, dipping his thumb in the sacred oil, anoints each hand with its joints after the manner of a cross, saying, 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction, and by our benediction; and whatever he shall bless, may it be blessed; and whatever he shall consecrate, may it be consecrated and sanctified.' The chalice, with the wine, and water, and paten upon it, and a host, are then delivered to him, saying, 'Receive power to offer the sacrifice of God, and to celebrate mass for the living and the dead.' The priest then kisses the hand of the bishop, and receives from him the host; the bishop saying, 'May the body of our Lord Jesus Christ preserve you to eternal life.' The apostles' creed is now repeated, after which the bishop again puts both his hands on his head, saying, 'Receive the Holy Spirit, whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.' Then he is invested with the chasuble, and kneeling before the bishop, he places his folded hands between the hands of the bishop, who says, 'Dost thou promise to me, and to my successors, reverence and obedience?' to which the priest replies, 'I promise.'"

The duties to which the Romish priest is thus solemnly set apart are these: (1.) To administer the sacrament of the eucharist, and to celebrate mass.

(2.) To bless both persons and things, and to pray for others. (3.) To preside over and govern under the control of the bishop, the inferior clergy and people. (4.) To preach. (5.) To baptize and to administer the other sacraments, except confirmation and ordination. (6.) To remit and retain sins in the sacrament of penance.

PRIMATES (CHRISTIAN). In the ancient church bishops venerable for age, or personal dignity, sometimes received the name of primates. The distinction, however, between honorary primates and primates in power, was very early made. In Africa the senior bishop and the bishop of Carthage were each respectively styled primate of all Africa. The term *primate* was often the same in signification as *archbishop*, *metropolitan*, and *patriarch*. In the eighth and ninth centuries the chief dignitaries of a province or empire were generally termed *primates*. The division of England, in the twelfth century, into two ecclesiastical provinces, led to the introduction of primacies into that country. The archbishop of Canterbury receives the title of primate of all England, and the archbishop of Armagh, primate of all Ireland. See METROPOLITANS, PATRIARCH (CHRISTIAN).

PRIMATES (JEWISH). The patriarchal dignity, as we have already found in the article *Patriarch Jewish*, was abolished among the western Jews in the fifth century. To the patriarchs succeeded the primates, with a somewhat different jurisdiction and authority. The patriarchs were hereditary, but the primates were elective, being chosen by the votes of the people. These primates appear to have been appropriated to the government of a particular province. Each province supported its own primate by means of the ancient tribute-money, which the patriarchs had been accustomed to receive. But by an edict of Theodosius the younger, that tribute was consigned to the imperial treasury of Rome, and collected by the Roman officers. Thus the office of primate among the Jews came to an end.

PRIME. See CANONICAL HOURS.

PRIMIGENIA, a surname of *Fortuna*, under which she was worshipped at Praeneste, and on the Quirinal at Rome.

PRIMIXISTS. See DONATISTS.

PRIMITIVE METHODISTS. See METHODIST (PRIMITIVE) CONNEXION.

PRIOR, the head or superior of a *priory*. He is inferior in dignity to an ABBOT (which see). Where there are several priors there is one who is superior to the rest, and is termed *grand prior*.

PRIORY, a convent inferior in dignity to an ABBEY (which see).

PRISCILLIANISTS, a sect which arose in the fourth century in Spain, deriving its name from its founder, Priscillian, whose eloquence and austere habits procured for him numerous followers, including some bishops. The doctrines of the sect, which in many respects resembled those of the MANI-

CHEANS (which see), were condemned by a synod which assembled at Saragossa A. D. 380. The persecution to which the Priscillianists were in consequence exposed only roused them to adopt more decisive measures for establishing their party. The secular power was now called in to repress them, and an imperial rescript was procured condemning Priscillian and all his adherents to exile. They were afterwards accused A. D. 384 before the Emperor Maximus, when Priscillian and several of his followers were condemned and executed at Treves, this being the first instance of a heretic being punished with death by the solemn forms of law. Notwithstanding the loss of their founder, the Priscillianists actively propagated their opinions in Spain and Gaul, and even in the sixth century remnants of the sect were found in these countries. The general object of the Priscillianist system is described by Dr. Hase, as having been "by unusual self-denials and efforts to release the spirit from its natural life." It is difficult to ascertain the real doctrines of the sect, which, however, consisted probably of a mixture of Gnostic and Manichean errors. They seem to have held the eternity of matter, and that the soul is a particle of the divine nature separated from the substance of God; that the human body was the work of the devil, and that all the changes in the material universe originated from the evil spirits. They denied the reality of the birth and incarnation of Christ, as well as the personal distinction of the three Persons in the Godhead. They disbelieved the resurrection of the body. Notwithstanding these and other errors, their conduct was strictly moral, and their manners austere.

PRIVATE JUDGMENT, the right which Protestants claim of each man reading the Bible for himself, and forming his own judgment of its meaning. In their view he is not only allowed, but is bound to exercise his own judgment as to the interpretation of the statements of Scripture, looking for the guidance of the Holy Spirit, who is the infallible teacher of all true believers, and who is promised to "guide them into all truth." The Romish Church denies the right of any man to exercise his private judgment even as to the sense of Scripture. On this point the council of Trent thus decrees, "In order to restrain petulant minds the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy mother church, whose right it is to judge of the true meaning and interpretation of Sacred Writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey let them be denounced by the ordinaries, and punished according to law." From the terms of this decree, it is plain that Romanists hold that their church alone is entitled to

judge of the true meaning and interpretation of Sacred Scripture. And to the same effect the creed of Pope Pius IV. declares, "I also admit the Holy Scriptures according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers." In opposition to such doctrines as these the Word of God explicitly teaches, that every man is bound to judge for himself of the true meaning of Scripture. Thus I Thess. v. 21, "Prove all things; hold fast that which is good." Acts xvii. 11, "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." Mark xii. 24, "And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?" Luke xvi. 29, "Abraham saith unto him, They have Moses and the prophets; let them hear them." Is. viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The popish theory goes to destroy individual responsibility, but in allying herself to be the appointed interpreter of Scripture, the Church of Rome is obliged to concede the right of private judgment so far as to enable us to determine for ourselves from the Divine Word that we are bound to submit our understandings to her guidance in spiritual things. And the misfortune is, that if she concedes the right and the duty, may, even the necessity of the exercise of private judgment to any extent whatever, her theory falls to the ground. Dr. Whately shows this in a very striking manner in a passage which we extract from his 'Cautions for the Times:' "A man who resolves to place himself under a certain guide to be implicitly followed, and decides that such and such a church is the appointed infallible guide, does decide, on his own private judgment, that one most important point, which includes in it all other decisions relative to religion. And if, by his own showing, he is unfit to judge at all, he can have no ground for confidence that he has decided rightly in that. And if, accordingly, he will not trust himself to judge even on this point, but resolves to consult his priest, or some other friends, and he led entirely by their judgment thereupon, still he does in thus resolving, exercise his own judgment as to the counsellors he so relies on. The responsibility of forming some judgment is one which, however unfit we may deem ourselves to bear it, we cannot possibly get rid of, in any matter about which we really feel an anxious care. It is laid upon us by God, and we cannot shake it off. Before a man can rationally judge that he should submit his judgment in other things to the Church of Rome, he must first have judged, 1. That there is a God; 2. That Christianity

comes from God; 3. That Christ has promised to give an infallible authority in the church; 4. That such authority resides in the Church of Rome. Now, to say that men who are competent to form sound judgments upon these points are quite incompetent to form sound judgments about any other matters in religion, is very like saying, that men may have sound judgments of their own before they enter the Church of Rome, but that they lose all sound judgment entirely from the moment they enter it."

PROBABILISTS and PROBABILIORISTS. See CASUISTS.

PROCESSES, the formal acts, instruments, bulls, and edicts of *canonization* in the Romish Church.

PROCESSION (THE) OF THE HOLY GHOST, the relation of the Holy Spirit to the Father, according to the Greek Church, or to the Father and the Son, according to the Latin Church. The term is founded upon these words of Christ, John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Like the expression, "the generation of the Son," the analogous expression, "the procession of the Holy Spirit," implies, that he has received his essence from the Father. This mode of expression is common in the writings of the fathers, and as while the Scripture speaks of the Spirit proceeding from the Father, it nowhere speaks of the Spirit proceeding from the Son, the Greek fathers refused to recognize the double procession, and preferred to adhere strictly to the language of Scripture. After Macedonius had branched his heresy denying the Divinity of the Holy Ghost, the council of Constantinople, A. D. 381, made an addition to the article of the Nicene creed, "I believe in the Holy Ghost;" enlarging it thus, "I believe in the Holy Ghost, the Lord, the Author of life, who proceeds from the Father." This creed was accepted by the Catholic Church, and it was afterwards enacted by the council of Ephesus, that no addition should be made to it. But in course of time the question began to be discussed in the West, whether the Holy Ghost proceeded from the Son as well as from the Father, and the Latin Church having decided in favour of the double procession, a new article was inserted in the creed, "We believe in the Holy Spirit proceeding from the Father and the Son." A violent controversy, accordingly, arose between the Greek and Latin churches, which at length terminated in their open separation from each other's communion. See FILIOQUE, HOLY GHOST.

PROCESSIONS, sacred ceremonies in which clergy and laity march in regular order to some place of worship. The practice of religious processions is of Pagan origin, being generally observed both among the ancient Greeks and Romans in honour of some god. On occasions of public calamity or of public rejoicing, it was customary among the Romans to order solemn processions to be made to the

temples in order to invoke the assistance of the gods, or to thank them for blessings received. The first processions mentioned in the history of the Christian Church are those which were originated at Constantinople by Chrysostom. The Arians being obliged to hold their meetings for public worship outside the town, were in the habit of walking thither in company, morning and evening, singing hymns. To outdo the heretics, Chrysostom instituted solemn processions, in which the clergy and people marched by night carrying crosses and torches, and chanting prayers and hymns. From this period the custom of religious processions was introduced first among the Greeks, and afterwards among the Latins. In the Greek Church processions are not infrequent in which images of the Virgin or other saints are carried. But in Romish countries such processions abound, one of the most solemn being the procession of the host or holy sacrament, on *Corpus Christi* day, when the consecrated wafer is carried about in procession to be adored by the multitude. See CORPUS CHRISTI (FESTIVAL OF).

PROCLIANITES, a branch of the MONTANISTS (which see), the name being derived from their leader, Proclus, or Proculus.

PROCTORS, the representatives of the clergy of the Church of England in *convocation*. These are elected by the clergy of the several archdeaconries before the meeting of parliament.

PRODICLANS, a heretical sect of the second century, named from their leader, Prodicus. "They maintained," says Neander, "they were sons of the Supreme God, a royal race; and therefore bound to no law, since kings were under none. They were the lords of the Sabbath, the lords over all ordinances. They made the whole worship of God to consist, probably, in the inner contemplation of divine things. They rejected prayer, and perhaps all external worship, as suited to those limited minds only which were still held in bondage under the Demurge; and they were in the habit of appealing to the authority of certain apocryphal books which were attributed to Zoroaster." Prodicus is placed by Baronius in A. D. 120, before Valentinus. His followers are sometimes confounded with the *Adamites*, and sometimes with the *Origenists*.

PRODIGES, wonderful appearances which were supposed among the ancient heathens to betoken some impending misfortune or calamity. These being regarded as marks of the anger of the gods, they were considered as calling for prayers and sacrifices. Whenever prodigies were seen the *pontifices* or priests proceeded to perform certain public rites by way of expiation. The fall of meteoric stones was accounted a prodigy, and almost all the others might be explained by peculiar natural phenomena, which in those ancient times were not understood.

PROEDROSIA, sacrifices, or as some allege, a festival offered to *Demeter* at seed-time, with the view of securing a bountiful harvest.



**PROGNOSTICS.** See **AUSPICES.**

**PRO-HEGOUMENOS**, the ex-superior of a Greek convent, who has completed his term of office, which is two years, and retires divested of nothing but his power and authority.

**PROLOCUTOR**, the chairman or president of *convocation* in England.

**PROMACHORMA**, a surname of *Athena*.

**PROMETHEA**, a festival anciently celebrated at Athens in honour of Prometheus. It was one of the five Attic festivals in which there was a torch-race, commencing from the altar of Prometheus in the Cerameicus to the city.

**PRONÆA**, a surname of *Athena*, under which she was worshipped at Delphi.

**PRONAUS**, a surname of *Hermes*.

**PRONE**, the name given in old writers to the homily or sermon in the Romish Church.

**PRONO**, an idol of the ancient Slavonians, worshipped at Abdenburgh in Germany. It was a statue erected on a column, holding in one hand a ploughshare, and in the other a spear and a standard. Its head was crowned, its ears prominent, and under one of its feet was suspended a little bell. Gerald, Christian bishop of Aldenburgh, destroyed this idol with his own hand, and cut down the grove in which it was worshipped.

**PRONUBA**, a surname of *Juno* among the ancient Romans, as being the goddess who presided over marriage.

**PROPAGANDA.** See **COLLEGE DE PROPAGANDA FIDE, CONGREGATION DE PROPAGANDA FIDE.**

**PROPHESYINGS**, religious exercises instituted by some of the pious clergy in the reign of Queen Elizabeth, for the purpose of advancing the knowledge of divine truth, and promoting the interests of vital religion. The designation was taken from 1 Cor. xiv. 31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." In these prophesyings one presided, and a text previously selected was explained by one of the ministers to whom it had been assigned. At the close of his exposition each in turn gave his view of the passage; and the whole exercise was summed up by the president, who concluded by exhorting all to fidelity and diligence in the discharge of their sacred functions. These useful exercises were looked upon with jealousy and suspicion by the bishops, at whose instigation they were suppressed by the queen.

**PROPHET**, one who under the influence of divine inspiration predicts future events. The word first occurs in Scripture in Gen. xx. 7, where God says to Abimelech, "Restore the man his wife, for he is a prophet." From this passage it is plain, that Abimelech must have previously known the word, and his people having been of Egyptian origin, there can be no doubt that the term "prophet" must have had the same origin. In Egypt the superior priests were called prophets, in consequence of their privileged

intercourse with the gods. It is not improbable that in this extended sense Abimelech is called upon to regard Abraham; and in the same sense the Lord said to Moses, "Aaron thy brother shall be thy prophet," or, as it is rendered in the Chaldee, "thine interpreter," that is, thy mouth to reveal the mysteries of God made known to thee. The more restricted meaning of the word, however, is that in which it usually occurs in the Sacred Writings, namely, as one inspired to foretell future events. Among these the Hebrew prophets occupied a very high place, and their writings constitute a very important portion of the Old Testament. They form an unbroken line of holy and inspired men, extending through a period of more than a thousand years, counting from Moses to Malachi. "Prophecy," says the Apostle Peter, "came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets in ancient times either proclaimed their sacred predictions in some public place in the audience of the people, or posted them up in a written form on some exposed place, as, for example, on the gates of the temple, that all who passed by might have it in their power to peruse them. They adopted also various external emblems to arouse the attention of the public, and impress solemn truths upon their minds. Thus, when calling the people to repentance, they would appear clothed in sackcloth, and wearing an aspect of deep humiliation. On one occasion we find Jeremiah with a yoke upon his neck; Isaiah walking abroad without his prophetic mantle, and with his feet unshod; Jeremiah breaking the potter's vessel, and Ezekiel removing his household stuff from the city,—all intended to indicate, by outward symbols, national calamities about to be inflicted by an angry God.

The ordinary duties of the prophets may be learned from various passages of the Old Testament. "Samuel was accustomed to pray for the people, (1 Sam. xii. 23,) and to guide their devotions at sacrificial feasts, (ix. 13;) and he was also accustomed to instruct them. (1 Sam. xii. 23.) But there is a passage in the history of Elisha which throws farther light upon this. The Shunammite said to her husband, 'Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.' And he said, 'Wherefore wilt thou go to him to-day? it is neither new-moon nor Sabbath,' 2 Kings iv. 22, 23. Had it been either new moon or Sabbath, there would have been nothing in her going; and why? The only good reason seems to be that, on these days, the people were to assemble in 'holy convocation.' And this makes it probable that the prophets, as well as the priests and Levites, were accustomed to instruct the people on these days. There were also some, it will be recollected, who were employed as the spiritual instructors and advisers of men in authority. It was thus that Nathan and Gad waited upon David,

—brought messages from the Lord; and they appear also to have written his life; and in a similar capacity also Isaiah acted, especially during the reign of Hezekiah. But that which constituted their main and leading character was, that they acted as the messengers of the Lord of hosts, rebuking on account of sin, exhorting to repentance, and revealing mercy. And no individual passages can so well illustrate their character in this respect as their recorded messages; and the whole collection of prophetic writings may be cited to this effect. For while they are intermixed with much that concerned after ages, they are mainly made up with addresses immediately applicable to the existing circumstances of Israel. And then as to their number, which is the only point remaining, it may be judged of from the following facts: First, that during the persecution of Jezebel, Obadiab, Ahab's governor, hid one hundred of them, putting them by fifties in so many caves. (1 Kings xviii. 13.) And secondly, that towards the end of the reign of Ahab, that monarch called together about four hundred xxii. 6."

It was not unusual in ancient Israel for individuals to consult the prophets in cases of domestic anxiety or national distress; and in doing so they invariably brought a present along with them according to their rank and wealth. Thus the prophet Abijah received from Jeroboam, by his wife, a present of ten loaves, and cracknels and a cruse of honey. The dress of the ancient prophets was simple and unostentatious. Elijah was clothed with skins, and wore a leathern girdle about his loins. And their food also was frugal and plain, consisting generally of bread, fruits, and honey. A false prophet was punished capitally, being stoned to death. The extraordinary prophets, of whom sixteen have left us writings in the Old Testament, speak of themselves as specially called of God, and preface their message by a "Thus saith the Lord."

**PROPHETESS**, a female prophet or seer, who was so called, not because she was able to predict future events, but because she was divinely inspired. Hence Deborah, Huldah, and Anna were made, in some degree, the organs of divine communications. In Numb. xii. 2, Aaron and Miriam are represented as saying, both of them together, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Some regard the term prophetess as denoting a woman eminently skilled in sacred music, vocal and instrumental. In the East prophetesses have always been few in number, compared with the prophets. But it has uniformly been otherwise among the northern nations. The ancient Germans, for example, as well as the Gauls, had ten prophetesses for one prophet. "Hence also it was," says Mr. Mallet, in his 'Northern Antiquities,' "that nothing was formerly more common in the north than to meet with women who delivered oracular informations, cured the most inveterate maladies, assumed whatever shape they pleased, raised storms,

chained up the winds, travelled through the air, and, in one word, performed every function of the fairy art. Thus endowed with supernatural powers, these prophetesses being converted as it were into fairies or demons, influenced the events they had predicted, and all nature became subject to their command. Tacitus puts this beyond a dispute when he says, 'The Germans suppose some divine and prophetic quality resident in their women, and are careful neither to disregard their admonitions nor to neglect their answers.' Nor can it be doubted but that the same notions prevailed among the Scandinavians. Strabo relates that the Cimbræ were accompanied by venerable and hoary-headed prophetesses, apparelled in long linen robes most splendidly white."

**PROPHETS (FRENCH)**. See **CAMISARDS**.

**PROPHETS (SCHOOLS OF THE)**, colleges or schools for the training of such as were designed for the prophetic office, as well as for those who were already prophets. The first institution of this kind is generally supposed to have been presided over by Samuel. It was at Ramah in Mount Ephraim, the place of Samuel's ordinary residence, or perhaps rather at Gibeah, a place in the neighbourhood. Whether such schools continued during the reign of David and his immediate successors, does not appear, as no particular notice of them occurs till the time of Elijah, when, if ever they had been discontinued, they seem to have been renewed. At the translation of Elijah three such institutions existed, one at Gilgal, one at Bethel, and one at Jericho. The first appears to have been under the special care of Elisha after his master had been removed. From the comparison of several passages we learn that these schools of the prophets were seminaries of considerable extent, in which those who were under training for the prophetic office were carefully educated by men of piety and experience.

**PROPHETICATORY**. See **MERCY-SEAT**.

**PROSELYTES**, literally strangers or foreigners, and when used in the Jewish sense, denoting those who, not being born Jews, were led to embrace the Jewish religion. Those who were Jews by birth, descent, or language, were termed Hebrews of the Hebrews, while those who were admitted as proselytes were uniformly held in inferior estimation. In the time of our Lord, the Jews, and more especially the Pharisees, were remarkably zealous in making proselytes to their religion. From various imperial edicts upon the subject, it is plain that there must have been a considerable number of proselytes. Some merely received the doctrines of Judaism without conforming to its rites, and even in particular cases retained the practice of Pagan worship; these were called proselytes of the gate. Others renounced wholly their ancient faith, and strictly observed circumcision and the ceremonial law; these were called proselytes of justice or righteousness. The distinction between these two classes of proselytes is generally admitted by the learned; but both Dr. Lardner and Dr. Dod-

dridge maintain, that there was only one kind of proselytes, and the former writer states that the notion of two sorts of proselytes is not to be found in any commentator before the fourteenth century. Proselytes of justice or of the covenant, as they were sometimes termed, were usually admitted by circumcision, baptism, and sacrifice, if they were males, and by baptism and sacrifice simply if females. Proselytes of the gate were not bound to observe circumcision or the other Mosaic rites, but merely the seven NOACHIC PRECEPTS (which see). These proselytes were not permitted like the others to worship in the same court of the temple with the Jews, but could only enter the court of the Gentiles, neither were they allowed to dwell in Jerusalem. They were much more numerous in all parts of the Roman Empire than the other proselytes, and were more easily persuaded to embrace Christianity.

PROSERPINA. See PERSEPHONE.

PROSES, hymns in the Roman Catholic Church, which are sung after the *Gradual* or *Introits*, and are characterized by an absence of all attention to the law of measure and quantity. To this class belongs the *stabat mater*. The use of proses was introduced, according to Dr. Buenev, in the latter end of the ninth century.

PROSEUCHE, oratories or places of prayer among the ancient Jews. They were generally mere enclosures, in some retired spot, open above, and frequently shaded with trees. If connected with cities, as in the case of the oratory of Philippi, Acts xvi. 13, they were often situated by a river side, or on the sea-shore. "Questions have been raised," says the late Dr. Macfarlan of Renfrew, "as to the origin of these, and their being or not being the same with the synagogue. Philo and Josephus certainly speak of them and the synagogues as if they were substantially one. The former expressly declares that they were places of instruction. 'The places dedicated to devotion,' says he, 'and which are commonly called proseuchæ, what are they but schools in which prudence, fortitude, temperance, righteousness, piety, holiness, and every virtue are taught,—every thing necessary for the discharge of duty, whether human or divine.' As the writer's observations were chiefly confined to the Jews of Alexandria and other parts of Egypt, this description will chiefly apply to these. But there is no doubt, on the other hand, that where synagogues existed, and especially in Judea, they did, to some extent, differ. And we are, therefore, very much disposed to concur in the opinion, that the oratory was substantially and in effect a synagogue. But the latter was the more perfect form, and required, for its erection and support, special means. There was in every synagogue a local court, deriving its authority, at least in Judea, from the Sanhedrim; and there were office-bearers to be maintained; whereas, in the oratory, there does not seem to have been any very fixed or necessary form

of procedure. These might, for ought that appears, have been all or substantially all which belonged to the synagogue, or it might be little more than what we would call a prayer-meeting. And hence, perhaps, the reason of the prevalence of the one—the synagogue—in Judea, and of the other, in Egypt and other countries not subject to Jewish laws."

It is highly probable that *proseucha* existed long before synagogues. "It is remarkable," continues Dr. Macfarlan, "that the only places where Daniel is said to have been favoured with visions, during the day, were by the sides of rivers, (viii. 2—16; also x. 4, xii. 5—7, and ix. 21.) the very places where oratories were wont to be. Ezekiel also received his commission by one of the rivers of Babylon, and when 'among the captives' of Israel, (Ezek. i. 1.) And he afterwards mentions his having received visions in the same circumstances, (iii. 15, 16.) And Ezra also, when leading back Israel to the land of their fathers, proclaimed and observed a fast with them by the way; and as if to keep up the same tender associations, he assembled them by the river Ahava, where they remained three days, (Ezra viii. 15—32.) But the very finest illustration which occurs is that contained in the hundred and thirty-seventh Psalm—'By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion,' 1—3. The people of Israel were accustomed, in after-times, to make choice of the banks of rivers for their oratories, and this point of agreement is one of the grounds on which we are proceeding. But it will hold equally good, whether the Israelitish captives followed, in this, the example of their fathers, or whether, as is more probable, their circumstances in Babylon led to this choice. And it is not unlikely that this led to a similar choice in after-times, and particularly in foreign countries. The poor captives of Babylon had, perhaps, no other covering or even enclosure than the willows of the brook; and thus may they have been driven, when seeking to worship the God of their fathers, into the woody margins of Babylon's many rivers. And meeting in such places, as they had been accustomed to do in the oratories of their native land, it is not wonderful that many tender associations should be renewed."

After the return of the Jews from the Babylonish captivity, synagogue worship was much enlarged and improved, while oratories gradually diminished in number and importance. Hence, in later times, oratories were chiefly found in countries beyond the land of Israel. Under the Roman government, synagogues were discountenanced, but oratories, or places of meeting for devotional exercises, were generally permitted all over the empire. Dr. Lardner thinks that the synagogue mentioned in Acts vi. 9, was

really an oratory; and Josephus speaks of a very large one in the city of Tiberias. But it was chiefly in foreign parts that *pro-cueba* in later times were found. Josephus, in detailing the decree passed in favour of the Jews at Halicarnassus, says, "We have decreed that as many men and women of the Jews, as are willing so to do, may celebrate their Sabbaths, and perform their holy offices according to the Jewish laws; and may make their *pro-cueba* at the sea-side according to the custom of their forefathers." Philo also speaks particularly of such erections in Egypt.

PROSPHORA, or oblation in the eucharist, as dispensed in the Greek Church. This loaf is made in a circular form, and is intended to represent the pence which Judas received for betraying his Lord and Master.

PROSTITUTION (SACRED). It is lamentable to observe to what extent immorality and indecency have characterized the religious rites of heathen nations both in ancient and modern times. This painful feature can be traced even among the Phœnicians, Babylonians, and other people of remote antiquity, who were in the habit of erecting tents adjoining the temples of their gods as residences for courtezans, who were supposed to be pleasing to their deities. Strabo states, that no fewer than 1,000 of these abandoned females were attached to the temple of *Aphrodite* in Corinth, and considered as an indispensable part of the retinue of the goddess. A command is given to the Israelites in Lev. xix. 29, which Bishop Patrick interprets of these religious prostitutions. The existence of companies of these wicked persons in the sacred groves and high places of the ancient Jews, may serve to account for the rendering which the Septuagint gives of the expression "high places" in Ezek. xvi. 39, by a term which in Greek denotes a place of indecent resort. The *Sarcoph-benoth*, literally "tabernacles of daughters," which the men of Babylon are mentioned in 2 Kings xvii. 30, as having made, are probably places of the same kind, being haunts of wickedness. The abominable practice of combining immorality with the worship of the gods appears to have continued down to the days of Constantine, as is evident from a passage in his life, written by Eusebius, where he mentions it in connection with the temple of Venus at Aphaca on Mount Libanus. Sacred prostitution forms an essential part of the religious worship paid to several of the Hindu deities, more particularly to *Shiva*, under different forms. See LINGA-WORSHIP.

PROTESTANTS, a name given to the adherents of the doctrines of the Reformation in the sixteenth century, derived from the famous protest tendered at the diet of Spires on the 19th April 1529. By the appointment of the Emperor Charles V. a diet had been assembled at that place, when a resolution was passed enjoining those states of the empire, which had hitherto obeyed the decree issued against Luther at Worms in 1524, to persevere in the observation

of it, and to prohibit the other states from attempting any further innovation in religion, particularly from abolishing the mass, before the meeting of a general council. The elector of Saxony, the Marquis of Brandenburg, the Landgrave of Hesse, the Dukes of Lünenburg, the Prince of Anhalt, together with the deputies of fourteen imperial or free cities, entered a solemn protest against this decree as unjust and impious. On that account they were distinguished by the name of PROTESTANTS, an appellation which is now used in a much wider sense, to denote all those numerous churches and sects which protest on principle against the doctrines, rites, and ceremonies of the Church of Rome. The Protestants in this extensive signification of the term, include the Protestant Lutheran Churches holding the Confession of Augsburg; the Protestant Churches holding the Gallic, Helvetic, and Belgic Confessions; the Protestant Episcopal Churches holding the Thirty-Nine Articles of the Church of England; the Protestant churches, most of them Presbyterian, adhering to the Westminster Confession, and the Congregationalist Churches to the Savoy Confession. Besides these there are other bodies of Protestants, such as the Society of Friends, the Methodists, and the Socinians or Unitarians, which cannot be classed under any of the above-mentioned churches.

PROTESTANT EPISCOPAL CHURCH OF AMERICA. See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.

PROTESTANT METHODIST CHURCH OF AMERICA. See METHODIST PROTESTANT CHURCH OF AMERICA.

PROTESTORS, a name given to the uncompromising adherents of the Solemn League and Covenant in Scotland in the days of Charles II. See COVENANTERS.

PROTESTORS, a small body of ministers and laymen who protested against the union formed in 1820, between the Burgher and Anti-Burgher sections of the Secession Church in Scotland, on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. Having refused to acquiesce in the union, they formed themselves into a separate denomination under the name of the *Associate (Anti-Burgher) Synod*, commonly called *Protestors*. In 1827 they formed a union with the *Constitutional Associate Presbytery*, thus constituting the *Associate Squad of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

PROTHESIS, a small altar in the Greek churches. It stands on the left side of the grand altar, at the door of the sanctuary. To this altar the deacon conveys the bread and wine, placing the patin on the right side, and the chalice on the left. Then both the priest and the deacon make three profound reverences before the *prothesis*.

PROTOPAPAS, the arch-priest in the Greek Church who stands on the left hand of the patriarch. His dignity is entirely ecclesiastical; he administers

the holy sacrament to the patriarch at all high and solemn masses, and receives it from him. He is the head ecclesiastical dignitary not only with respect to his peculiar privileges, but to his right and title to precedence.

**PROTOPSALTES**, the chief singer or master of the choir in Greek churches.

**PROTOSYNCELLUS**, the vicar or assistant of a Greek patriarch, who generally resides along with him in his palace.

**PROVINCIAL SYNODS**. See **SYNODS** (PROVINCIAL).

**PROZYMITES** (Gr. *pro*, for, and *zumi*, leaven), a name applied by the Latin Church in the eleventh century to the adherents of the Greek Church, because they contended for the use of leavened or common bread in the eucharist. See **AZYMITES**, **BREAD** (EUCHARISTIC).

**PRYTANEIUM**, the common house of an ancient Greek city or state in which a sacred fire was kept constantly burning in honour of *Vesta*. It was an appropriate building, where, in the name of the city or state, the magistrates, known as the *Prytanes*, brought suitable offerings to the venerated goddess. The fire-service observed in honour of *Vesta* was distinguished by the name of *Prytanistis*. The temple, which was called *Prytaneium*, was of a round form, in order, as some have supposed, to represent the figure of the earth, and according to others, to represent the centre of the universe. Plutarch thus speaks on the subject: "It is also said that Numa built the temple of *Vesta* where the perpetual fire was to be kept, in an orbicular form, not intending to represent the figure of the earth, as if that was meant by *Vesta*, but the frame of the universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of *Vesta* and *Unity*. The earth they suppose not to be without motion, nor situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable nor principal parts of the great machine. Plato, too, in his old age, is reported to have been of the same opinion, assigning the earth a different situation from the centre, and leaving that as the place of honour, to a nobler element." If the sacred fire in the *Prytaneium* was accidentally extinguished, or even if it continued burning, the vestal virgins invariably renewed it every year on the kalends of March, by collecting the solar rays in a concave vessel of brass. From the fire which was kept burning in the *Prytaneium* of the parent state, the sacred fire was supplied to each of its colonies or dependent states. Thucydides states, that before the time of Theseus, a *Prytaneium* was to be found in every city or state of Attica. The *Prytaneium* of Athens was originally built on the *Acropolis*, but afterwards it stood near the *agora* or forum.

**PSALMISTÆ**, the singers, an order of the clergy in the primitive Christian Church. They appear to

have been instituted about the beginning of the fourth century, for the purpose of regulating and encouraging the ancient psalmody of the church. They were generally called canonical singers, because their names were enrolled in the canon or catalogue of the clergy; and from a canon of the council of *Laodicea*, we learn that they went up into the *Ambo* (which see), and sung out of a book. The *Psalmiste* were not set apart to their office by imposition of hands or solemn consecration, but simply by the use of this form of words as it is in the canon of the fourth council of Carthage: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart."

**PSALMODY**. See **MUSIC** (SACRED).

**PSALTER**, the book in which the Psalms are arranged for the service of the Church of England.

**PSATHYRIANS**, a party of *Arians*, who, in a council held A. D. 360, maintained that the Son was created out of nothing.

**PTOLOMAITES**, a branch of the *Valentinians* in the second century, who differed from *Valentinius* as to the number and nature of the *Æons*.

**PUCCIANITES**, the followers of one *Puccius*, who published a work in 1592, dedicated to Pope Clement VIII., in which he taught, that through the merits of the atonement of Christ man may be saved with only natural religion without faith in the peculiar doctrines of the gospel.

**PURGATORY**, a place in which, according to the Romish Church, souls are purged by fire from carnal impurities after death before they are received into heaven. The word is derived from a Latin verb signifying to cleanse or purify, and the doctrine itself is thus defined in the creed of Pope Pius IV., "I constantly hold that there is a purgatory, and that the souls therein contained are helped by the suffrages of the faithful." The council of Trent states the matter more fully, "Since the Catholic Church, instructed by the Holy Spirit from the Sacred Writings, and the ancient traditions of the fathers, hath taught in holy councils, and lastly in this œcumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass, this holy council commands all bishops diligently to endeavour that the wholesome doctrine concerning purgatory delivered unto us by venerable fathers and sacred councils be believed, held, taught, and every where preached by Christ's faithful." The belief of Romanists is, that the souls of just men alone are admitted into purgatory, that they may be cleansed from the remains of what are called venial sins. Accordingly, the Catechism of the council of Trent says, "In the fire of purgatory the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, into which nothing that defileth entereth." Gieseler asserts, that the doctrine of purgatory was first sig-

gested by Augustine, the bishop of Hippo, towards the close of the fourth century. But the opinions of this eminent divine seem, on this particular subject, to have been vague and uncertain, and he throws out the notion as a mere hypothetical speculation, that fire may, as a temporary purification, be applied to some in the interval between death and the general judgment. From the hesitation and doubt with which Augustine speaks in regard to purgatory, it seems plain that, in the beginning of the fifth century, no such doctrine was held to be a settled theological dogma. It must be admitted that several, both of the Greek and Latin fathers, held the doctrine of a middle state, in which the soul exists between death and the resurrection, and a similar doctrine was prevalent among the ancient heathens. But not until the days of Gregory the Great does "the existence of a purgatorial fire for certain light transgressions," come to be stated as a formal article of faith. Its belief, however, obtained no general establishment for ages after the pontificate of Gregory. The doctrine that papal indulgence extended over purgatory was first maintained by Alexander Halesius and Thomas Aquinas. The council of Florence decreed, in A. D. 1439, that "the souls of the righteous receive a perfect crown in heaven, so far as they are spirits; that those of sinners endure unalterable punishment; and that those between the two are in a place of torment; and whether it be fire, or storm, or anything else, we do not dispute." The general opinion of Romish writers is, that the punishment of purgatory is inflicted by material fire of the same nature with our elementary fire, and this punishment is believed to be a satisfaction to the justice of God. In short, the Romish doctrine of purgatory is, that it is a place, and not merely a state of suffering; that it is not merely a state of internal compunction or remorse, but a place in which is endured actual and outward suffering; that it is a prison; that in it there is a real fire; that souls there detained are tortured as well as cleanse; and that the souls of the pious only—truly penitent and justified sinners—enter that temporary but dreadful abode.

This Romish dogma is attempted to be supported by a variety of Scripture passages. The chief prop. however, upon which the advocates of purgatorial punishment rely, is a text in the Apocrypha, 2 Mac. xii, 32—46, where we find an account of the conduct of Judas Maccabeus, after his victory over Gorgias, the governor of Idumea. Besides, however, the book from which this text is taken being uninspired, and not even pretending to inspiration, there is nothing in the text itself which can fairly be considered as favouring the existence of the Romish purgatory. There are, however, several texts in the inspired Word of God, which are wont to be adduced in support of the doctrine of purgatorial fire. Dr. Blakeney quotes and comments upon some of the most important as follows: (1.) Matth.

v. 25, 26. "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." "If this refer to spiritual matters at all, it proves that the sinner is a debtor to God—the creditor. He is cast into prison till he pay the uttermost farthing,—which is for ever; because he has nothing to pay. The use of the word 'till,' does not necessarily imply a definite or temporary confinement; for the Douay Bible, in its comment on Matth. i, 25, quotes various texts to show that it refers to 'what is done, without any regard to the future.' For instance, 'I am till you grow old. Who dare infer,' says the Douay Bible, 'that God should then cease to be?'

"Besides, the Romanist cannot consistently prove anything by this passage, for the fathers disagree in their views of it. Where is the 'unanimous consent' of the fathers? Where the infallible sense of the church?

"2. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' (Matth. xii, 32.)

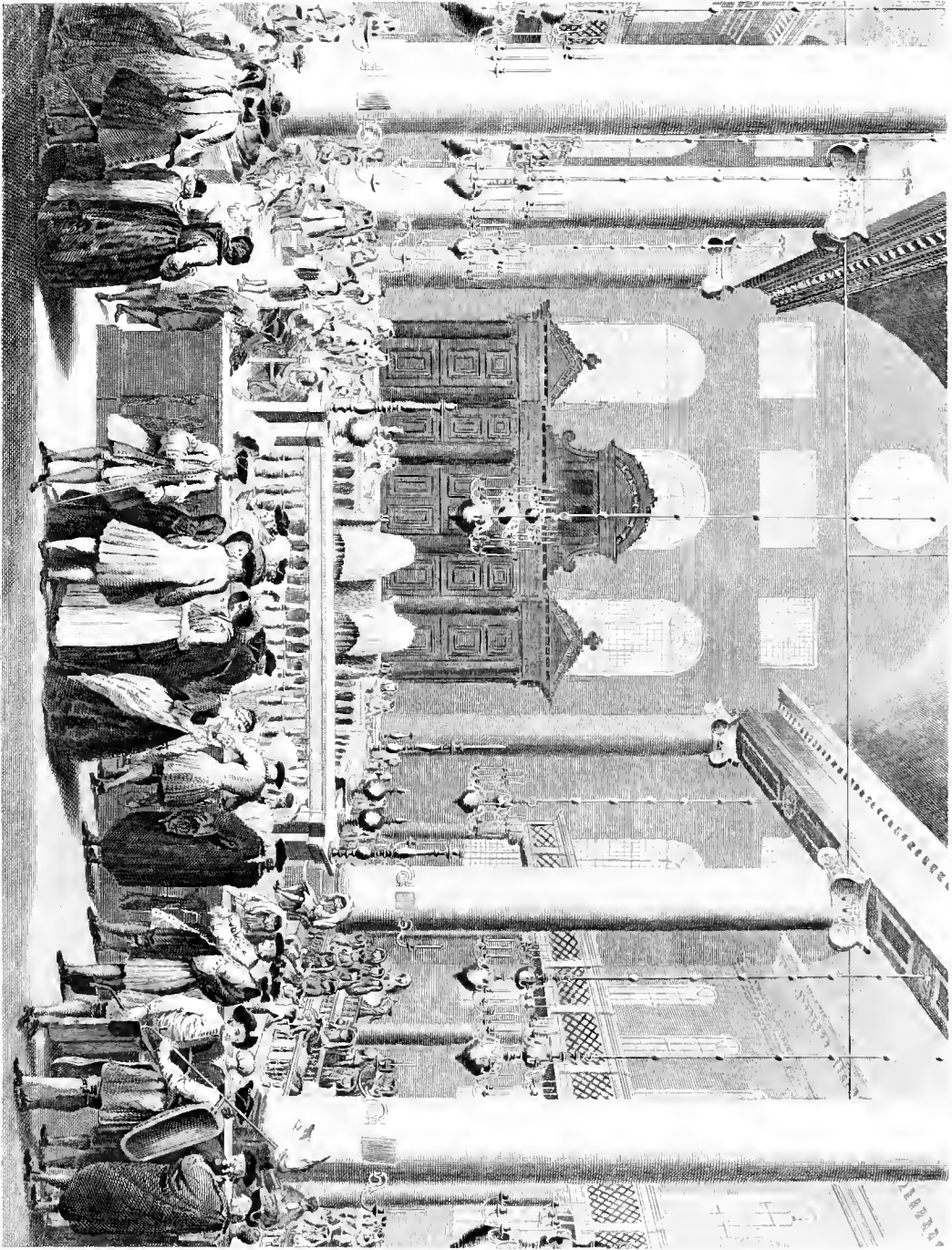
"The parallel passages, however, in Mark iii, 29, and Luke xii, 10, show that the expression, 'neither in this world, nor the world to come,' in Matthew, is a strong mode of stating the truth, that he hath never forgiveness. But again, if, according to his passage, sins are forgiven in purgatory, how, according to Matth. v, 25, 26, is the uttermost farthing paid? If the debt be paid, it cannot be forgiven.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.'

"If any man's work abide which he hath built thereupon, he shall receive a reward.'

"If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.' (1 Cor. iii, 13, 14, 15.)

"1. This text cannot refer to purgatory. The fire spoken of, tries; purgatory purifies. 2. It is said that 'every man's work shall be tried,' (ver. 13.) If this referred to purgatory, it would prove that every man must go there, which is not the doctrine of the Church of Rome, else saints might be in purgatory even when invoked. 3. The apostle refers alone to the work of ministers as builders of the Lord's visible temple, (verses 5, 9, 10,) not to the work of Christians in general. 4. The fire of tribulation, and the fiery ordeal of judgment at last, (2 Thess. i, 7, 8,) shall prove whether ministers have built upon the foundation, either wood, hay, and stubble—unbelievers; or gold, silver, and precious stones—believers. 5. If the minister's work abide, he shall



*The Jewish Feast of Purim at Brno.*





receive a reward, 'the joy and crown of rejoicing.' If not, he shall suffer loss in much of his anticipated joy, though he himself shall be saved. 6. The fathers are disagreed on this passage. Where is 'their unanimous consent?' Where is the infallible sense of the church?

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:—"

"By which also he went and preached unto the spirits in prison?"

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.' (1 Pet. iii. 18, 19, 20.)

"1. This can have no reference to the supposed prison of purgatory. Those who are guilty of mortal sin, do not go to purgatory. But those to whom Noah preached, were guilty of mortal sin, for they were incredulous, according to the Douay version of the passage; therefore they did not go to purgatory. 2. Christ preached by the Holy Spirit to the antediluvians, 'Quickened by the Spirit, by which also he went and preached,' &c. This implies that He did not preach in person. 3. He preached by the Spirit in Noah, who is therefore called 'a preacher of righteousness.' 4. The prison must mean either the prison of sin in which they were confined when alive, or the prison of hell, in which, being incredulous, the antediluvians were when Peter wrote. These texts alleged in favour of purgatory, are so little to the point, that some Roman Catholics endeavour to prove the dogma by the authority of the Church alone."

Considerable doubts are entertained by Romish writers as to the actual site of purgatory, but the prevailing opinion is that of Dens, that it is under the earth and adjoining to hell. Out of the doctrine of purgatorial torment arises the practice of praying for the dead, and that of the sacrifice of the mass as available both for the living and the dead. Hence also the doctrine of *Indulgences*, which the Pope claims the power of dispensing, in order to mitigate the pains of purgatory.

The doctrine of purgatory, which forms so prominent an article of the Tridentine creed, was condemned by the second council of Constantinople, and is rejected by the Eastern Church; although it is a well-known fact, that the Greeks pray for the dead. The Abyssinian church has no distinct idea of a separate purgatory, but it teaches that almost all men go to hell at death, and that from time to time the archangel Michael descends into the place of torment to rescue some of the souls confined there and to transfer them to paradise, either for the sake of some good works they have done while on earth, or for the prayers, good works, and especially fastings of their relatives and the priests. The doctrine of purgatory

is not acknowledged by name in the Armenian church, but it is substantially held, prayers and masses being said continually for the dead. These prayers are frequently said and incense burned over the graves of the deceased, particularly on Saturday evening, which is the special season for remembering the dead in prayers and alms. Mass is said among the Armenians for the souls of the departed on the day of burial, on the seventh, the fifteenth, and the fortieth days, and at the end of the first year. Alms are also given by the surviving relatives to the poor in the name of the deceased person, in the hope that the merit of it will be put down to their account. See ROME (CHURCH OF).

PURANAS, sacred poems of the Hindus, eighteen in number, believed to have been written by the divine sage, Vyasa. These treat of cosmogony and chronology, of geography and astronomy, of the genealogies and exploits of gods, demigods and heroes, of virtue and good works, of the nature of the soul and the means of final emancipation. The *Puranas* are embraced in the first of the four *Upanishads*, and are chiefly valued by the worshippers of *Vishnu*.

PURIFICATION. See LUSTRATION.

PURIM, a feast of the Jews, introduced by Mordecai, to commemorate the remarkable deliverance of that people from the cruel plot of Haman. This festival, which was celebrated on the 14th or 15th day of Adar, the last month of the ecclesiastical year, derived its name of *Purim* or lots from the circumstance that Haman had ascertained by lot the day on which the Jews were to be destroyed. In ancient times the Jews were accustomed to erect crosses on this day on their houses, from a tradition that Haman was crucified, not hanged, but these were afterwards interdicted, and are no longer in use. During the festival of *Purim*, which is observed to this day, the book of Esther is solemnly read in the synagogue; and whenever the name of Haman occurs, the whole congregation elap their hands, stamp with their feet, and cry out, "Let his name and memory be blotted out." "The name of the wicked shall rot." It is also customary for the children to knock against the wall with little wooden hammers, as a token that they should endeavour to destroy the whole seed of Amalek. Prayers for the deliverance of the Jewish nation are mingled with curses on Haman and his wife, and blessings on Mordecai and Esther. The season at which the festival of Purim occurs is a time of peculiar gaiety. Alms are given to the poor; presents are sent to relations and friends; their tables are loaded with the most luxurious viands; and they indulge largely in wine in memory of Esther's banquet, at which she succeeded in defeating the designs of Haman.

PURITANS, a name given to a large party in the reign of Queen Elizabeth, who complained that the Reformation in England was left in an imperfect state.

many abuses both in worship and discipline being still retained. It was not to be expected from his character, that Henry VIII., though he rescued the kingdom from the papal yoke, would proceed very far in reforming the religion of the country. His successor, however, Edward VI., a young prince of earnest piety, was likely, had his valuable life been spared, to have carried out a real reform, which would have rendered the Church of England more simple in her ritual and more strict in her discipline than she has ever had it in her power to be. The accession of Elizabeth, after the brief but bloody reign of Mary, revived the hopes of those who had been longing for a day of more complete reformation. But it soon became quite apparent that the queen, though opposed in principle to popery, was resolved notwithstanding to retain as much show and pomp in religious matters as might be possible. A meeting of convocation was held in the beginning of the year 1562, at which the proposal for a further reformation was seriously discussed. Six alterations in particular were suggested,—the abrogation of all holidays except Sabbaths and those relating to Christ,—that in prayer the minister should turn his face to the people,—that the signing of the cross in baptism should be omitted,—that the sick and aged should not be compelled to kneel at the communion,—that the partial use of the surplice should be sufficient, and that the use of organs should be laid aside. By a majority of one, and that the proxy of an absent person, these proposed alterations were rejected.

From this time the court party and the reformers, as they may be termed, became more decidedly opposed to each other. The difference in their views is well described by Dr. Heberington in his 'History of the Westminster Assembly.' "The main question," says he, "on which they were divided may be thus stated, whether it were lawful and expedient to retain in the external aspect of religion a close resemblance to what had prevailed in the times of popery, or not? The court divines argued, that this process would lead the people more easily to the reception of the real doctrinal changes, when they saw outward appearances so little altered, so that this method seemed to be recommended by expediency. The reformers replied, that this tended to perpetuate in the people their inclination to their former superstitions, led them to think there was, after all, little difference between the reformed and the papal churches, and consequently, that if it made them quit popery the more readily at present, it would leave them at least equally ready to return to it should an opportunity offer; and for this reason they thought it best to leave as few traces of popery remaining as possible. It was urged by the court party, that every sovereign had authority to correct all abuses of doctrine and worship within his own dominions: this, they asserted, was the true meaning of the act of supremacy, and consequently the source of the reformation in England. The true reformers

admitted the act of supremacy, in the sense of the queen's explanation given in the injunctions; but could not admit that the conscience and the religion of the whole nation was subject to the arbitrary disposal of the sovereign. The court party recognised the Church of Rome as a true church, though corrupt in some points of doctrine and government; and this view it was thought necessary to maintain, for without this the English bishops could not trace their succession from the apostles. But the decided reformers affirmed the pope to be antichrist, and the Church of Rome to be no true church; nor would they risk the validity of their ordinations on the idea of a succession through such a channel. Neither party denied that the Bible was a perfect rule of faith; but the court party did not admit it to be a standard of church government and discipline, asserting that it had been left to the judgment of the civil magistrate in Christian countries, to accommodate the government of the church to the policy of the State. The reformers maintained the Scriptures to be the standard of church government and discipline, as well as doctrine; to the extent, at the very least, that nothing should be imposed as necessary which was not expressly contained in, or derived from, them by necessary consequence; adding, that if any discretionary power in minor matters were necessary, it must be vested, not in the civil magistrate, but in the spiritual office-bearers of the church itself. The court reformers held that the practice of the primitive church for the four or five earliest centuries was a proper standard of church government and discipline, even better suited to the dignity of a national establishment than the times of the apostles; and that, therefore, nothing more was needed than merely to remove the more modern innovations of popery. The true reformers wished to keep close to the scripture model, and to admit neither office-bearers, ceremonies, nor ordinances, but such as were therein appointed or sanctioned. The court party affirmed, that things in their own nature indifferent, such as rites, ceremonies, and vestments, might be appointed and made necessary by the command of the civil magistrates; and that then it was the bounden duty of all subjects to obey. But the reformers maintained, that what Christ had left indifferent, no human laws ought to make necessary; and besides, that such rites and ceremonies as had been abused to idolatry, and tended to lead men back to popery and superstition, were no longer indifferent, but were to be rejected as unlawful. Finally, the court party held that there must be a standard of uniformity, which standard was the queen's supremacy, and the laws of the land. The reformers regarded the Bible as the only standard, but thought compliance was due to the decrees of provincial and national synods, which might be approved and enforced by civil authority."

From this contrast between the opinions of the two parties it is plain that, though the use of the sacerdotal vestments formed the rallying point of the

whole controversy, its foundation lay deeper than any mere outward forms. The queen gave strict orders to the archbishop of Canterbury, that exact order and uniformity should be maintained in all external rites and ceremonies. Nay, so determined was she that her royal will should be obeyed, that she issued a proclamation requiring immediate uniformity in the vestments on pain of prohibition from preaching and deprivation from office. Matters were now brought to a crisis by this decided step on the part of the queen. Multitudes of godly ministers were ejected from their churches and forbidden to preach anywhere else. Hitherto they had sought reformation within the church, but now their hopes from that quarter being wholly blasted, they came to the resolution in 1566, to form themselves into a body distinct from the Church of England, which they regarded as only half reformed.

Elizabeth was enraged that her royal mandate should have been so signally set at nought. The suspended ministers took strong ground, and having separated from the church as by law established, they published a treatise in their own vindication, boldly declaring that the imposition of mere human appointments, such as the wearing of particular vestments by the clergy, was a decided infringement on Christian liberty, which it was not only lawful but a duty to resist. In the face of persecution, and under threats of the royal displeasure, the Puritans, who, since the Act of Uniformity had been passed in 1562, were sometimes called *Nonconformists*, continued to hold their private meetings. Their first attempt to engage in public worship was rudely interrupted by the officers of justice, and under colour of law several were sent to prison and were afterwards tried. The party, however, continued to increase, and so infected were the younger students at Cambridge with the Puritan doctrines, that the famous Thomas Cartwright, with 300 more, threw off their surplices in one day within the walls of one college.

The religious condition of England at this time was truly deplorable. "The churchmen," says Strype in his *Life of Parker*, "heaped up many benefices upon themselves, and resided upon none, neglecting their cures; many of them alienated their lands, made unreasonable leases, and wastes of their woods; granted reversions and advowsons to their wives and children, or to others for their use. Churches ran greatly into dilapidations and decays; and were kept nasty and filthy, and indecent for God's worship. Among the laity there was little devotion. The Lord's day was greatly profaned, and little observed. The common prayers were not frequented. Some lived without any service of God at all. Many were mere heathens and atheists. The queen's own court was an harbour for epicures and atheists, and a kind of lawless place, because it stood in no parish. Which things made good men fear some sad judgments impending over the nation."

To provide a remedy for the ignorance and ineffi-

ciency of the clergy, associations were established in different dioceses for the purpose of conducting "prophesyings," as they were called, or private expositions of difficult passages of Scripture. These meetings, however, excited the jealousy of the queen, who issued an order for their suppression. The parliament seemed to be somewhat disposed to mitigate the sufferings of the Puritans, and in 1572 two bills were passed having that object in view. Encouraged by this movement in their favour, they prepared a full statement of their grievances, under the title of an 'Admonition to the Parliament,' and in this document, which is understood to have been the production of Cartwright, the parliament was urged to reform the churches. Instead of obtaining redress, several of the leading Puritans were imprisoned and treated with great severity. The decided opposition which the queen had manifested to all reform in the church, led the Puritans to surrender all hope of any legislative act in favour of their views, and being most of them Presbyterians in principle, those of them resident in London and its neighbourhood formed themselves into a presbytery, and although the step thus taken called forth from the queen another proclamation enforcing uniformity, other presbyteries were formed in neighbouring counties.

The Puritans were now effectually separated from the Church of England, and were organized under a different form of church polity. But the independent attitude which they had thus assumed rendered them only the more obnoxious to the queen and the High Church party. Strong measures were adopted, accordingly, to discourage them and destroy their influence; many of them being silenced, imprisoned, banished, and otherwise oppressed. In 1580, an act of parliament was passed prohibiting the publication of such books or pamphlets as assailed the opinions of the prelates and defended those of the Puritans. This was followed in the same session by another act authorizing the infliction of heavy fines and imprisonment upon those who absented themselves from "church, chapel, or other place where common prayer is said according to the Act of Uniformity."

The effect of these harsh and rigorous enactments was to render the Puritans bolder and more determined. No longer limiting their complaints against the Established Church to some of her outward rites and ceremonies, some of them even went so far as to renounce her communion, and to declare her as scarcely entitled to the name of a Christian Church. One of the leaders of this extreme section of the Puritan party was Robert Brown, who is thought to have been the founder of the Independent or Congregational churches in England. (See *BROWNISTS*.) The greater number of the Puritans, however, were either Presbyterians, or still retained their connection with the Church of England. But in all circumstances they were the objects of the most bitter and unrelenting hostility on the part of Eliza-

beth. The tide of persecution ran high and strong. In vain did the House of Commons attempt to throw the shield of their protection over the poor oppressed Puritans; the queen was inexorable, and her faithful parliament was compelled to yield.

In this state of matters all hope of a legislative remedy was abandoned, and the Puritan ministers set themselves to devise plans for their own usefulness and efficiency as Christian teachers. A Book of Discipline was prepared for their direction in their pastoral work; and this document was subscribed by upwards of 500 of the most devoted ministers in England. The High Church party now took a bold step in advance. Dr. Bancroft, in a sermon which he preached at Paul's Cross on the 12th of January 1588, maintained the divine right of bishops, thus exposing the Puritans to the charge of heresy. The promulgation of a doctrine so novel and startling, excited the utmost commotion throughout all England. Many of the moderate supporters of Episcopacy were not prepared to coincide in the extreme view which Dr. Bancroft had taken, and the friends of royal supremacy were alarmed lest the propagation of such opinions might lead to an infringement of the queen's prerogative as head of the Church of England. The Puritans, on the other hand, were for a considerable time disposed to treat the whole matter with ridicule, and, accordingly, the famous *Martin Mar-Prelate Tracts* were issued at this time, characterized by the most pungent wit and caustic satire levelled against the bishops and their supporters. These anonymous pamphlets were circulated in great numbers throughout the country, and read with the utmost avidity by all classes of the people. The authors of these clever though coarse productions, were never discovered, and their damaging effect upon the High Church party was only arrested by the seizure of the printing-press from which they had been thrown off.

But the evil which Bancroft wrought was not limited to the extravagant assertion of the divine right of Episcopacy; he persecuted the Puritans with such relentless fury, that in one year 300 ministers were silenced, excommunicated, imprisoned, or compelled to leave the country. An act was passed for the suppression of conventicles on pain of perpetual banishment. In short, throughout the whole reign of Elizabeth the Puritans were assailed with the most cruel persecution in almost every conceivable form. At length, as the life of the despotic queen approached its close, the hopes of the oppressed and down-trodden party began to revive. The throne, when vacant, was likely to be filled by James VI. of Scotland, whose education in a Presbyterian country, as well as his avowed preference for a Presbyterian Church, were likely to predispose him to favour their views. At length, on the 24th of March 1603, Queen Elizabeth died, and the Scottish king was proclaimed sovereign of England. The Puritans lost no time in taking steps to call the atten-

tion of the new king to the heavy grievances under which they had long laboured. Accordingly, as James was travelling southwards to take possession of the English throne, a document, commonly known by the name of the *Millenary Petition*, was put into his hands, in the preamble of which the petitioners declared—and hence the name—"That they, to the number of more than a *thousand* ministers, groaned under the burden of human rites and ceremonies, and cast themselves at his majesty's feet for relief." This petition was signed by 750 ministers, which was probably about one half of the Puritan ministers in England. As was to have been expected, the Prelatic party also assailed the royal ear with plausible statements of their High Church views. James professed to have a peculiar skill in theological debate, and by way of appearing to be impartial, he arranged a public discussion of the contested points to take place in his presence on an appointed day. This is well known as the *Hampton Court Conference*, which ended in convincing the Puritans that they were utterly mistaken in looking for protection, not to speak of favour, from the new monarch, who had evidently become a sudden convert from Presbytery to Episcopacy, and that too of the strongest and most High Church character.

James had no sooner ascended the throne of England than he began to manifest a disposition to be still more tyrannical and despotic than even Elizabeth herself had been. The high commission which had long been an engine of the most cruel oppression against the Puritans was continued; subscription to canons and articles was enforced with the utmost rigour, and those ministers who refused to subscribe were silenced or deposed. Thus insulted and oppressed, both by the government and the dominant party in the church, the Puritans felt it to be important that their true principles should be thoroughly understood by the people. With this view a treatise was published, entitled '*English Puritanism*,' which afforded a full and impartial statement of their peculiar opinions.

The extent to which James was disposed to push the royal prerogative was well fitted to awaken alarm both in the parliament and the people. Both civil and religious liberty were evidently in danger, and parliament prepared to interfere and to demand redress of grievances which had now become intolerable. "But the king," says Dr. Hetherington, "met all their remonstrances and petitions for redress with the most lofty assertions of his royal prerogative, in the exercise of which he held himself to be accountable to God alone, affirming it to be sedition in a subject to dispute what a king might do in the height of his power. The parliament repeated the assertion of their own rights, accused the high commission of illegal and tyrannical conduct, and advocated a more mild and merciful course of procedure towards the Puritans. Offended

with the awakening spirit of freedom thus displayed, the king, by the advice of Bancroft, dissolved the parliament, resolved to govern, if possible, without parliaments in future. This arbitrary conduct on the part of James aroused, in the mind of England, a deep and vigilant jealousy with regard to their sovereign's intentions, which rested not till, in the reign of his son, it broke forth in its strength, and overthrew the monarchy."

Deprived of all hope of redress, numbers of the Puritans fled to the Continent, and some of them having there become imbued with the principles of Independency, returned to introduce that system of church polity into England. Thus arose a body of Christians, which ere long assumed a prominent place both in the religious and political history of the kingdom. The king, though a professed religionist, was still more a politician, and so completely was the former character merged in the latter, that he had come to rank all as Puritans who dared to limit the royal prerogative or to uphold the rights and liberties of the people as established by law and the constitution of the country. And to the maintenance of despotism in the state he added also the fostering of unsound theology in the church, avowing his hostility to the Calvinistic views in which he had been reared in Scotland, and bestowing his favours upon those of the English clergy who were beginning to teach Arminian sentiments. The condition of the country, both in a political and religious aspect, was every day becoming more deplorable, and matters were fast ripening for a great national convulsion, when the death of James in 1625, and the accession of his son Charles I., arrested the revolutionary tendencies for a time. Additional cruelties, however, were inflicted upon the Puritans under the new reign; fresh ceremonies of a thoroughly Romish character were introduced by Laud with the royal sanction; and in consequence, numbers who refused to conform were obliged to seek refuge in other countries. A few years before the new reign had commenced, a body of Puritans, unable longer to endure the persecution to which they were exposed, had embarked as exiles, seeking a new home on the western shores of the Atlantic, and had formed a settlement in New England, destined to be the foundation of a new empire. This colony of the pilgrim fathers received vast accessions in consequence of the arbitrary measures of Laud. An association for promoting emigration to New England was formed on a large scale. Men of rank and influence, and ejected Puritan ministers of high standing, encouraged the scheme, and a grant of land from the government was applied for. The government was not opposed to the design, and a patent was obtained for the government and company of Massachusetts Bay. Emigrants to the number of 200 set sail, and landing at Salem in 1629, established a new colony there. Next year 1,500 left the shores of England, including many both of wealth and educa-

tion. The desire for emigration on the part of the oppressed Puritans continued to gather strength, and year after year large numbers of them proceeded to New England. Neale alleges, that had not the civil power interfered to check the rage for emigration, in a few years one-fourth part of the property of the kingdom would have been taken to America. But the government became alarmed, and a proclamation was issued, "to restrain the disorderly transporting of his majesty's subjects, because of the many idle and refractory humours, whose only or principal end is to live beyond the reach of authority." Next day an order appeared to "stay eight ships now in the river of Thames prepared to go for New England," and the passengers, among whom was Oliver Cromwell, were obliged to disembark. Notwithstanding the check thus given to emigration, it is calculated that during twelve years the emigrants amounted to no less than 21,000 persons.

The tyrannical conduct of Charles and his minions, both in the government and the church, soon precipitated the country into all the horrors of a civil war, which ended in the death of the king by the axe of the executioner, and in the establishment of the commonwealth under the protectorate of Cromwell. By the Act of September 10th, 1642, it was declared that prelacy should be abolished in England, from and after the 5th of November 1643, and it was resolved to summon together an assembly of divines in order to complete the necessary reformation. In the meantime various enactments were passed for the suppression of some of the most crying evils, and for affording some support to those Puritan ministers who had been ejected in former times for non-conformity, or had recently suffered from the ravages of the king's army. For nine months after the passing of the Act for the abolition of prelacy, there was no fixed and legalized form of church government in England at all. Even Charles had consented to the removal of the bishops from the House of Lords; and though he had not sanctioned the abolition of the hierarchy, yet a large party regarded the measure as called for in the circumstances of the country. In this state of matters the Westminster Assembly of Divines was convened, consisting largely of Puritan divines, who had gradually become attached to Presbyterianism. The Independent or Congregational party in the Assembly, however, though few in point of number, yet had sufficient influence to prevent presbytery from being established in England. Throughout the days of the Commonwealth Puritanism existed in the form chiefly of independency. On the 25th of December 1655, Cromwell issued a proclamation that thenceforth no minister of the Church of England should dare to preach, administer the sacraments, or teach schools, on pain of imprisonment or exile. After the Restoration of Charles II. in 1662, the name of Puritan was changed into that of *Non-Conformists*, which comprehended all who

refused to observe the rites and subscribe to the doctrines of the Church of England in obedience to the Act of Uniformity. By this act nearly 2,000 ministers of the Church of England were ejected from their charges and thrown into the ranks of the Non-Conformists.

PUSEYITES. See ANGLO CATHOLICS.

PUTO, an island famous in the annals of Buddhism in China. For a thousand years it has been devoted to the religious rites and services of the Buddhists in that country. It is one of the most easterly islands of the Chusan archipelago, and is about 70 miles from the mainland near Ningpo. It is about five miles long, and from one to two broad. Here Chinese Buddhism may be seen in perfection, its rites being carefully practised in the great temple. Long before daylight some of the priests rise to matins and strike the bells and drums to rouse the gods from sleep. Again in the forenoon they are at their devotions; and in the afternoon, sometime before sunset, they are summoned to vespers. At nine o'clock at night some of them repeat the ceremony of the morning. Besides this there are several services performed to order for the special benefit of some individual for which they are paid.

PYANEPSIA, a festival in honour of *Apollo*, celebrated among the ancient Greeks every year at Athens. It is said to have been first instituted by Theseus, and intended to be a feast of rejoicing at the completion of harvest. Hence, in the procession which took place on the occasion, an olive-branch, wrapped in wool and laden with the fruits of the harvest, was carried along by a boy amid strains of joyful music. The procession marched to the temple of *Apollo*, at the entrance of which the olive-branch was planted. Some have alleged that at this festival every Athenian planted an olive-branch in front of his house, and allowed it to remain there till the next festival, when a new one was substituted in its place.

PYRA, the funeral pile of wood among the ancient Greeks on which dead bodies were often burned. The body was laid on the top, and in the heroic ages it was customary to burn along with the corpse, animals and even captives or slaves. Oils and perfumes were also thrown upon the fire. When the body was consumed and the pyre was burnt down, the fire was extinguished by throwing wine upon it, and the friends collected the bones, which they washed with wine and oil, and placed in urns.

PYREUM, a fire-temple among the ancient Persians. It was simply an enclosure, in the centre of which was placed the sacred fire, and the pyreum was so constructed that the solar rays could not fall directly upon the sacred fire which it contained. The first pyreum was built by Zoroaster at Balk in Persia; and thence the sacred fire was conveyed to other fire temples both in Persia and in India. See PARSEES, PERSIANS (RELIGION OF THE ANCIENT).

PYRAMIDS, immense masses of building in

Egypt; the earliest by many centuries of all existing monuments. They are situated near Cairo, in the middle between the upper and the lower country. The age of these giant structures has been a frequent subject of discussion among the learned. Some have conjectured them to be of antediluvian origin. At all events they were regarded 2,500 years ago as monuments of antiquity. The largest and the most important are the pyramids of Gizeh. These are three in number, of vast size, having several other smaller ones immediately adjoining them. The probable uses of these buildings have given rise to numberless dissertations, and yet the problem is still unsolved. Sometimes they have been imagined to be vast repositories for hidden treasures, at other times as magnificent fire-temples or astronomical observatories. Herodotus, however, regards them as nothing more than sepulchral monuments reared by the pride, and vanity, and superstition of tyrant monarchs. After all the learned labour and research which have been expended upon the subject, the almost universal opinion is identical with that of the Grecian historian. "They are probably," says Professor Robinson, "the earliest as well as the loftiest and most vast of all existing works of man upon the face of the earth; and there seems now little room to doubt that they were erected chiefly, if not solely, as the sepulchres of kings." In this view of the matter we find a very ingenious account of the process of construction of the great pyramid in Gliddon's 'Discourses on Egyptian Archaeology:' "When a king began his reign, one of the first things he did was to level the surface of the rock for the base of the pyramid which was to cover his tomb, and excavate a chamber underground for the reception of the body, with a passage communicating with the surface. That being done, he built a course of masonry over it, corresponding in size with the excavation. If the king died during the year, a small pyramid was thus formed; if he continued to live a second, a second course was added, and so on for every future year, from which it is evident that the size of the pyramid was necessarily proportioned to the length of the king's reign. On his death a finish was put to the work by filling up the angles of the masonry with smaller stones, and then placing oblong blocks one upon another, so as to form steps from the base to the apex; after which, beginning at the top and working downwards, these stones were bevelled off at the corners, so as to give the pyramid a smooth surface, and leave it a perfect triangle. It was a misconception of this process which occasioned a laugh at Herodotus for saying the pyramids were finished from the top downwards, but this was actually the case. Nothing can exceed the beauty of the masonry, for by this skillful contrivance each stone of the casing capped the next so as to leave no vertical joints, thus combining yearly increase with out alteration in form, and perfect durability when completed. I observed that the interior of the great

pyramid is one solid mass of masonry. This is not, however, exactly the case. There are within it a hall, two chambers—called the king's and the queen's chamber—a hole, supposed to have been a well, and two air passages, to give ventilation; but these do not form together one-sixteen-hundredth part of the entire area, the rest being perfectly solid." Dr. Duff also, as the result of a personal examination of the pyramids, says, "What then are these huge structures? Standing where we now do, the question seems scarcely to admit of reasoning at all. There is an intense feeling, and we cannot help it. There is, in spite of ourselves, an overwhelming sensation, that they are sepulchral monuments, and nothing more. Wherever we turn, what do our eyes behold? Close to the very base of these mighty fabrics, and around them for miles in all directions, are numberless subterranean excavations, pits, or catacombs, in which have been discovered sarcophagi and piles of the embalmed dead. Around them, in all directions, are numberless supernal edifices, mounds, or tumuli, in which, when opened, have been found bones, and fragments of wooden cases, and bandaged mummies. And in any of the pyramids which have been explored, what has ever yet been found except some vaulted chambers, a sarcophagus, and a few mouldering bones? Altogether, it seems utterly impossible to stand here, surrounded by such an endless variety of indisputable memorials of the dead,—differing not less in size than in form and structure,—without being resistlessly impressed with the conviction that we are really standing in the centre of a vast Necropolis, or city of the dead—as resistlessly impressed with that conviction,

as if encompassed by the monuments of the largest churchyard in Christendom; and that these towering pyramidal piles are only the most gigantic of ten thousand clustering mausoleums."

**PYRRHONISTS.** See **SCPTICS**.

**PYTHAGOREANS.** See **ITALIC SCHOOL**.

**PYTHIA**, the priestess of *Apollo* at Delphi, who gave forth the oracular responses of the god. At first there was only one Pythia, but afterwards there were always two who alternately took their seat upon the tripod.

**PYTHIAN GAMES**, one of the four great national festivals of the Greeks. They were celebrated on a plain in the neighbourhood of Delphi in honour of *Apollo*, *Artemis*, and *Leto*. On one occasion they were held at Athens. It has been said that they originated in a musical contest, which consisted in singing a hymn in honour of *Apollo* with an accompaniment on the cithara. Afterwards chariot-races, and also foot-races, were introduced, as forming part of the games. At one time they were celebrated at the end of every eighth year, but in the forty-eighth Olympiad they began to be held at the end of every fourth year. It was probably in spring that the celebration took place, and it lasted for several days. They appear to have been regularly observed down to the end of the fourth century. Lesser Pythian games were celebrated in many other places where the worship of *Apollo* was introduced. See **GAMES**.

**PYTHIUS**, a surname of *Apollo*, derived from Pytho, the ancient name of Delphi, where he had his most famous oracle.

**PYX**, the box or shrine in which the Romanists keep the *host* or consecrated wafer.

## Q

**QUADRAGESIMA** (Lat. fortieth), a name formerly given to the first Sunday in *Lent*, from the fact of its being forty days before Easter.

**QUADRIFRONS**, a surname of the Roman god *Janus*, who was sometimes represented with four foreheads, which probably symbolized the four seasons of the year.

**QUAKERS.** See **FRIENDS (SOCIETY OF)**.

**QUANWON**, a Japanese deity. See **CANON**.

**QUARTERS (GODS OF THE FIVE)**, Chinese deities who preside over the north, south, east, west, and centre. They are more dreaded by the people than any other gods, and are supposed to exercise control over pestilential diseases. The most costly of all the Chinese festivals is in honour of these dreaded angels of death. It is observed regularly in the fourth month,

II.

and is the great religious festival of the year. It is celebrated by a grand procession on a large and very expensive scale, not only in the towns, but in many of the villages.

**QUEEN OF HEAVEN.** See **ASHTAROTH**, **TIEN-HOW**.

**QUESTMEN.** See **CHURCHWARDENS**.

**QUETZALCOATL**, the benignant deity of the Toltecs, who entered Mexico in the seventh century. Under the influence of the "Feathered Serpent," as his name implies, the country rapidly advanced in prosperity and wealth. The high state of civilization, however, to which the Toltecs had attained was speedily followed by a period of national decline, caused by the malignant opposition of the god *Tzucatlipoca*. From him *Quetzalcoatl* received a magical

3 q

potion, which he had no sooner quaffed, than he felt himself compelled to quit the region which had been so much benefited by his labours, and to proceed southwards, until he reached Cholula, where he was raised to the rank of a deity, and a temple erected to his honour, the ruins of which are still looked upon as among the most splendid remains of Mexican mythology. See MEXICO (RELIGION OF ANCIENT).

QUIES, an ancient Roman goddess personifying rest and tranquillity.

QUETISES. See MYSTICS.

QUINISEXTINE COUNCIL, the name given to a council held at Constantinople A. D. 692. It was properly the seventh general council, and supplied canons for the church, particularly canons of discipline, which the fifth and sixth had neglected to make. Being thus a kind of supplement to the fifth and sixth general councils, it was called *Concilium Quiniesimum*. Its meetings were held in a hall in the imperial palace, called Trullus; hence it received the name also of the Trullan council. It was composed chiefly of Oriental bishops, and its canons were publicly received in all the churches within the territories of the Greek emperors. It declared persons lawfully married to be separated on a charge of heresy being substantiated against them. It condemned also the compulsory celibacy of the clergy.

QUINQUARTICULARS, a name applied in the seventeenth century to those Arminians who agreed with the Reformed in all doctrinal points, except the five articles contained in their remonstrance. See ARMINIANS.

QUINQUATRIA, an ancient Roman festival celebrated in honour of Minerva on the 19th of March. Some writers allege that its observance was limited to one day; others, however, say, that it lasted for five days. This last is the opinion of Ovid, who considers it to have been a festival held in commemoration of the birth-day of Minerva; and

hence it was customary for women on that day to consult diviners and fortune-tellers.

QUINQUENNALIA, games celebrated among the ancient Romans in imitation of the Greek festivals at the end of every four years. On these occasions keen competitions were carried on in music, gymnastics, and horse-racing. Quinquennalia were observed in honour of Julius Caesar, and also of Augustus; but they seem to have been celebrated with peculiar splendour under Nero, from whose time they were discontinued, until at length they were revived by Domitian in honour of Jupiter Capitolinus.

QUINTILIANS, a sect which arose in Phrygia in the second century, deriving their name from Quintilia their leader. One of their chief peculiarities was, that they regarded women as entitled to take upon themselves sacred offices. They considered Eve as having become possessed of remarkable gifts, in consequence of being the first to partake of the tree of knowledge of good and evil. They referred to Miriam, the sister of Moses and Aaron, as having been a prophetess, and the four daughters of Philip, the deacon, mentioned in the Acts of the Apostles, as having also been prophetesses. Following these Scriptural examples they had females who officiated as prophetesses dressed in white. The errors of the Quintilians were condemned by the council of Laodicea A. D. 320. Tertullian charges the sect with opposing baptism, and wrote a work expressly against this heresy.

QUIRINALIA, a festival celebrated among the ancient Romans in honour of Quirinus. It was kept on the 17th of February, being the day on which Romulus, who was called Quirinus, was said to have been carried up to heaven.

QWAN TI, the god of war among the Chinese. Magnificent processions are held in honour of this deity.

## R

RAA, one of the principal deities of the Polynesian or South Sea Islanders. The third order of divinities appears to have been the descendants of *Raa*; these were numerous and varied in their character, some being gods of war, and others of medicine.

RAB, a title of dignity among the Hebrews given to doctors skilled in the law. The prophets and the men of the great synagogue, and all the learned from the times of Hillel, were contented to be called by their own names without any title. The title came

originally from the Chaldees, for before the captivity it is used only as applied to the officers of the king of Babylon, but afterwards it came to be used in connection with the Babylonian doctors.

RABBAN, a similar title to the preceding, but more excellent than *Rabbi*, which again is superior to *Rab*. The first who is said to have been called *Rabban*, was Simeon the son of Hillel, who is supposed to have been the aged saint who took the Saviour in his arms. Those teachers who boasted of royal descent from David assumed the title of







Illustration of a Jewish Rabbi dressed for prayer.

Engraved by J. G. Smith.

A Jewish Rabbi dressed for prayer

*Rabban.* It is said to have been ascribed to only seven men.

RABBANIM, a school of Jewish doctors in Spain, which extended over nine generations from the commencement of the eleventh century to the end of the fifteenth. The founder of this school, which succeeded to the GAONS (which see), was Rabbi Samuel Hallevi, surnamed Hauragid or the prince. He is generally regarded as the first Rabbinic-Mayor, or prince of the captivity in Spain, A. D. 1027. The last of the line of Spanish Rabbanim was Rabbi Isaac Aboab of Castile, who left that kingdom after the edict of banishment in 1492, and took refuge in Portugal, where he ended his days.

RABBI, a frequent and highly valued title of the Hebrew doctors, or teachers of the law. It began to be used only a short time before the birth of Christ, when, instead of the schools of the prophets and worship on high places, we have the sanhedrims and the synagogues. *Rabbi* was a superior title to *Rab*, and was applied chiefly to the Judean doctors, in contradistinction from the Babylonian, who were usually called by the name of *Rab*. There were several gradations of literary rank which it was necessary to pass through before reaching the dignity of Rabbi. When a scholar who aspired to literary distinction had made considerable proficiency, and was thought worthy of a degree, he was by imposition of hands made companion to a Rabbi. This ceremony, which was designed to imitate that followed by Moses in setting apart Joshua, was accompanied with the form of words, "I associate thee, and be thou associated." When he was considered to be capable of teaching others, he was called *Rabbi*. Thus there were three gradations of literary rank, Scholars, Companions, and Rabbis. When public disputations were held in the schools or synagogues, the Rabbis sat in reserved or chief seats; the Companions sat upon benches or lower forms, and the Scholars upon the ground at the feet of their teachers.

"The office of the Rabbis," we are told, "consisted in preaching in the synagogues, in offering up prayers and supplications, in explaining the law, resolving all cases of conscience, and instructing the youth. They had also the power of binding and loosing. Great volumes have been composed in order to explain this phrase, but if divines had attended to its original meaning among the Jews, from whom our Saviour borrowed it, the dispute would have soon been terminated, or rather it would never have commenced. For the true meaning of the phrase was, that the Rabbin was invested with the power of declaring what was allowed, and what was forbidden. He bound, when he prohibited the use of any thing that deified; and he loosed, when he declared it to be lawful. But when any synagogue was few in number, and consequently poor, one Rabbin discharged the duties both of judge and doctor, and had the care of the poor, and of deciding all differences which arose among the members of the church. When the Jews,

however, were sufficiently numerous and opulent, they appointed a house of judgment, (See BERN-DIN,) where all questions were determined; they appointed three pastors to each synagogue, and the instruction of the youth was appropriated to the Rabbis. The Rabbis were also invested with the power of creating doctors. This was formerly peculiar to the head of the captivity in the East, and previous to the days of Hillel, private doctors ordained their own disciples, but they relinquished that honour in favour of that celebrated man. In process of time, however, a society of doctors was formed, who created all the new Rabbis. This is the most solemn inauguration, but as it cannot always be practised, this power is employed by private doctors. Some are of opinion that the imposition of hands, which was derived from Moses, ought only to take place in the Holy Land, therefore, to avoid violating this law, the Rabbis, particularly in Germany, only create new doctors by word of mouth, without the imposition of hands. They likewise restrict their power to particular things. To one they appropriate the power of explaining the law; to another the power of judging; nor must they exercise their respective authorities in the presence of their masters. It was always necessary that their power should be confirmed by the house of judgment."

Among the modern Jews, individuals who are well versed in the Talmud easily acquire the title of *Rabbi*, which is little more than an honorary distinction. In every country or large district there is a presiding Rabbi or CHAZAN (which see), who not only exercises spiritual authority over the Jews within his jurisdiction, but even civil authority also, as far as is consistent with the laws of the country. They celebrate marriages and declare divorces, preach in the synagogues, and preside over academies. The studies of the Rabbis are directed either to the letter of Scripture, in which case they are called *Caraites*; or to the traditions and oral law of the Talmud, in which case they are termed *Rabbinites*; or to the mysteries of the Cabala, when they receive the name of *Cabbalists*.

RABBINISM, a system of religious belief which prevailed among the modern Jews from the dispersion to the latter end of the last century. Its distinguishing feature is, that it declares the oral law to be of equal authority with the written law of God, and identifies tradition with the present opinions of the existing church. Moses Mendelsohn, a distinguished German Jew of the last century, was the main cause of destroying the power of Rabbinism over the Jewish mind. The system, indeed, is now a tottering fabric, and Rationalism has taken the place of Judaism, which has, accordingly, lost many of its characteristic peculiarities. Jewish infidelity has come to a common understanding in many of its tenets with the Gentile infidelity. They have, from the days of Mendelsohn, been gradually approxim-

ing to one another, and the Jews, more especially on the Continent of Europe, are multitudes of them making common cause with the infidel in denying the truth of all revealed religion. See JEWS (MODERN).

**RABBONI** (Heb. my master), a term of respect and honour used by Mary Magdalene to the Redeemer when she first recognized him after his resurrection. It occurs in John xx, 16.

**RACOVIAN CATECHISM**, a Socinian or Unitarian catechism which was published in Poland in the seventeenth century. It was composed by Smalcus, a learned German Socinian who had settled in Poland, and by Moskorzewski, a learned and wealthy nobleman. It derived its name from being published at Racow, a little town in Southern Poland, which contained a Socinian school celebrated over all Europe. The catechism was published in Polish and Latin; and an English translation of it appeared in 1652 at Amsterdam. In the same year the English parliament declared it to contain matters that are blasphemous, erroneous, and scandalous, and ordered, in consequence, "the sheriffs of London and Middlesex to seize all copies wherever they might be found, and cause them to be burnt at the Old Exchange, London, and at the New Palace, Westminster." Mr. Abraham Rees, in 1817, published a new English translation of this catechism, accompanied by an historical notice. There are, properly speaking, two Racovian catechisms, a larger and a smaller. The writer of the smaller was Valentine Smalcus, who drew it up in German, and first published it in 1605. The larger was likewise published in German by the same Smalcus in 1608, and in the following year was translated into Latin. It was afterwards revised and amended by Crellius and Schlichtingius; and after their death it was published in 1665, by Wissowatius and Stegmann. In 1684, a still more complete edition, with notes, appeared.

**RADHA VALLABHIS**, a Hindu sect who worship *Krishna* as *Rādha Vallabha*, the lord or lover of *Rādha*. This favourite mistress of *Krishna* is the object of adoration to all the sects who worship that deity, but the adoration of *Rādha* is of very recent origin. The founder of this sect is alleged to have been a teacher named *Harī Vans*, who settled at Vrindavan, and established a *Math* there, which in 1822 comprised between forty and fifty resident ascetics. He also erected a temple there, which still exists.

**RAI DASIS**, a Hindu sect founded by *Rai Dās*, a disciple of *Rāmadānūd*. It is said to be confined to the channars, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes. This circumstance, as Professor H. H. Wilson thinks, renders it difficult if not impossible to ascertain whether the sect still exists.

**RAIN DRAGON (TUE)**, a Chinese deity, from whose capacious mouth it is believed the waters are spouted forth which descend upon the earth in the

form of rain. This god is worshipped by those who cultivate the soil, only, however, when his power is felt either by the absence of rain, or by too abundant a supply. Sometimes the farmers earnestly implore him to give them more rain and sometimes less. In cases of drought, each family keeps erected at the front door of the house a tablet on which is inscribed, "To the Dragon King of the Five Lakes and the Four Seas." Before this tablet, on an altar of incense, they lay out their sacrificial offerings to propitiate the gods. Processions are also got up, among the farmers particularly, to attract the favour of the gods. On these occasions there may sometimes be seen a huge figure of a dragon made of paper or of cloth, which is carried through the streets with sound of gongs and trumpets.

**RAIN-MAKERS**, sorcerers in various oriental countries, who are believed to have the power of procuring rain. Such impostors are to be found universally among the tribes of Africa and Asia, and among the North American Indians. "The whole art of these pretenders," says Dr. Jamieson, "consists in their superior acquaintance with the stated laws of nature, in observing the changes of the moon—the flight of birds—the temperature of their bodies—or such other circumstances as old experience may have established to be prognostics of the weather; and, consequently, whenever these tokens appear of so decided a character as makes it safe to predict the approach of rain, which in tropical countries happens much more frequently than with us, they fail not to enhance their reputation by sounding the note of premonition as widely as possible. It may well be expected, however, that cases will often occur, in which they will be brought to a stand; and as the greatest dexterity alone can extricate them with credit and safety from the difficulties of such a situation, the cunning prophets are not always forward in putting themselves in the way of their duty, but avoid it as much as they can, until the clamours of the people become so loud and importunate, that they dare no longer refuse. In such a crisis, well knowing that, with an excited populace, the transition is not great from confidence to contempt of their powers, and that the bastinado or death is the certain punishment of failure, they set themselves, in their usual manner, to bring down the expected shower; and on its non-appearance, they fall upon a thousand ingenious devices to shift the cause of disappointment from themselves. Their common stratagem is to lay the blame on some aged or decrepid individual, suspected of witchcraft, or of having the influence of an evil eye; and while they are practising their incantations with all their might to no effect, they suddenly assume an indignant countenance, and singling out some individual in the crowd, pour on him a torrent of reproaches, as being the guilty cause of the gods withdrawing the clouds, and locking up their treasures of rain. The deluded people are caught by the snare; and satisfied that the heavens will never be pro-

pirated, but by the blood of the unhappy man whose offences have brought on the calamity of drought, put him to instant death, and wait in confident expectation that the favour of the gods will descend on them in an early and seasonable shower. So strong a hold have these impostors obtained of the minds of the heathen people of the East, that almost every tribe has a rain-maker as one of their most important personages; and even those who are so far enlightened as to know something of the regular laws of nature cannot free their minds from some apprehension of the power of these pretenders to injure their crops; and missionaries have often had to mourn over the conduct of persons, of whom better things might have been expected, but who went with gifts and offerings to consult the rain-makers in a season of drought. Mr. Campbell relates, that 'a rain-maker at Latakoo, who was unsuccessful, first said it was because he had not got sufficient presents of cattle. After getting more, he was still unable to bring it. He then desired them first to fetch him a live baboon; hundreds tried, but could not catch one. He next demanded a live owl, but they could not find one. No rain coming, they called him rogue, impostor, and ordered him away.' Another traveller mentions the case of a celebrated rain maker among the North American Indians, who met with a harder fate than his brother of the Caffres. The rain having overflowed the fields to a great extent, in the middle of harvest, and destroyed a luxuriant crop, the people imputed the calamity to his ill will, in having influenced his deity against them."

RAMANANDIS, a Hindu sect which addressed its devotions particularly to Ramachandra, and the divine manifestations connected with Vishnu in that incarnation. The originator of this sect was Rámá nánd, who is calculated by Professor H. H. Wilson to have flourished in the end of the fourteenth or beginning of the fifteenth century. He resided at Benares, where a math or monastery of his followers is said to have formerly existed, but to have been destroyed by some of the Mussulman princes. The Rámánandis reverence all the incarnations of *Vishnu*, but they maintain the superiority of Ráma in the present or *Kálí Yúg*, though they vary considerably as to the exclusive or collective worship of the male and female members of this incarnation. The ascetic and mendicant followers of Rámánand are by far the most numerous sectaries in Gangetic India; in Bengal they are comparatively few; beyond this province, as far as to Ailahabad, they are probably the most numerous, though they yield in influence and wealth to the Saiva branches. From this point they are so abundant as almost to engross the whole of the country along the Ganges and Jumna. In the district of Agra they constitute seven-tenths of the ascetic population. The numerous votaries of the Rámánandis belong chiefly to the poorer classes, with the exception of the Rajputs and military Brahmans.

RAMISTS, the followers of Peter Ramus, a French logician in the sixteenth century, who distinguished himself by his opposition to the philosophy of Aristotle. From the high estimation in which the Stagyrice was at that time held, it was accounted a heinous crime to controvert his opinions, and Ramus, accordingly, was tried and condemned as being guilty of subverting sound morality and religion. The sole ground of his offence was, that he had framed a system of logic at variance with that of Aristotle. "The attack which Ramus made," says the elder McCrie, in his 'Life of Melville,' "on the Peripatetic philosophy was direct, avowed, powerful, persevering, and irresistible. He possessed an acute mind, acquaintance with ancient learning, an ardent love of truth, and invincible courage in maintaining it. He had applied with avidity to the study of the logic of Aristotle; and the result was a conviction, that it was an instrument utterly unfit for discovering truth in any of the sciences, and answering no other purpose than that of scholastic wrangling and disputation. His conviction he communicated to the public; and, in spite of all the resistance made by ignorance and prejudice, he succeeded in bringing over a great part of the learned world to his views. What Luther was in the church, Ramus was in the schools. He overthrew the infallibility of the Stagyrice, and proclaimed the right of mankind to think for themselves in matters of philosophy—a right which he maintained with the most undaunted fortitude, and which he sealed with his blood. If Ramus had not shaken the authority of the long-venèrated *Organon* of Aristotle, the world might not have seen the *Novum Organum* of Bacon. The faults of the Ramean system of dialectics have long been acknowledged. It proceeded upon the radical principles of the logic of Aristotle; its distinctions often turned more upon words than things; and the artificial method and uniform partitions which it prescribed in treating every subject were unnatural, and calculated to fetter, instead of forwarding, the mind in the discovery of truth. But it discarded many of the useless speculations, and much of the unmeaning jargon respecting predicables, predicaments, and topics, which made so great a figure in the ancient logic. It inculcated upon its disciples the necessity of accuracy and order in arranging their own ideas, and in analyzing those of others. And as it advanced no claim to infallibility, submitted all its rules to the test of practical usefulness, and set the only legitimate end of the whole logical apparatus constantly before the eye of the student, its faults were soon discovered, and yielded readily to a more improved method of reasoning and investigation."

After the death of Ramus, his logic found very extensive favour and acceptance in various countries of Europe. It was introduced by Melancthon into Germany; it had supporters also in Italy; and even in France itself, where the logic of the Stagyrice was held in veneration, the Ramean system was largely

favoured. Andrew Melville taught the doctrines of Ramus at Glasgow, and his work on logic passed through various editions in England before 1600. The same system was also known at this time in Switzerland, Holland, and Denmark.

RAMRAYAS, a sect of the *Sikhs*, deriving its appellation from Rama Raya, who flourished about A. D. 1660. They are by no means numerous in Hindustan.

RANPERS. See METHODISTS (PRIMITIVE).

RAPPISTS. See SPIRITUALISTS.

RASKOLNIKS, that is, Schismatics, the general name used to denote the various sects which have dissented from the *Russo-Greek Church*. The first body which left the Established Church was the sect of the *Strigolniks*, which arose in the fourteenth century. Another more remarkable sect appeared in the latter part of the fifteenth century in the republic of Novgorod, teaching that Judaism was the only true religion, and that Christianity was a fiction, because the Messiah was not yet born. The chief promoters of this sect were two priests called Dionysius and Alexius, the proto-papas of the cathedral of Novgorod, one named Gabriel, and a layman of high rank. These secret Jews conformed outwardly to the Greek Church with so great strictness, that they were reputed to be eminent saints, and one of them, Zosimus by name, was raised in 1490 to the dignity of the archbishop of Moscow, and thus became head of the Russian Church. By the open profession of adherence to the Established Church of the country, the members of this Jewish, or rather Judaizing sect, managed to conceal their principles from public notice; but they were at length dragged to light by Gennadius, bishop of Novgorod, who accused them of having called the images of the saints logs; of having placed these images in unclean places, and gnawed them with their teeth; of having spit upon the cross, blasphemed Christ and the Virgin, and denied a future life. The grand duke ordered a synod to be convened at Moscow on the 17th October 1490, to consider these charges, and although several of the members wished to examine the accused by torture, they were obliged to content themselves with anathematizing and imprisoning them. Those, however, who were sent back to Novgorod, were more harshly treated. "Attired," says Count Krasinski, "in fantastic dresses, intended to represent demons, and having their heads covered with high caps of bark, bearing the inscription, 'This is Satan's militia,' they were placed backwards on horses, by order of the bishop, and paraded through the streets of the town, exposed to the insults of the populace. They had afterwards their caps burnt upon their heads, and were confined in a prison—a barbarous treatment undoubtedly, but still humane considering the age, and compared to that which the heretics received during that as well as the following century in Western Europe."

The metropolitan Zosimus, finding that the sect to

which he secretly belonged was persecuted as heretical, resigned his dignity in 1494, and retired into a convent. About the beginning of the sixteenth century a number of these Judaizing sectarians fled to Germany and Lithuania, and several others who remained in Russia were burnt alive. The sect seems to have disappeared about this time, but there is still found, even at the present day, a sect of the Raskolniks, who observe several of the Mosaic rites, and are called *Sabotniki*, or Saturday-men, because they observe the Jewish instead of the Christian Sabbath.

Soon after the Reformation, though Protestant doctrines were for a long time unknown in Russia, a sect of heretical *Raskolniks* arose who began to teach that there were no sacraments, and that the belief in the divinity of Christ, the ordinances of the councils, and the holiness of the saints, was erroneous. A council of bishops convened to try the heretics, condemned them to be imprisoned for life. Towards the middle of the seventeenth century various sects arose in consequence of the emendations introduced into the text of the Scriptures and the Liturgical books by the patriarch Nikon. This reform gave rise to the utmost commotion in the country, and a large body both of priests and laymen violently opposed what they called the Niconian heresy, alleging that the changes in question did not correct, but corrupt, the sacred books and the true doctrine. The opponents of the amended books were numerous and violent, particularly in the north of Russia, on the shores of the White sea. By the Established Church they were now called *Raskolniks*, or Schismatics. They propagated their opinions throughout Siberia and other distant provinces. A great number of them emigrated to Poland, and even to Turkey, where they formed numerous settlements. Animated by the wildest fanaticism many of them committed voluntary suicide, through means of what they called a baptism of fire; and it is believed that instances of this superstition occur even now in Siberia, and the northern parts of Russia.

The Raskolniks are divided into two great branches, the *Popovschins* and the *Bezpopovschins*, the former having priests, and the latter none. These again are subdivided into a great number of sects, all of which, however, are included under the general name of *Raskolniks*. The *Popovschins* are split into several parties, in consequence of a difference of opinion among them on various points, but particularly on outward ceremonies. They consider themselves as the true church, and regard it as an imperative duty to retain the uncorrected text of the sacred books. They consider it to be very sinful to shave the beard, to eat hares, or to drive a carriage with one pole. The separation between the *Raskolniks* and the Established Church was rendered complete by Peter the Great, who insisted upon all his subjects adopting the civilized customs of the West, among which was included the shaving of the beard. Peter's memory is in consequence detested by the

Raskolniks; and some of them maintain, that he was the real Antichrist, having shown himself to be so by changing the times, transferring the beginning of the year from the first of September to the first of January, and abolishing the reckoning of the time from the beginning of the world, and adopting the chronology of the Latin heretics, who reckon from the birth of Christ.

The most numerous class of the *Raskolniks* are adherents of the old text, who call themselves *Starovertzs*, those of the old faith, and are officially called *Starobradtzs*, those of the old rites. There are very numerous sects also included under the general denomination of *Bezpopoeschins*, or those who have no priests. The most remarkable are the *Skoptzi*, or Eunuchs; the *Khestoschiki*, or Flagellants; the *Malakanes* and the *Dachobortzi*. But the purest of all the sects of Russian dissenters are the *Martinists*, who arose in the beginning of the present century, and have signalized themselves by their benevolence and pure morality. See RUSSO-GREEK CHURCH.

RATES (CHURCH). See CHURCH RATES.

RATIONALISTS, a name given to two classes of infidels, the one having a reference to the works of God, and the other a reference to his Word. The former kind of Rationalism, as a form of infidelity, has pervaded various works on science, and the latter various works on theology. The former, therefore, may for the sake of distinction be termed Rationalism in science, and the latter Rationalism in theology. The scientific Rationalist, though an infidel, is neither an Atheist nor a Pantheist. He believes in the existence of a God and in the original creation of all things by His almighty power, but denies his continued providence, and alleges that the universe is independent of his presence and control, being regulated by certain fixed and self-operating laws. This species of infidelity has prevailed both in ancient and in modern times. It was the doctrine of the ancient atomic philosophers, and of the Epicurean school. Plato condemned it as an impious and blasphemous system. In the last century it was a favourite system with the English deistical writers as well as the Encyclopædists of the French school. In our own day, also, a class of able scientific writers has adopted the same line of thought. La Place laboured to prove the dynamical possibility of the formation of a planetary system according to the known laws of matter and motion. He has been followed by M. Comte, the founder of the sect of the *Positivists*, who has attempted, on mathematical principles, to verify the hypothesis. The anonymous author of the 'Vestiges of the Natural History of Creation,' goes farther still than either La Place or M. Comte, and tries to account by natural laws for the origin both of suns and of solar systems. "It is impossible," he says, "to suppose a distinct exertion or fiat of Almighty power for the formation of the earth, wrought up as it is in a complete dynamical connection, first with Venus on the

one hand and Mars on the other; and secondly with all the other members of the system."

But the theory of development is considered by its supporters as accounting not only for the formation of the world, but also for that of the various tribes of animals and vegetables which exist upon it. "We call in question," says the author of the 'Vestiges,' "not merely the simple idea of the unenlightened mind that God fashioned all in the manner of an artificer, seeking by special means to produce special effects, but even the doctrine in vogue amongst men of science, that creative fiat were required for each new class, order, family, and species of organic beings as they successively took their places upon the globe, or as the globe became gradually fitted for their reception." "No organism," says Dr. Oken, "has been created of larger size than an infusorial point. No organism is, nor ever has one been created, which is not microscopic. Whatever is larger has not been created, but developed. Man has not been created, but developed." Thus do these Rationalist philosophers allege, that all things, animal and vegetable, and even man himself, have been developed from infusorial points. "The theory," as Dr. James Buchanan well remarks, "rests on two very precarious foundations;—the assumption of spontaneous generation, on the one hand, and the assumption of a transmutation of species on the other. Each of these assumptions is necessarily involved in any attempt to account for the origin of the vegetable and animal races by natural law, without direct Divine interposition. For if, after the first organism was brought into being, the production of every subsequent type may be accounted for simply by a transmutation of species, yet the production of the original organism itself, or the first commencement of life in any form, must necessarily be ascribed either to a creative act or to spontaneous generation. A new product is supposed to have come into being, differing from any that ever existed before it, in the possession of vital and reproductive powers; and this product can only be ascribed, if creation be denied, to the spontaneous action of some element, such as electricity, on mucus or albumen. In this sense, the doctrine of spontaneous generation seems to be necessarily involved in the first step of the process of development, and is, indeed, indispensable if any account is to be given of the origin of vegetable and animal life; but in the subsequent steps of the same process, it is superseded by a supposed transmutation of species, whereby a lower form of life is said to rise into a higher, and an inferior passes into a more perfect organism. But we have no experience either of spontaneous generation, on the one hand, or of a transmutation of species on the other. Observation has not discovered, nor has history recorded, an authentic example of either."

Another manifestation of Rationalism allied to the views of the men of science to whom we have referred is, that of an ethical school represented by

the late Mr. George Combe, who taught, in his 'Constitution of Man,' that spiritual religion must be supplanted "by teaching mankind the philosophy of their own nature, and of the world in which they live." And the same doctrines have been advanced with still greater boldness by the school of Mr. Robert Owen. Rationalism, with this latter class of thinkers, is viewed as the science of material circumstances. Man has in himself, they affirm, the elements of indefinite moral improvement, which have only to be developed by the influences of earth in order to bring about the perfection of the human being. If man be only educated rationally, all the evils of his nature will, in their view, be entirely cured. "Material circumstances are something," says Mr. Pearson, in his 'Essay on Infidelity,' "but the school of Owen makes them everything. The human will is no doubt influenced by them, but our Rationalists maintain, in opposition to consciousness, that it is controlled by them. Man is made a passive creature. This is plainly implied in the fond analogy of the sun acting upon the earth. Emerson has said, 'man is here, not to work, but to be worked upon.' And the men of this school tell us that our characters are the necessary result of our organization at birth, and subsequent external influences over which we have no control. 'The germs of intelligence and virtue are expanded or blasted by them,' and thus the whole human character is formed. It is not so. Our subjective constitution is not such an inert, helpless thing. We are conscious of possessing a faculty which gives us control over external circumstances; so that, taking this into account, it is true that character is the result of our subjective nature, and of the objective influences acting upon it. But, in this system of naturalism, the great facts of man's moral nature are ignored. One portion of the field of phenomena is dwelt upon as if it were the whole, and the other portion, which to a reflective mind is no less obvious, is overlooked. The eye is turned outward and lost in material things. It does not direct its glance down into the depths of human consciousness, and fails to perceive the more wondrous things of the spirit. A sense of responsibility, and moral sentiment, are great truths in the natural history of man. They are phenomena just as palpable to the eye that looks inward, as any of the material circumstances are to the eye that looks outward. But the Owen school either loses sight of these phenomena in human nature, or would assign them to a blind necessity, a source from which the unsophisticated mind refuses to receive them. Then there is the stubborn though mysterious fact of human depravity, which it either winks at or entirely overlooks, and for counteracting which it accordingly makes no provision. The wonder is how the abettors of such a system can read history, or look upon the world around them, without perceiving, on the one hand, how individuals or communities, placed amid the most favourable external circumstances,

have continued corrupt and corrupters; and how, on the other hand, persons more unfavourably situated have, notwithstanding, become exemplars of virtue. A theory that ascribes so much to the mere outward relations, and leaves no room for an influence counteractive of bad ones or efficacious to good ones, is condemned by experience as well as by religion. But perhaps its advocates would remove it from such a tribunal, by affirming that no community has ever yet been placed in such a paradisaical state as rationalism would place it. In such a case, it must bear the double stigma of being godless and utopian."

RATIONALISTS (THEOLOGICAL), a class of thinkers who, in matters of faith, make reason the measure and rule of truth. The first who used it in this sense was Amos Comenius in 1661. In this general view of the subject, Rationalism is found in the history of all positive religions, and in the most varied forms. All the great philosophers of antiquity were Rationalists. We find the rationalistic spirit manifesting itself in the heresies of the first and second centuries of the Christian Church, in the Socinian doctrines of later times, and more especially in the writings of many German theologians during the last half century. Professor Hahn recognizes Kant as the founder of the modern Rationalism; but Semler of Halle was the first who taught the theory of interpretation, which represents the sacred writers as accommodating themselves to the prejudices of those whom they addressed. The characteristic features of Rationalism in theology are thus described by Dr. Kahnis: "While the symbolical works of the church declare Scripture to be the Word of God, the rule of all truth, Rationalism makes reason to be so; while the confession of the church makes justification by faith in Jesus Christ the fundamental doctrine, Rationalism makes virtue to be so. Let us consider a little more closely the formal principle from which Rationalism draws its name. It is reason which, in matters of faith, decides what is true, and what false. Now, he who reviews the most varied results which, in the development of mankind, reason has brought forward as regards God and divine things;—he who considers the diversity of the doctrines of philosophy regarding God, since Descartes;—he who considers that Mendelssohn, who held that it was possible by clear notions to find the truth, and Kant, who held the very opposite, are equally great authorities with this school;—he will, above all, demand an answer to the questions: What reason? Which are the principles, the laws, the results of reason in matters of faith? But, concerning all these questions, great silence is observed in the principal doctrinal works of Rationalism. And this silence, so inconceivable at first sight, is only too conceivable on a closer examination. That which Rationalism calls reason is nothing else than the principle of Illuminism: Clearness is the measure of truth. But that which was clear to Rationalism, was just the sum of the convictions which the age of Illuminism enter-



tained. The one thing which is sure, and established, and necessary, is virtue. It is on the foundation of this that God and immortality are taken for granted—whether in consequence of a proof, or as an axiom, amounts to the same thing. The sun of truths which, in England, France, and Germany, were declared to be the natural and original religion, was by Rationalism assumed as certain truths, without entering upon the proof how they were connected with the substance of reason. One understands how it was that Rationalism could be the prevailing tendency of the age. He who makes the reason of his age the highest rule of truth, is of course borne on the height of his age. Now, the Rationalists brought the principle regarding the use of reason into harmony with the views of the church regarding Scripture, by asserting that Rationalism was the substance of Scripture. According to the doctrine of the church, the Scripture is the Word of God, inasmuch as the Holy Spirit revealed it to the sacred writers; but Rationalism rejected the idea of an immediate divine influence in general, and of a supernatural communication of divine truth in particular. That which the doctrine of the church calls Holy Spirit is nothing else than religious enthusiasm, which is an altogether natural product of our spirit. It is only in this sense that an inspiration of the sacred writers can be spoken of. The writings of the Old and New Testament are purely human productions, which are to be viewed and explained like every other literature."

So early as the middle of last century, Germany may be considered as having commenced its great apostasy from the truth of God. The causes of this remarkable theological declension are probably to be traced to the peculiar circumstances of the period. Deism was then prevailing as a fashionable form of religion in England, and materialism in France; Frederick the Great was spreading the poison of infidelity in his Prussian dominions, and the French revolution was unsettling the minds of men in every country of Europe. With these combined deleterious influences operating upon the mind of Germany, it is scarcely to be wondered at that many of the ablest writers were either wholly indifferent or decidedly hostile to the Christian religion. Thus a deistic and Pelagian Rationalism, which deprived Christianity of all that was supernatural, and reduced it to a mere religion of nature, took possession of the pulpits, and the schools, and the university chairs. Hence it passed throughout the various ramifications of society. The grossest perversions of the Word of God were openly taught by Paulus of Heidelberg, Köhr of Weimar, Wegscheider of Halle, and Bretschneider of Gotha. This earlier school of Rationalism, which is nearly broken up in Germany, was thoroughly materialistic in its tendencies, denying all that is miraculous in Scripture, and endeavouring to explain it away by resolving it into a delusion of the senses, or an exaggeration either of the author

or the copyist. Strauss was the founder of a new and more idealistic school of Rationalism, alleging, in his 'Das Leben Jesu,' that "it is time to substitute a new method of considering the history of Jesus for the worn-out idea of a supernatural intervention and a naturalist explanation." He admits miracles, accordingly, to be interwoven with the historical Scriptures, but he resolves them into myths or allegories designed to convey some moral lesson. The origin of the pantheistic and transcendental school to which Strauss belongs is to be traced to the philosophy of Hegel, which, applied to theology, resolves the whole gospel history into mythological fables. The writers of the Tübingen school, who followed in the wake of Strauss, taught that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the church, far from originating with Christ himself, rose out of the early heresies, more especially the Gnostic. The organ of this class of Rationalists was the 'Halle'sche Jahrbücher,' which openly denied the existence of a personal God, and of the personal immortality of the soul. In pushing their theory to such an extent, the Strauss school has called forth a decided reaction in the theological literature of Germany. Numerous orthodox and anti-rationalistic writers have appeared, among whom may be mentioned Neander, Tholuck, and Ebrard, whose apologetic treatises, in opposition to Strauss, have done much to revive a purer German theology.

The effect of the resistance made to the spread of Rationalism was, that for a time it seemed to have almost disappeared. It underwent, however, a partial revival between the years 1844 and 1848, in the movement of the *Lichtfreunde*, headed by Uhlich, and of the *German Catholics* headed by Ronge. The revolution of 1848 seemed to promise the ultimate triumph of Rationalism, but the follies, abuses, and excesses of the period led to a complete and most salutary reaction. Rationalism disappeared from nearly all the theological chairs of the universities, and the standard of a pure Christianity was raised in almost all the German States, especially in Prussia. The consequence has been, that a more scriptural mode of thinking has extensively displaced Rationalism from the public mind. Both in Britain and America Rationalist doctrines have found not a few able supporters. Theodore Parker's 'Discourses,' Emerson's 'Essays,' Newman's 'Phases of Faith,' and Mackay's 'Progress of the Intellect,' all evince that the intellectual war of Christendom, which has been going forward in Germany during the last half century, has begun to be waged on both sides of the Atlantic with an activity and a zeal which betoken a strenuous and protracted struggle. See HUMANISTS, ILLUMINISM.

READER, an officer in the ancient Christian Church, whose duty it was to read the Scriptures in the audience of the people. There is no mention of

readers as existing in the church till about the year 200; but when appointed they were solemnly ordained, and ranked among the number of the clergy. Such officers still subsist not only in the Roman Catholic Church, but also in several Protestant churches. Isidore, in the fifth century, says, "It is the office of the reader clearly to pronounce the lessons, and with a loud voice to make known what the prophets have predicted." It is remarkable that before the time of Justinian children frequently were ordained to the office of readers. Thus we are informed that Epiphanius, patriarch of Constantinople, who died in A. D. 520, had been ordained a reader when scarcely eight years of age. To such an extent was this abuse carried, that the Emperor Justinian, in 541, enacted that none should be ordained to the office of reader under eighteen years of age.

In the Church of Rome the reader is thus consecrated to his office. Kneeling before the bishop with a candle in his hand, he is presented with the Book of Church Lessons, and is thus admonished, "Chosen, most dear son, to be a reader in the house of God, know your office and fulfil it. . . . Have a care that the words of God, namely, the sacred lesson, be given forth distinctly and plainly to the understanding and edification of the faithful; and free from all mistake, lest the truth of the divine lesson through your carelessness be corrupted. Therefore, when you read, you should stand in an elevated place to be heard and seen by all." In the Greek Church, readers are said to have been ordained by imposition of hands. It has been the practice of the Church of England to admit readers in those churches or chapels where the endowment is so small that no regular clergyman will take the charge.

Immediately after the Reformation in Scotland, to supply the want of Protestant ministers it was considered right to continue the order of readers, and, accordingly, the First Book of Discipline, compiled in 1560, under the title of "Readers," says, "To the churches where no ministers can be had presently, must be appointed the most apt men that can distinctly read the common prayers and the Scriptures, to exercise both themselves and the church, till they grow to greater perfection. And in process of time, he that is but a reader may attain to a farther degree, and by consent of the church and discreet ministers, may be permitted to minister the sacraments; but not before that he be able somewhat to persuade by wholesome doctrine, and be admitted to the ministry, as before is said. Some we know that, of long time, have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly help the simple, and yet they only content themselves with reading. These must be admitted, and, with gentle admonition, encouraged with some exhortation to comfort their brethren; and so they may be admitted to the administration of the sacraments. But such readers

as neither have had exercise nor continuance in Christ's true religion, must abstain from ministrations of the sacraments till they give demonstration of their honesty and further knowledge, that none be admitted to preach but they that are qualified therefor, but rather be retained readers; and such as are preachers already not found qualified by the superintendent, be placed to be readers."

Such being the opinion of the Scottish reformers, many parishes, which could not obtain ministers, were early provided with readers, and even in those parishes which obtained ministers, readers also were often engaged as assistants to the ministers. The proper business of the readers at that period was to read the prayers out of the Book of Common Order and the Scriptures, every morning and evening where the people were able to assemble so frequently in the church, and also on the Sabbath, for a short time before the ringing of the last bell, where there was a minister to preach; and where there was none the service performed by the reader was the whole of what the people enjoyed. Readers appear in Scotland not only to have proclaimed the bans of marriage on the Sabbath, but also after the Reformation, if not before it, to have had the power of solemnizing marriage. The Westminster Assembly of Divines put an end to the office of readers as not being an office of Divine appointment, yet they allowed that, with the consent of the presbytery, pastors and teachers might employ in that work probationers, or such as intend the ministry.

REALISTS, a class of thinkers among the schoolmen of the Middle Ages, who maintained that universals or generic ideas possess an objective reality. The opposition between the systems of the *Realists* and the *NOMINALISTS* (which see), runs through the whole theology as well as philosophy of the Middle Ages. Nor did it originate so late in the history of the world; its fundamental principles are to be found in the philosophical systems of antiquity, particularly the antagonistic modes of thinking of Plato and Aristotle. These principles are also found to pervade Christian theology from its commencement. It was not, however, till the close of the eleventh century, when the scholastic theology took its rise, that, in consequence of the keen contest between Anselm and Roscellinus, the two parties were formed which occupy so conspicuous a place in Mediæval history. The Realists taught that generic ideas have an objective existence even apart from our thought; whereas the Nominalists asserted that they were mere abstractions, verbal signs, names, or, as Roscellinus termed them, a breath of the mouth. For some time the contest had no more than a metaphysical interest; but at length it came to be applied to particular doctrines of theology, and thus assumed great ecclesiastical importance. Thus, to refer to two instances adduced by Dr. Ullmann: "In the doctrine of the Trinity, Deity or Being was the generic idea, but Father, Son, and Spirit, the concretes, or individuals,

which participate in that generality. To ascribe independent reality to the generic idea of Deity, and thereby make the essence of the Trinity consist more in what is common to the three, than in the separate subjects, might lead to the conclusion that there is no real distinction of the persons, and that these have their true reality only in the Godhead generally, and not each one for himself. This was the consequence of Realism, and it approximated closely to Sabellianism or to the older Monarchism. If, however, no reality be ascribed to the generic idea of Deity, if it be considered as a mere mode of thought, then the substantial bond between Father, Son, and Spirit, is done away, and the conclusion may be drawn, that the Godhead has no positive existence in itself, and only exists in the three persons. Such was the consequence of Nominalism, viz., a relapse into Tritheism. Both consequences were objected, this by the one party and that by the other, to their respective opponents. Again, in the doctrine of the Divine attributes, these attributes were the universal, and God the individual to whom the universal was ascribed; and when the Realists represented this universal, or, in other words, the Divine attributes, as things of independent existence, their adversaries objected to them that they were separating God from his attributes. If, on the other hand, the Nominalists urged that it was not right to speak of the justice or goodness of God, because justice and goodness do not exist of themselves, but that we ought only to speak of a just God and a good God, they were accused by the Realists of separating God from God and lapsing into Polytheism."

The Realists may be considered as divided into two classes; those who held the Platonic Realism, or that which was adopted by Anselm; and those who held the Realism of Aristotle, which was subsequently adopted by Scotus. The former maintained that generic ideas have a real and objective existence independent of actual things, and prior to them as their creative prototypes. The latter maintained that generic ideas have a real existence merely in and with the things, as that which is common to them all; and this view is also styled Formalism, since it regards ideas as the original forms of things. From Anselm's days Platonic Realism exercised a powerful influence, but it passed into the Aristotelian Realism when in course of time the doctrines of the Stagyrte obtained pre-eminence. By degrees, in the course of the thirteenth and fourteenth centuries, we find a class of eminent theologians and philosophers teaching doctrines which amounted to a sort of compromise between the views of the Realists and those of the Nominalists. Of this description was the mediatory theory of Thomas Aquinas, according to which he attempted to resolve the question of universals by applying his ideas concerning form and matter. Thus the matter of the universal idea of man is the union of the attributes of human nature, and in this aspect the matter of universals may be

said to exist solely in each individual. The form of universals is the character or attribute of universality applied to this matter; this character or attribute is obtained solely by abstracting what is peculiar to each object in order to fix the attention on what is common to many of them. Duns Scotus differed from Thomas Aquinas on the subject of universals, teaching that universals existed only formally in individual things or objects.

As the Reformation approached, the favourers of the new views were chiefly *Nominalists*; though zealous reformatory characters were found even in the ranks of the *Realist* party, such as Wycliffe, Huss, and Jerome of Prague. In general, however, the leading reformers ranged themselves on the side of Nominalism. The dominant church was thoroughly Realistic, and, enlisting the civil government on its side, it aimed at the suppression of the opposite sect. In France and Germany the two parties carried on a fierce contest, not only in argument, but by means of accusations and civil penalties. In most places the *Realists* were more powerful than the *Nominalists*, and, in 1473, Louis XI. of France issued an edict prohibiting the latter sect from propagating their doctrines, and ordering them to deliver up their books. In the following year he mitigated the severity of this edict, and in 1481 he restored the sect to its former honours and privileges in the university of Paris. After the close of the fifteenth century no schoolman of note appeared. The sixteenth may be considered as the transition period from the scholastic to the modern philosophy, in which, though the terms Realist and Nominalist are no longer in use, the question is still argued among metaphysicians, whether the human mind is capable of forming general ideas, and whether the words which are supposed to convey such ideas be not simply general terms representing only a number of particular perceptions.

REBAPTIZERS. See ANABAPTISTS.

RECOLLETS. See DISCALCEATI.

RED HEIFER. See HEIFER.

REFORMATION, that great and all-important change in religious doctrine and practice which was introduced by *Luther* in the sixteenth century. In the course of centuries numerous corruptions had crept into the creed, as well as the ceremonies of the Christian Church, more especially through the operations of the papacy. These gradually accumulated, although from time to time faithful men had arisen who protested against every deviation from the purity of primitive Christianity. Claude of Turin in the ninth century, Wycliffe in the fourteenth, and John Huss in the fifteenth, had made a noble stand against the corruptions and usurpations of the papacy. The writings of Bernard and Augustin, indeed, contain the germs of that sound Protestant doctrine which characterized the theology of the Reformation. See LUTHER.

REFORMED CHURCHES. In the enlarged

sense of the expression, the Reformed churches comprehend all those religious communities which separated themselves from the Church of Rome at the great Reformation in the sixteenth century, and in this wide signification are included the Lutheran Church as well as the others. But it is customary with ecclesiastical writers to restrict the term Reformed to all the other sects of the Reformation except the Lutheran. The Lutheran and the Reformed churches then, in this use of the expression, form the two great branches of evangelical Protestantism to which all other divisions of Protestants are subordinate. These two large sections agree in all the essential articles of faith, and even their chief points of difference are more of a scholastic than a practical character. The most important of all the points on which the Lutherans and the Reformed were opposed to one another, referred to the doctrine of the Supper; the former holding the actual bodily presence of Christ in and with the elements, though denying the transubstantiation of the elements, the latter holding the real but spiritual presence of Christ in the eucharist. In the conference at Marburg, in 1529, the Reformed divines begged the Lutherans to allow them mutually to regard each other as brethren, notwithstanding their difference of opinion on the subject of the Lord's Supper. Luther, however, absolutely refused. Calvin again, in the year 1546, expressly declared that the Lutherans and the Reformed ought not to separate from each other and call each other heretics, because they were not agreed on the doctrine of the real presence. And in the year 1631 the subject came before the Reformed National Synod of France at Lyons; and it was decided that their churches might consistently admit open and avowed Lutherans into their bodies. The Lutheran churches can claim only one founder, Luther; but the Reformed churches had many founders, such as Zwingli, Eccolampadius, Bullinger, Farel, Calvin, Beza, Ursinus, Olevianus, Crammer, Knox. None of these eminent men, however, largely though they contributed to the establishment and organization of the Reformed communion, gave name to it. "It took its rise," says Dr. Schaff, "in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. But it developed itself with more marked peculiarity and on a larger scale in the French, Dutch, and English nationalities. To get a proper idea of the power and extent of the Reformed communion, we must especially keep in view the national church, and the dissenting bodies of England, the various branches of Presbyterian Scotland, and the leading evangelical denominations of America, which are all different modifications of the Reformed principle, as distinct from Romanism, and Lutheranism. In Germany, it has always been modified more or less by Lutheran, or rather Melancthonian influences, both to its injury, and to its

advantage, so that it presents there neither that strict discipline, congregational self-government and practical energy and power, nor the rigorous extremes of the Calvinistic bodies. With all her defects, the German Reformed Church is more elastic and pliable than her sisters of other nations, and occupies, so to speak, a central position between Lutheranism and Calvinism, affected by the good elements of both, and capable also to exert a modifying influence in turn upon both."

The earliest of all the Reformed churches was undoubtedly the Helvetic, or Swiss Reformed Church, founded by Ulrich Zwingli, who was soon after joined by John Eccolampadius. These learned theologians were keenly opposed by Luther and his friends. A conference was held between Luther and Zwingli, but although the Saxon and the Swiss Reformer agreed on several points, they found it to be utterly impossible to come to a common understanding on the subject of the Lord's Supper. After the death of Zwingli, Martin Bucer endeavoured, by presenting the views of the Swiss Reformer in a modified shape, to bring about a compromise between the two parties. In this he so far succeeded, that, in 1536, Luther and Melancthon were prevailed upon to sign the Wittenberg Concordia, which was only, however, of short duration, and in 1544 Luther published his 'Confession of Faith respecting the Lord's Supper,' in which he took so firm ground against the Swiss, that all attempts at a reconciliation were found to be utterly fruitless.

The theology of the Reformed churches is more practical in its character, while that of the Lutheran churches is more speculative. The former makes the Holy Scriptures the only rule of faith and obedience, while the latter inclines to attach some weight to tradition. The former dwells more upon the absolute sovereignty and free grace of God, while the latter places these doctrines more in the background. The former, in treating of the Lord's Supper, separates carefully the sacramental sign from the sacramental grace, and teaches only a spiritual though real fruition of Christ in the Supper, through the medium of faith, on the part of the worthy communicant, while the latter maintains the Lutheran dogma of the real presence of Christ in, with, and under the material elements, of the ubiquity of Christ's body, and the oral manducation of it by the unworthy as well as worthy communicants.

In the matter of government and discipline, the Reformed churches were organized on a more scriptural and popular basis than the Lutheran. They held as a fundamental principle the universal priesthood of believers. They introduced the offices of lay-elders and deacons, and instituted a system of strict discipline. In their religious rites and ceremonies, the Reformed churches have always been characterized by the greatest sobriety and simplicity; though, on the continent of Europe more especially, they admit of instrumental music. "They are un-

surpassed," in the opinion of Dr. Schaaf, "in liberality, missionary zeal, practical energy, and activity, power of self government, and vigour of discipline, love of religious and civil freedom, and earnest, faithful devotion to the service of Christ."

Reformed churches are found chiefly in Germany, Switzerland, Holland, France, Great Britain and Ireland, and America. "The religious character of North America, viewed as a whole," as we are informed by Dr. Schaaf, "is predominantly of the Reformed or Calvinistic stamp, which modifies there even the Lutheran Church, to its gain, indeed, in some respects, but to its loss in others. To obtain a clear view of the enormous influence which Calvin's personality, moral earnestness, and legislative genius, have exerted on history, you must go to Scotland and to the United States. The Reformed Church, where it develops itself freely from its own inward spirit and life, lays special stress on thorough moral reform, individual, personal Christianity, freedom and independence of congregational life, and strict church discipline. It draws a clear line between God and the world, church and state, regenerate and unregenerate. It is essentially practical, outwardly directed, entering into the relations of the world, organizing itself in every variety of form; aggressive and missionary. It has also a vein of legalism, and here, though from an opposite direction, falls in with the Roman Church, from which in every other respect it departs much further than Lutheranism. It places the Bible above every thing else, and would have its church life ever a fresh, immediate emanation from this, without troubling itself much about tradition and intermediate history. Absolute supremacy of the Holy Scriptures, absolute sovereignty of Divine grace, and radical moral reform on the basis of both, these are the three most important and fundamental features of the Reformed type of Protestantism."

**REFORMED PRESBYTERIAN CHURCH,** the only church which claims to be legitimately descended from the Covenanted Church of Scotland in her period of greatest purity, that of the Second Reformation. It was that memorable period of Scottish history between 1628 and 1650, which formed the era of the Solemn League and Covenant; of the Westminster Assembly; of the revolution which dethroned the first Charles, and asserted those principles of civil and religious liberty which all enlightened Christians and statesmen are now ready with one voice to acknowledge and to admire. For their strict adherence to these principles Cameron, Cargill, and Renwick shed their blood, and to these principles the Reformed Presbyterian Church still glories in avowing her attachment. As has already been noticed in the article **COVENANTERS**, on the day after the execution of Charles I. was known at Edinburgh, his son, Charles II., was proclaimed king at the public Cross by the Committee of Estates, with this proviso, however, that "before being admitted to the exercise of his royal power, he shall

give satisfaction to this kingdom in the things that concern the security of religion according to the National Covenant and the Solemn League and Covenant." This condition or proviso was considered as so necessary to the maintenance of the constitution of the country, as well as the promotion of the great principles of civil and religious liberty, that it was enacted both by the Parliament and the General Assembly. The document issued by the latter body exhibits, in the clearest manner, their design in insisting upon the subscription by the king. It is dated 27th July 1649, and contains the following important statements: "But if his majesty, or any having or pretending power and commission from him, shall invade this kingdom upon pretext of establishing him in the exercise of his royal power,—as it will be an high provocation against God to be accessory or assisting thereto, so will it be a necessary duty to resist and oppose the same. We know that many are so forgetful of the oath of God, and ignorant and careless of the interest of Jesus Christ and the gospel, and do so little tender that which concerns his kingdom, and the privileges thereof, and do so much doat upon absolute and arbitrary government for gaining their own ends, and so much malign the instruments of the work of reformation, that they would admit his majesty to the exercise of his royal power upon any terms whatsoever, though with never so much prejudice to religion and the liberties of these kingdoms, and would think it quarrel enough to make war upon all those who for conscience' sake cannot condescend thereto. But we desire all those who fear the Lord, and mind to keep their Covenant, impartially to consider these things which follow:—

"1st, That as magistrates and their power is ordained of God, so are they in the exercise thereof not to walk according to their own will, but according to the law of equity and righteousness, as being the ministers of God for the safety of his people, therefore a boundless and illimited power is to be acknowledged in no king or magistrate, neither is our king to be admitted to the exercise of his power as long as he refuses to walk in the administration of the same, according to this rule and the established laws of the kingdom, that his subjects may live under him a quiet and peaceable life in all godliness and honesty.

"2d, There is one mutual obligation and stipulation betwixt the king and his people; as both of them are tied to God, so each of them are tied one to another for the performance of mutual and reciprocal duties. According to this, it is statute and ordained in the eighth act of first parliament of James VI., 'That all kings, princes, or magistrates whatsoever, holding their place, which hereafter shall happen in any time to reign and bear rule over this realm, at the time of their coronation and receipt of their princely authority, make their faithful promise by oath in the presence of the Eternal God, that

during the whole course of their lives they shall serve the same Eternal God to the utmost of their power, according as he hath required in his most holy word, contained in the Old and New Testament; and, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his most holy word, and due and right ministration of his sacraments now received and preached within this realm; and shall abolish all false religion contrary to the same; and shall rule the people committed to their charge according to the will and the command of God revealed in his word, and according to the laudable laws and constitutions received within this realm; and shall procure to the utmost of their power to the Kirk of God, and the whole Christian people, true and perfect peace in all time coming, and thus justice and equity be kept to all creatures without exception; which oath was sworn first by King James VI. and afterwards by King Charles at his coronation, and is inserted in our National Covenant, which was approved by the king who lately reigned. As long, therefore, as his majesty who now reigns refuses to hearken to the just and necessary desires of state and kirk propounded to his majesty for the security of religion and safety of his people, and to engage and to oblige himself for the performance of his duty to his people, it is consonant to scripture and reason, and the laws of the kingdom, that they should refuse to admit him to the exercise of his government until he give satisfaction in these things.

“3d, In the League and Covenant which hath been so solemnly sworn and renewed by this kingdom, the duty of defending and preserving the king's majesty, person, and authority, is joined with, and subordinate unto, the duty of preserving and defending the true religion and liberties of the kingdoms; and therefore his majesty, standing in opposition to the just and necessary public desires concerning religion and the liberties of the kingdoms, it were a manifest breach of Covenant, and preferring of the king's interest to the interest of Jesus Christ, to bring him to the exercise of his royal powers, which he, walking in a contrary way, and being compassed about with malignant counsels, cannot but employ to the prejudice and ruin of both.”

The stipulation was made known to Charles while he was still in Holland, where he had been for some time residing, but he refused to accede to it. The following year (1650) he set sail for Scotland, and before landing on its shores he consented to subscribe the Covenant, and the test was accordingly administered to him with all due solemnity. On the following August he repeated an engagement to support the Covenant. And yet the unprincipled monarch was all the while devising schemes for the subversion not only of Presbyterianism, but even of Protestantism in Scotland. Again, when crowned at Scone on the 1st January 1651, Charles not only took oath to support and defend the Presbyterian

Church of Scotland; but the National Covenant, and the Solemn League and Covenant having been produced and read, the king solemnly swore them. The imposing ceremonial, however, was only designed on the part of the profligate Charles to deceive his Scottish subjects. Nor did the calamities in which he was subsequently involved,—his dethronement and exile for several years in France,—produce any favourable change upon his character. No sooner was he restored to his throne in 1660, than he forthwith proceeded to overturn the whole work of reformation, both civil and ecclesiastical, which he had solemnly sworn to support. The first step towards the execution of this project was the passing of the Act of Supremacy, whereby the king was constituted supreme judge in all matters civil and ecclesiastical. To this was afterwards added the Oath of Allegiance, which declared it to be treason to deny the supremacy of the sovereign both in church and state.

The crowning deed of treachery, however, which Charles perpetrated, was his prevailing upon his Scottish counsellors to pass the Act Rescissory, by which all the steps taken from 1638 to 1650 for the reformation of religion were pronounced rebellions and treasonable; the National Covenant and the Solemn League and Covenant were condemned as unlawful oaths; the Glasgow Assembly of 1638 was denounced as an illegal and seditious meeting; and the right government of the church was alleged to be the inherent prerogative of the crown. The result of these acts was, that the advances which the church and the country had made during the period of the Second Reformation were completely neutralized, and the Church of Scotland was subjected for a long series of years to the most cruel persecution and oppression. With such flagrant and repeated violations of the solemn compact into which Charles had entered with his subjects, it is not to be wondered at that, on high constitutional grounds, this body of the Covenanters, headed by Cameron, Cargill, and others, should have regarded the treacherous sovereign as having forfeited all title to their allegiance. They felt it to be impossible to maintain the principles of the Reformation, and yet own the authority of a monarch who had trampled these principles under foot, and that, too, in violation of the most solemn oaths, repeated again and again. The younger McCrie, in his *Sketches of Scottish Church History*, alleges that the principle laid down by Cameron's party was, “that the king, by assuming an Erastian power over the church, had forfeited all right to the civil obedience of his subjects—a principle which had never been known in the Church of Scotland before.” Such a view of the matter, however, is scarcely fair to the Cameronians. It was not because Charles had usurped an Erastian authority over the church that they deemed it their duty to renounce their allegiance, but because he had broken the solemn vows made at his coronation.

On that occasion he had entered, as they held, into a deliberate compact with his subjects, and yet, in the face of all his vows, he had openly, and in the most flagrant manner, broken that compact, thus setting his subjects free from all obligation to own him as king. It is quite true, as the Westminster Confession of Faith alleges, that "infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;" but this remark does not meet the case as between Charles and the Cameronian party. They renounced their allegiance not because the sovereign was an infidel, or differed from them in matters of religion, but solely and exclusively because he had broken a civil compact entered into between him and his Scottish subjects on receiving the crown, and confirmed by a solemn religious vow. By his own deliberate deeds the traitorous monarch had forfeited his right to rule before they had renounced their obligation to obey. Such were the simple grounds on which Cameron, Cargill, Kenwick, and their followers considered themselves justified in disowning the authority of the king, and bearing arms against him as a usurper of the throne and a traitor to the country.

This earnest and intrepid band of Covenanters brought down upon themselves, by the fearless avowal of their principles, the special vengeance of the ruling powers. One after another their leaders perished on the scaffold, and thus the people who held Cameronian principles found themselves deprived of religious instructors, and wandering as "sheep without a shepherd." In these circumstances they resolved to form themselves into a united body, consisting of societies for worship and mutual edification, which were formed in those districts where the numbers warranted such a step. To preserve order and uniformity, the smaller societies appointed deputies to attend a general meeting, in which was vested the power of making arrangements for the regulation of the whole body. The first meeting of these united societies was held on the 15th December 1681, at Logan House, in the parish of Lesmahagow, Lanarkshire, where it was resolved to draw up a public testimony against the errors and defections of the times. The name which this body of Covenanters took to themselves was that of the "Persecuted Remnant," while the societies which they had formed for religious improvement led them to be designated the "Society People." "They had taken up no new principles," as Dr. Hetherington well remarks, "the utmost that they can be justly charged with is, merely that they had followed up the leading principles of the Presbyterian and Covenanted Church of Scotland to an extreme point, from which the greater part of Presbyterians recoiled; and that in doing so, they had used language capable of being interpreted to mean more than they themselves intended. Their honesty of heart, integrity of purpose, and firmness of prin-

ciple, cannot be denied; and these are noble qualities; and if they did express their sentiments in strong and unguarded language, it ought to be remembered, that they did so in the midst of fierce and remorseless persecution, ill adapted to make men nicely cautious in the selection of balanced terms wherein to express their indignant detestation of that unchristian tyranny which was so fiercely striving to destroy every vestige of both civil and religious liberty."

The first manifestation of the views held by the Society People took place during the dissensions at Bothwell Bridge, when a body of the Covenanters refused to make a public avowal of their allegiance to the king in their declaration. A rude outline of the declaration was drawn up by Cargill, assisted by Henry Hall of Haughead, who was mortally wounded at Queensferry, and the document being found on his person, received the name of the *Queensferry Paper*. It contained some of the chief points held by the Society People; but it unfortunately embodied in it an avowal of dislike to a hereditary monarchy, as "liable to inconvenience, and apt to degenerate into tyranny." Though the paper in question emanated from only a few persons, and its errors, therefore, could not be charged upon the whole of the strict Presbyterian party, yet it was quoted without reserve by their enemies as a proof of disloyal and even treasonable intentions. To counteract the prejudices thus excited against them, the leaders of the Society People drew up deliberately a statement of their principles, which is usually known by the name of the *Sanguinar Declaration*. This document, which carefully excluded all reference to a change in the form of government, was, nevertheless, classed by the persecutors along with the *Queensferry Paper* in all their proclamations, as if they had been identical, and made an excuse for issuing to the army the most ruthless and cruel commands to pursue to the death all who were suspected of being connected with these bold declarations. Cameron, Cargill, and ten other persons were proclaimed to be traitors, and a high price was set upon their heads. Nothing daunted, Cargill boldly pronounced what is known as the *Torwood Excommunication*. In a meeting held at Torwood in Stirlingshire, the intrepid Covenanter, after Divine service, solemnly excommunicated Charles and his chief supporters, casting them out of the church, and delivering them up to Satan. This bold act of a Christian hero roused the government to greater fury, and a series of civil and military executions followed, down to the Revolution in 1688.

In the persecutions of this eventful period, the Society People had been subjected to painful discouragement by the loss of their able and devoted leaders. Cameron and Cargill, and many others, had sealed their testimony with their blood; but in this time of sore trial Providence graciously raised up one admirably calculated to take a prominent part in promoting Christ's cause in days of bloody perse-

caution. The individual to whom we refer was Mr. James Renwick, who, having himself witnessed the execution of Mr. Donald Cargill, resolved from that moment to engage with his whole soul in the good cause. Having studied for the ministry in Holland, and received ordination, he returned to his native land that he might share with his persecuted brethren in their trials, and preach among them the unsearchable riches of Christ. Often, accordingly, were the Society People encouraged amid their severe hardships by his faithful instructions. Danger and persecution everywhere awaited him, but he was ready to endure hardness as a good soldier of Jesus Christ. At the early age of twenty six he died on the scaffold with a heroism and unflinching fortitude worthy of the last of that noble band of martyrs who sealed with their blood their devoted attachment to the work of Covenanted Reformation in Scotland.

The deeper the darkness, the nearer the dawn. On the death of Charles II. in 1685, his son James ascended the throne. At heart a bigoted adherent of the Church of Rome, he sought to restore Popery to the ascendant both in England and Scotland. In making the attempt, however, he rushed upon his own ruin. He fell a victim to his own infatuated policy. After bearing for a time with his tyranny an indignant people rose as one man, and hurled him from his throne, substituting in his place William and Mary, prince and princess of Orange, who, in the Revolution of 1688, restored civil and religious liberty to an oppressed and persecuted people, to a greater extent than had ever before been enjoyed.

The arrival of the Prince of Orange in England was hailed by all classes of Presbyterians in Scotland as an event likely to be fraught with blessings to their distracted country. Lord Macaulay, in his 'History of England,' indeed, strungly accenses the Society People of eagerness to disown William. So far is this charge from being well founded, that they were the first to own and hail him as their deliverer. Thus in the "Memorial of Grievances" issued by the Societies, they declare, "We have given as good evidence of our being willing to be subject to King William, as we gave before of our being unwilling to be slaves to King James. Upon the first report of the Prince of Orange's expedition, we owned his quarrel, even while the prelatie faction were in arms to oppose his coming. In all our meetings we prayed openly for the success of his arms, when in all the churches prayers were made for his ruin; nay, when even in the indulged meetings, prayers were offered for the Popish tyrant whom we prayed against, and the prince came to oppose. We also associated ourselves, early binding ourselves to promote his interest, and were the first who openly owned and declared our desire to join with him." But while the Society People welcomed William as an expected deliverer, they openly dissented from the Revolution settlement as defective in various

points. In particular, the Covenant, so far from being adopted either in the letter or in the spirit by the state, was not even owned by the church; and the monarch took oaths in express contradiction to it. Presbyterianism, so far from being established in all his majesty's dominions, was only established in Scotland, and that under Erastian conditions, while Prelacy was established in England and Ireland, and the king himself became an Episcopalian. The establishment of these different forms of church government in different parts of the British dominions was effected by the sole authority of the king and parliament, even before the assembly of the church was permitted to meet; and thus the principle of the royal supremacy over the church continued to be asserted, and was even incorporated with the Revolution settlement. The principal objections, then, which the Society People alleged against the Revolution settlement, were (1.) That as it left the Acts Rescissory in full force, it cancelled the attainments of the Second Reformation, together with the Covenants; and (2.) That the civil rulers usurped an authority over the church, which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer himself.

The defects of the Revolution settlement were due partly to William's Erastian policy, and his desire to retain the prelatie clergy within the Established Church of Scotland, but partly also to the temporizing policy of the church itself. "Though the acts of parliament," as Dr. Hetherington justly remarks, "made no mention of the Second Reformation and the National Covenants, it was the direct duty of the church to have declared her adherence to both; and though the state had still refused to recognize them, the church would, by this avowal, have at least escaped from being justly exposed to the charge of having submitted to a violation of her own sacred Covenants. In the same spirit of compromise, the church showed herself but too ready to comply with the king's pernicious policy, of including as many as possible of the prelatie clergy within the national church. This was begun by the first General Assembly, and continued for several succeeding years, though not to the full extent wished by William, till a very considerable number of those men whose hands had been deeply dyed in the guilt of the persecution were received into the bosom of that church which they had so long striven utterly to destroy. It was absolutely impossible that such men could become true Presbyterians; and the very alacrity with which many of them subscribed the Confession of Faith, only proved the more clearly that they were void of either faith or honour. Their admission into the Presbyterian Church of Scotland was the most fatal event which ever occurred in the strange eventful history of that church." It was not to be expected that the Society People could approve of the conduct either of the king or of the church in



the matter of the Revolution settlement. They occupied, accordingly, an attitude of firm and decided protest against the principles avowed by William and acted on by the church, and they maintained that there had been a decided departure on the part of both the one and the other from the principles of the Second Reformation and the obligations of the Covenant.

Holding such views it was impossible for the Society People to incorporate them selves with the Established Church of Scotland. They were compelled, therefore, to occupy a separate position as Dissenters from a church whose constitution was radically vitiated, and as protesters against a professedly national government, which had violated the most solemn national obligations. Three Cameronian ministers, it is true, Messrs. Shields, Linning, and Boyd, applied for admission into the National Church for themselves and their people, on condition that they might acknowledge breach of covenant, and purge out the ignorant, and heterodox, and scandalous ministers who had taken part in shedding the blood of the saints. But every proposal of this nature was rejected. After unsuccessful efforts to obtain redress, they at last submitted, and the people who had adhered to them remained in a state of dissent.

For upwards of sixteen years after the avowal of their peculiar principles, the strict Presbyterians had remained without a stated ministry, or without any separate organization as a church. In 1681, however, Societies were formed which, though exercising no ecclesiastical functions, tended to give unity to the body, and to make such arrangements as were necessary for the maintenance of worship and ordinances, encouraging at the same time among the people a devoted attachment to Reformation principles. Availing themselves of these praying Societies for nearly twenty years after the Revolution, the people waited patiently until the Lord should send them pastors. At length, in 1706, their wishes and prayers were answered, the Rev. John McMillan of Balmaghie, having resigned connection with the Established Church, and joined himself to their body. For a few years before, he had been contending within the pale of the church for the whole of the Covenanted Reformation; but instead of meeting with sympathy from his brethren, he was hastily and irregularly deposed. Having joined the Society People he laboured for many years in the work of the ministry among them with indefatigable earnestness and zeal, maintaining the principles of the Second Reformation till his dying day.

Soon after the secession of Mr. McMillan from the Established Church, he was joined by Mr. John McNeil, a licentiate, who, having adopted Cameronian views, had also seceded. These two faithful and zealous servants of Christ traversed the country, preaching everywhere, and encouraging the adherents of the Covenant. In 1712 the Covenants were

renewed at Auchensaugh. Amid many trials and persecutions the cause went steadily forward, and in 1743 Mr. McMillan, who had hitherto stood alone as an ordained minister, Mr. McNeil never having been ordained for want of a presbytery, was joined by the Rev. Thomas Nairn, who had left the Secession Church in consequence of his having embraced Cameronian views. There being now two ministers, a meeting was held at Brachhead on the 1st of August 1743, when a presbytery was the first time formed under the name of the *Reformed Presbytery*.

One of the first acts of the newly organized church was to dispatch missionaries to Ireland, and by the blessing of God upon the labours of these men, and others who speedily followed, a fully organized and independent section of the *Reformed Presbyterian Church* was formed in the sister isle.

In Scotland a Declaration and Testimony was published in 1741, and the Covenants were renewed in 1744, at Crawford John in Lanarkshire; but notwithstanding these steps, which were so well fitted to promote unity of sentiment and feeling, a few years only had elapsed when a division took place in the *Reformed Presbytery*, two of the brethren, Messrs. Hall and Innes, having separated from their communion in consequence of their having imbibed heretical opinions on the subject of the atonement. The two brethren, after seceding from the presbytery, formed themselves into a new presbytery at Edinburgh, which at length became extinct. The *Reformed Presbytery*, in reply to their misrepresentations, found it necessary to issue a treatise in defence of their proceedings in the case of their erring brethren, as well as in refutation of the doctrine of an indefinite statement. In 1761 a very important step was taken by the *Reformed Presbytery*, the emission of a Testimony for the whole of our Covenanted Reformation as attained to and established in Great Britain and Ireland, particularly between the years 1638 and 1649 inclusive.

From this time the Reformed Presbyterian Church went steadily forward, adhering to their peculiar principles with unflinching tenacity; and amid much obloquy, misunderstanding, and even misrepresentation, from the other religious denominations around them, witnessing boldly, and without compromise, for a Covenanted Reformation. Their numbers in many parts of Scotland increased beyond the means of supplying them with ministers. This was unhappily the case, for a considerable time in various districts of the country. But at length such was the increase of ministers connected with the body that in 1810 three presbyteries were formed, and in the year following a general synod was constituted for the supervision of these presbyteries. Since that time so rapidly has the denomination advanced in numbers, that at present (1859) the synod includes six presbyteries, which consist in all of thirty-six ordained ministers and eight vacant congregations. The synod meets annually either in Edinburgh or Glasgow. The

Divinity Hall meets during the months of August and September, when the students, in five sessions, receive the instructions of two professors, one for Systematic Theology, and the other for Biblical Literature and Church History.

In the year 1830 the synod resolved to commence the prosecution of missionary operations. Their attention was first directed to the colonial field, particularly to Canada. Nor have they been unmindful of foreign missions, three missionaries in connection with the synod being employed in New Hebrides. There has also been a missionary labouring since 1846 among the Jews in London.

Thus this interesting denomination of Christians, which holds the principles of the Church of Scotland in her purest days, those of the Second Reformation, proceeds onward in its course of witness-bearing for the headship of Christ not only over the church, but also over the nations. The denomination is small, and by too many little accounted of, but the moral influence of such a church in the land is great beyond all conception. Her mission is a noble, a glorious one. Believing that Christ's headship should be recognized by men not merely in the ecclesiastical, but in the civil relations of life, and that the British constitution embodies in it, as "a fundamental and unalterable" element, the whole Anglican system with the supremacy of the crown over the church, and all the abuses which spring from it, they cannot, as consistent Presbyterians, incorporate themselves with the civil system of these lands, and feel themselves precluded from taking oaths of allegiance to it, the more especially as the Treaty of Union binds Scotland to uphold this part of the constitution. Their position, accordingly, as discriminated from other Presbyterian bodies, is, that they hold it is not enough for a church to regulate its internal affairs on Scripture principles, but that broader and juster views of human duty should make it a consistent witness for the claims of Christ in matters civil as well as ecclesiastical. To use the words of Dr. A. Symington, "The honour of the Redeemer's crown, the independence of his church, the liberty of his people, the coming of his kingdom, form the lofty aims contemplated in maintaining and promoting the principles of the Second Reformation, howsoever feeble and unworthy be the humble instruments."

**REFORMED PRESBYTERIAN CHURCH IN AMERICA.** To escape from persecution in their own country many of the Scottish and Irish Reformed Presbyterians, in the sixteenth century, fled across the Atlantic, and were scattered among the American colonies. For a time, like the parent denomination at home, these exiles were destitute of a stated ministry, and obliged to content themselves with praying Societies. In the year 1713, the Rev. Mr. Craighead, who had joined them from a synod of Presbyterians organized a few years before, commenced to labour among them in holy things, and with his aid, the Covenanters,

in the colony of Pennsylvania, solemnly renewed the Covenants. This important transaction tended to unite them together, and at the same time served as a distinctive mark separating them from the other religious bodies by whom they were surrounded. In 1752 the Reformed Presbytery of Scotland despatched the Rev. Mr. Cutlbertson to take the ministerial charge of the brethren in America who, six years before, had been deserted by Mr. Craighead. After labouring alone for nearly twenty years with the most encouraging success, Mr. Cutlbertson was joined by Messrs. Linn and Dobbin from the Reformed Presbytery of Ireland, and in 1774 a presbytery was constituted, and the body assumed a regularly organized form.

The declaration of American independence took place in 1776, and by no denomination of Christians was this event more gladly hailed than by the Reformed Presbyterians. Many of them had taken an active part in the war with Great Britain, and though they saw defects in the new government they cordially recognized it as legitimate and worthy of support. No sooner had civil peace and order been restored in the country than a very general feeling began to arise in favour of a union among the whole Presbyterian churches in the American Republic. But desirable though such a union undoubtedly was, it was found, in existing circumstances, to be impracticable. The nearest approach to the great object sought was a union, which was effected in 1782, between the presbyteries of the *Associate* and *Reformed churches*, giving rise to a new denomination entitled, from the names of its two constituent parts, The ASSOCIATE REFORMED CHURCH (which see). A large number of the people belonging to the Reformed Presbyterian Church refused to enter into this union, preferring to retain their former position.

In the course of ten years after the event to which we have now referred, the Reformed Presbytery in this country sent four ministers to aid the brethren in America, whose pastors had left them at the Union in 1782. One of these four soon returned to Scotland, but the remaining three continued to regulate the affairs of the church in the character of a committee deputed by the parent presbytery at home. At length, in 1798, a regular church court, independent of all foreign control, was formed, bearing the name of the "Reformed Presbytery of the United States of North America," but related to the Reformed Presbyterians of the Old World simply as a sister church. From this date the cause made rapid progress, and in 1809, a synod composed of three presbyteries was constituted under the name of the Synod of the "Reformed Presbyterian Church in the United States of North America." In consequence of the still further increase of the body, the supreme judicatory assumed the representative character, and was in 1825 arranged to consist of delegates from presbyteries, and to be styled the "General Synod."

This organization has continued down to the present day.

The doctrines of the Reformed Presbyterian Church in America are, like those of their brethren in Scotland, strictly Calvinistic, and in church government and orders she is strictly Presbyterian. Her standards, in subordination to the Word of God, are the Westminster Confession of Faith, the Larger and Shorter Catechisms, and her own Declaration and Testimony. In declaring her adherence to the Westminster Confession she makes the following disclaimer, which forms a decided deviation from Reformed Presbyterian principles as held in Scotland: "To prevent all misunderstanding of the matter of the second article of this formula, which embraces the Confession of Faith and Catechisms, it is declared in reference to the power of the civil magistrate in ecclesiastical things, that it is not now, and never was, any part of the faith of the Reformed Presbyterian Church, that the civil magistrate is authorized to interfere with the Church of God, in the assertion, settlement, or administration of her doctrine, worship, and order; or to assume any dominion over the rights of conscience. All that appertains to the magistratical power in reference to the church, is the protection of her members in the full possession, exercise, and enjoyment of their rights. The magistratical office is civil and political, and consequently altogether exterior to the church."

This body of American Christians have always held and openly avowed the most decided anti-slavery opinions. So far back as the year 1800, and when a large proportion of her members resided in the Southern States, the highest judicatory of the church enacted that no slaveholder should be retained in the communion of the Reformed Presbyterian Church. On this principle she still continues to act. In public worship this denomination uses the Psalms of David, "to the exclusion," as they express it, "of all imitations and uninspired compositions." Their principle is, that the matter of the church's praise should be exclusively songs of inspiration in the best attainable translation. While recognizing the validity of the ordinances as administered by all Christian communities who hold the Head, they adhere to the principle of close and restricted, in opposition to open and unrestricted, communion.

It has often been brought forward as an objection against the Reformed Presbyterian Church in Scotland, Ireland, and America, that she holds the principle that "civil government is founded in grace." Such a sentiment this church, in all her ramifications, has uniformly disowned, but she holds, to use the language of the American Testimony, "that though civil society and its governmental institutions are not founded in grace, yet it is the duty of Christians to endeavour to bring over civil states the influence of the grace of the gospel, and to persuade such states to put themselves in subordination to

Immanuel, for the protection and furtherance of the interests of religion and liberty." The Transatlantic branch of the church is undoubtedly peculiarly situated, being under a civil constitution and government so different from that of Britain. In her Testimony, accordingly, referring to her position in this respect, she declares, that "in a land where peculiar religious characteristics have never been extensively introduced into civil deeds of constitution; where there is no apostasy from established and sworn to reformation; where the constitutional evils complained of are simply omissions, not fundamental to the existence and essential operations of civil society; where no immoral engagement is required, and no pledge either demanded or given to approve of or perpetuate defects; where fundamental principles of the social state, moral in their nature, are adopted; where a testimony against defects is admitted, and the way left open, constitutionally, to employ all moral means to obtain a remedying of defects; the same obstacles stand not in the way of a Christian's entrance into civil communion, as do in a land where, such religious characteristics having been adopted, covenanted, and sworn to, but, having been departed from, upon the ruins of a reformed system, one of an opposite character has been introduced. And further, that under a testimony against defects, circumstanced as above stated, the Christian may consistently enter into the civil fellowship of the country where he resides, using his liberty on a moral basis to seek the improvement of the social state."

And again, the church has declared, "that the acts and legislation of this church have at all times authorized all connection with the civil society and institutions of the United States, which does not involve immorality." The position, accordingly, which the *Reformed Presbyterian Church* in America has assumed, in her Testimony, in relation to the government of the United States, is different from that which the sister churches in Scotland and Ireland have found it necessary to assume in relation to the government under which they live. No protest is called for in the former case as in the latter, there being no breach of solemn covenanted obligations involved in the very structure and constitution of the government, which, though republican and democratic in its character, they still view as an ordinance of God. Reformed Presbyterians, accordingly, in America, are left at perfect liberty to incorporate with the government, by becoming its citizens, and assuming its offices, if they can do so in consistency with their own conscientious convictions. At the same time, as a church, they hold that no immoral man should be invested with office in the state; that the Bible is the rule by which the governors, in their official capacity as well as in their private conduct, ought to be regulated; and that civil rulers, in common with men in all situations and circumstances, are responsible to Jesus Christ as the "Prince of the kings of the

earth, and Governor among the nations." Such are the views entertained by the New Light party who were thrust out by the General Synod in 1833, and formed themselves into a separate organization still retaining the former name.

This church, though not large, its ministers in 1853 numbering only 54, holds, nevertheless, a very respectable place among American Christian denominations, and by its abounding zeal in the cause of Christ, has been instrumental in establishing a presbytery of their body among the heathen in India.

**REFORMED PRESBYTERIAN CHURCH IN AMERICA (OLD LIGHT).** This is the main body of the Reformed Presbyterian Church, from which, in 1833, a party were disjoined on the ground that they maintained the lawfulness of Reformed Presbyterians acknowledging the constitution and government of the United States. The *Reformed Presbyterian Church* had always before that time been considered to maintain, as her distinctive feature, "that her members will not own allegiance to the government of any nation which refuses allegiance to the Lord Jesus Christ,—the Prince of the kings of the earth. And as they do not find any nation rendering allegiance to Him, they remain in the character of aliens, neither voting for officers, holding offices, sitting on juries, nor taking the oath of naturalization; whether in the United States, Great Britain, or any other nation yet known." The principles on which this practice rests are thus unfolded by the Rev. R. Hutcheson, one of the ministers of this church: "Reformed Presbyterians consider themselves bound to bring civil institutions to the test of God's holy word, and reject whatever is in opposition to that rule. They approve of some of the leading features of the constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and property. A definite constitution on the representative system reduced to writing, is a righteous measure, which ought to be adopted by every nation under heaven. Such constitution must, however, be founded on the principles of morality; and must in every article be moral, before it can be recognized by the conscientious Christian as an ordinance of God. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenanters perceiving immorality interwoven with the General and the States' constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they sought that good, where alone it can be found, in the prosperity of Zion; for righteousness exalteth a nation, but sin is a reproach to any people.' Their opposition to the civil institutions has been the opposition of reason and of piety; the weapons of their warfare are arguments and prayers. There are moral evils essential to the consti-

tution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, nor profess'd submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours and emoluments, Jews, Mahomedans, Deists, and Atheists. It establishes that system of robbery by which men are held in slavery, despoiled of liberty, property, and protection. It violates the principles of representation, by bestowing on the slaveholder an influence in making laws for freemen, proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious. Since its adoption in 1789, the members of the Reformed Presbyterian Church have maintained a constant testimony against these evils. They have refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators, or officers who must be qualified to act, by an oath of allegiance to this immoral system."

The subject on which the Disruption of 1833 rested was the rejection of the Bible as the standard of legislation by the civil authorities of the United States. This point was discussed at large in the synod of 1830, when a considerable party, led by Dr. Wylie, showed a disposition to laxity in their views, which became more manifest in the synod of 1831, though still without a direct avowal of opinions adverse to the standards and known usages of the church. In a subordinate synod, however, constituted in 1832, they brought forward, in a draft of a pastoral address, doctrines utterly subversive of the whole testimony of the church relative to civil government. The synod declared their disapproval of these passages of the address, and ordered them to be expunged, whereupon Dr. Wylie and his followers published the original draft on their own responsibility. For this and other offences connected with it, they were suspended from the exercise of the ministry in April 1833, by the Eastern Subordinate Synod, to which they belonged. The suspension was approved by the General Synod, which met at Philadelphia in August of the same year. The suspended ministers, and some others, met at the same time, and constituted another court, which they called the General Synod of the Reformed Presbyterian Church, and which still exists as a separate body, though holding what the other body terms *New Light* principles. The one body had, in 1853, fifty-four ministers, while the other had forty-four.

**REFORMED PRESBYTERIAN CHURCH IN IRELAND.** It has been already mentioned under the article **IRISH PRESBYTERIAN CHURCH**, that in the summer of 1644, the Covenant was subscribed

throughout every part of Ulster, both by the military and the people generally. From this period has been dated the Second Reformation with which the province of Ulster has been blessed. The people now began to evince a more devoted attachment to the Presbyterian cause, and a more intense desire for the promotion of true godliness. Vital religion made rapid progress, and the Ulster Presbyterians, at the Restoration in 1660, had 70 settled pastors, and no less than 10,000 adherents. Their church was at that period essentially a Reformed Presbyterian Covenanted Church. Each minister at his ordination was bound to declare his acceptance of the Solemn League, and the whole ecclesiastical system rested on the basis of the "Covenanted Uniformity in religion of the Churches of Christ in the Kingdoms of Scotland, England, and Ireland." After the Restoration, however, the godly fabric which had arisen was levelled with the ground. Episcopacy was restored in Ireland, and the Presbyterian ministers in Ulster generally submitted tamely to the tyranny of the profligate monarch, and boasted of their loyalty. Many of the people refused to acquiesce in this carnal and cowardly policy. Three of the ministers, Michael Bruce of Killiney, John Crookshanks of Raphoe, and Andrew M-Cornick of Magherally, protested against the servile spirit which animated the great mass of their clerical brethren. "They called the people to solemn and great meetings, sometimes in the night, and sometimes in the day, in solitary places, where the people in great abundance, and with great alacrity and applause, flocked to them. There they spoke much against the bishops and the times. These men were cried up as the only courageous, faithful, and zealous ministers. The people not only countenanced, but liberally contributed for them; generally neglecting their own ministers who laboured more privately among them." The uncompromising courage of these three noble servants of Christ was not only looked upon with jealousy by their brethren, but called down upon them the wrath of the bishops. The result was, that in the summer of 1661 they fled to Scotland, and after taking an active part in the movements of the strict Presbyterians, two of them fell at Rullion Green.

In the absence of regular pastors, the Society People in Ireland were under the necessity, like their brethren in Scotland, of holding private meetings for prayer and religious conference. They were occasionally visited also by Scottish ministers, of whom the most influential was Alexander Peden, whose labours in Ulster were abundant and eminently successful. One young man, a probationer, named David Houston, began in 1671 to preach to the people in the neighbourhood of Ballymoney, urging upon them the continued obligation of the Covenants, and the evils of defection therefrom. For this he was censured and silenced by the presbytery, and compelled to leave the country. After

a few years' absence he returned to Ireland, and was settled over a congregation there, but he soon found it necessary to withdraw from the fellowship of the other ministers—a step in which he was joined by a large body of the people. At the request of the Cameronian party in Scotland, he made a lengthened visit to that country, during which he continued to superintend the Societies in Ireland. His zeal in the cause of the Covenants had almost cost him his life; but early in 1689 he parted finally from the Scottish brethren, and, crossing the channel, spent the remainder of his days in comforting and encouraging the Society People in the sister isle.

The Irish Societies were organized in the same manner as those in Scotland; and the brethren on both sides of the Channel kept up a constant edifying intercourse both by letter and frequent deputations, consulting together on such points as affected their common cause. Representatives from Ireland, accordingly, were present at the renewal of the Covenants in 1712 at Auchenstuhl. About this period the Irish Societies were destitute of ordained ministers, and hence, when marriages were to be celebrated or baptisms dispensed, it was necessary to go to Scotland for the purpose. For forty-four years, indeed, with the exception of only a few weeks which Mr. M-Millan spent among them, the brethren in Ireland were unprovided with the services of a single regular pastor.

The formation of the Reformed Presbytery in Scotland in 1743 was productive of much advantage to the Cameronians in Ireland, a minister and probationer being generally sent thither for several months in the year; and this seasonable supply continued until the disruption of the presbytery in 1753. Providentially at that time Mr. William Martin, a native of the county of Antrim, was studying for the ministry in Ireland, to which he was ordained at Vow in July 1757. There, too, the sacrament of the Lord's Supper was dispensed for the first time in Ireland by the presbytery which was formed in 1763. The constitution of this ecclesiastical court gave apparent consolidation to the body, which for the next sixteen years made steady progress. But at length the court was dissolved in 1779, several of the ministers having been removed by emigration, and others by death; and the only remaining minister, with six congregations, put themselves under the care of the Reformed Presbytery in Scotland, and continued under their supervision until 1792, when the Irish Presbytery was again formed "on the footing of the Covenanted Testimony of the Church of Scotland, to continue their friendly correspondence on all matters of general concern." From this time the church made slow but steady progress. In 1810 she had twelve ordained ministers and eighteen congregations. These were arranged into four presbyteries, and in 1811 a synod was constituted. In this fully organized state the Reformed Presbyterian Church in Ireland ad-

vanced rapidly in prosperity and efficiency. In 1840, however, divisions destroyed the unity and peace of the church. The Eastern Presbytery declined the authority of the synod, and seceded from the communion of the body; now a synod, it has six ministers and nine congregations. In 1853 the Reformed Presbyterian synod met at Derwock and renewed the National Covenant and the Solemn League and Covenant in a bond adapted to the times. Since then the Covenants have been sworn to in most of the congregations. In 1859 the denomination numbers 23 ministers and 32 congregations. In New Brunswick and Nova Scotia there is a mission-presbytery connected with the body, consisting of four settled congregations. There are also two mission stations for Roman Catholics in the south and west of Ireland. Emigration has diminished the numbers of this as well as of the other churches in Ireland, and it is calculated that in the course of ten years no fewer than 1,000 members have been transferred to the sister church in America.

REFORMED JEWS. See ANTITRALMUDISTS.

REFORMERS, a term usually applied in a religious sense to those illustrious men who introduced the Reformation from Popery in the sixteenth century. Of these the principal were Luther, Calvin, Zwingli, Melancthon, (Ecolampadius, Bucer, Beza, Cranmer, Latimer, Ridley, and John Knox.

REFUGE (CITIES OF). See CITIES OF REFUGE.

REGALE, a right which the Gallican Church long claimed; according to which, when a bishop dies, the king is allowed to collect and enjoy the revenues of the see, and in some respects to act in the place of bishop until the see is filled by the accession of a new prelate. The dispute in reference to this right between Louis XIV. and Innocent XI. led to the assertion in strong terms by the Gallican Church in 1682 of her independence. See GALLICAN CHURCH.

REGALIA PETRI, the royalties of Peter, which are regarded by Romanists as belonging to the Pope in his capacity as sovereign monarch of the Universal Church. Among these royal prerogatives the following may be mentioned; "to be superior to the whole church, and to its representative, a general council; to call general councils at his pleasure, all bishops being obliged to attend his summons; to preside in general synods, so as to propose matter for discussion; to promote, obstruct, or overrule the debates; to confirm or invalidate their decisions; to define points of doctrine; to decide controversies authoritatively, so that none may contest or dissent from his judgment; to enact, establish, abrogate, suspend, or dispense with ecclesiastical laws and canons; to relax or do away with ecclesiastical censures, by indulgences, pardons, &c.; to dispense with the obligations of promises, vows, oaths, legal obligations, &c.; to be the fountain of all pastoral jurisdiction and dignity; to constitute, confirm, judge, censure, suspend, depose, remove, restore, and recon-

cile bishops; to exempt colleges and monasteries from the jurisdiction of their bishops and ordinary superiors; to judge all persons in spiritual causes, by calling them to his presence, delegating judges, and reserving to himself a final and irrevocable judgment; to receive appeals from all ecclesiastical judicatories, and reverse or confirm their sentences; to be accountable to no one for his acts; to erect, transfer, and abolish episcopal sees; to exact oaths of obedience from the clergy; to found religious orders; to summon and commission soldiers by crusade to fight against infidels or persecute heretics." These claims are founded on canon law, and have been asserted by the popes with more or less stringency since the seventh century. See PAPACY.

REFUGIUM (Lat. the king's flight), a festival celebrated by the ancient Romans annually on the 24th of February, in commemoration of the flight of Tarquinius Superbus from Rome. In the ancient calendars the 24th of May was also styled *Regifugium*. Some writers, both ancient and modern, derive the name from the custom observed by the *Rex Sacrorum* of going to the comitium on the two days referred to, and offering sacrifices, after which he hastily fled from it.

REGINA COELI (Lat. queen of heaven), an appellation often given by the ancient Romans to *Juno*.

REGIUM DONUM, annual grants bestowed by government on the Presbyterians in Ireland. The first sovereign who originated these grants was Charles II., who assigned a yearly pension of £600 to the Presbyterian ministers of Ulster, which was appointed to be distributed equally among them during their lives, and given to their widows and orphans at their death. The warrant for this grant continued in force for ten years until 1682. There is a tradition, however, that this grant was only enjoyed by the ministers for one year. But the true commencement of the *Regium Donum* is to be traced to the Revolution in 1688, when King William authorized the payment of £1,200 yearly to the Irish Presbyterian ministers. This grant was continued by Queen Anne, who issued letters patent constituting thirteen ministers trustees for its distribution. Through the influence of the High Church party, however, certain modifications were introduced into the mode of its distribution. Thus the power of allocating the amount was withdrawn from the trustees and vested in the lord-lieutenant; the grant was no longer divided share and share alike, but the mode of arrangement was thus described: "To be distributed among such of the non-conforming ministers by warrant from the lord-lieutenant, or other chief governor or governors for the time being, in such manner as he or they shall find necessary for our service or the good of that kingdom." Yet, notwithstanding these modifications, the *Regium Donum* appears to have been distributed as formerly. George I. and his ministers placed on the civil list the sum of

£800 a-year as an augmentation of the *Regium Donum*, one half to be appropriated to the synod of Ulster, and the other half to the ministers of Dublin and the south. In 1784 a still further increase was obtained, George III. having been pleased to grant £1,000 per annum. About the same time the Irish Seceders received a bounty of £500 per annum. Again, in 1792, a king's letter was issued granting the still more handsome gift of £5,000 per annum; of which sum the synod of Ulster and the presbytery of Antrim received £3,729 16s. 10d., the rest being distributed among the Seceders, the Southern Association, and the minister of the French congregation of St. Peter's, Dublin. New arrangements were made in 1803 in the mode of distribution of the Royal Gift. The members of the synod of Ulster and the synod of Antrim were divided into three classes, the first including those situated in cities or large towns, the second those in the more populous, and the third those in more thinly peopled districts. The sums allotted to the individual members, of each of the classes were respectively £100, £75, or £50 per annum. The entire sum thus given under the new regulations amounted in 1803 to £14,970 18s. 10d. late Irish currency, but has since been increased to a very large sum. The allowances to the Irish Secession ministers were made to range from £40 up to £70. When a congregation of Presbyterians in Ireland wishes to obtain a share of the *Regium Donum*, the mode of accomplishing the object is as follows: "A certain number of persons designated as heads of families resident in a vicinity, subscribe a document declaring themselves to be Presbyterians, and desiring the settlement among them of a minister of whom they approve. This document is forwarded to the Presbytery, and after it has received their sanction, the congregation and minister are enrolled as having been duly organized, and are returned as belonging to the Presbyterian body. A memorial, attested by the moderator of the synod and their lay agent, is then presented by the minister of the new congregation to the lord-lieutenant, soliciting the bounty usually granted: the petitioner's having subscribed the oath of allegiance (the required condition) being attested by two magistrates. The minister now receives his £50 or £70 yearly; but, the stipend having once been fixed, no further augmentation is to be looked for, nor, if the higher sum has been granted, is any diminution to be feared, whatever may be the increase or decrease of the congregation." The agent for the distribution of the bounty is appointed and paid by government.

There is another *Regium Donum*, which is granted to the Dissenters of England, and confided to a minister of each of the three denominations for distribution. This originated in the reign of George I., who wished to give his most loyally attached subjects, the Protestant Dissenters, substantial tokens of his affection and bounty, by an annual donation. At the suggestion of Lord Townshend and Sir Ro-

bert Walpole, his majesty ordered five hundred pounds to be given for the use of the indigent widows of dissenting ministers. The first payment was soon after 1720. In the course of a few years, the gift, as well as the object, was enlarged, and four hundred pounds were directed to be paid half yearly, for assisting ministers too, who stood in need of relief, and to be applied to such uses as those intrusted with the distribution should think most conducive to the interests of the Dissenting body. The donation was afterwards increased to two thousand pounds, and continues to be received for the same purposes to the present time.

RELICS (VENERATION FOR). The origin of the peculiar regard shown both in the Romish and Greek churches to the relics of martyrs and saints is to be traced back to an early period in the history of the Christian Church. In the primitive ages of Christianity the martyrs, who were privileged to seal their testimony with their blood, were looked upon by their contemporaries with the most enthusiastic affection and admiration. Festivals were held in commemoration of their martyrdom, and their tombs came at length to be approached with a degree of veneration almost bordering on idolatry. "It was perhaps a natural feeling," says Dr. Jamieson, "that any little memorials of these excellent and holy men should be preserved with affectionate solicitude; and many such interesting legacies, we know, were often bequeathed by the martyrs to their relatives and friends, who dared to witness their last testimony,—such as that of a ring, which a dying confessor took from his finger, and plunging it in his blood, gave it to a bystander, with an earnest request, that as often as he looked upon that trinket, he would remember for whom and for what the possessor had suffered; and of a copy of the Gospels, which was privately given by another to his friend, and the value of which was greatly enhanced by its being inscribed with prayers and devout reflections of the venerable owner. And, perhaps, it was no less a natural feeling, to show every mark of care and respect to their bones and mangled remains, that could be rescued from the fires of martyrdom, as the dust of men whose bodies had been living temples of God, and their organs instruments of doing his will and engaging in his worship."

These natural feelings gradually degenerated into superstitious veneration, and religious services performed at the graves of the martyrs were regarded as possessing a peculiar solemnity and sacredness. At length, in the days of Constantine, it was accounted a suitable memorial to the memory of a martyr to erect a church over the spot in which his ashes lay, and where this could not be done, to enshrine, at all events, some relic of him in the sacred edifice erected to his honour. So general, indeed, did the notion become that a church could not be consecrated without relics, that it was decreed by a council at Constantinople that those altars, under which no relics

were found, should be demolished. This custom is observed in the Church of Rome down to the present day. Whenever a church is to be consecrated, some relic, however small, which has been blessed for the purpose, a tooth, a nail, a hair, or anything else, is carried in solemn procession by priests in their robes to the altar in which it is to be deposited. On reaching the sepulchre the bishop officiating marks it on the four sides with the sign of the cross. Having taken off his mitre he deposits the relic-box with all due veneration in the place prepared for it. An anthem is then sung, and incense sprinkled upon the relics, after which he takes the stone which is to be laid over the relic tomb with his right hand, dips the thumb of the other in chrism, and makes the sign of the cross in the middle of the stone on the side which is to be towards the relics, in order to consecrate it on that side. Anthems are again sung, and prayer offered, when the stone is fixed upon the relic-tomb, and the sign of the cross reverently made on the stone.

Pope Gregory the Great, in the sixth century, used his utmost influence to diffuse a superstitious veneration for relics, and to such an extent did the demand for them increase, that, as we learn from Mosheim, "the ardour with which relics were sought in the tenth century surpasses almost all credibility; it had seized all ranks and orders among the people, and was grown into a sort of fanaticism and frenzy, and if the monks are to be believed, the Supreme Being interposed in an especial and extraordinary manner to discover to doating old wives and bare-headed friars the places where the bones or carcases of the saints lay dispersed or interred."

One effect of the Crusades was the introduction into the Western nations of vast quantities of old bones of saints and other reputed relics. These spoils from the Holy Land were committed to the custody of the clergy in the churches and monasteries, to be carefully preserved for the veneration of the people in all future ages. The enthusiastic respect shown to old relics went on increasing from one century to another, until it received a powerful check by the outbreak of the Reformation in the sixteenth century. Still it has continued to be a recognized principle in the Church of Rome down to the present day that veneration ought to be paid to relics. Thus the eighth article of the creed of Pope Pius IV. declares that the relics of saints are to be venerated; and the council of Trent enjoins, "Let them teach also, that the holy bodies of the holy martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Spirit, and will be by him raised to eternal life and glorified, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned, as the church has long before condemned them, and now repeats the sentence, who affirm that veneration and honour are not due to the relics of the saints, or that

it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented, to obtain their help and assistance." In Holy week every year the Pope and cardinals go in procession to St. Peter's at Rome for the purpose of adoring the three great relics. When performing this ceremony they kneel in the great nave of the church, and the relics, which are exhibited from a balcony above the statue of St. Veronica, consist of a part of the true cross, one half of the spear which pierced the Saviour's side, and the *Volto Santo*, or holy countenance. The ceremony takes place in solemn silence.

In the Greek Church also *relics* are held in high estimation. The eucharist, indeed, is not regarded as valid, unless the napkin on the altar has not only been consecrated by a bishop, but has in its web particles of a martyr's remains. Among the Nestorians it is the invariable custom to mix with the wine in the marriage-cup dust from the grave of some reputed saint. The Russians, also, will often perform long journeys to pray before some holy tomb, or to visit the relics of some of their own saints; and the usual mode in which they manifest their veneration for images and relics is by kissing them. The Russo-Greek Church has an immense number of the relics of saints. "The most celebrated collection of relics in Russia," as we are informed by Count Krasinski, "is found in the town of Kioff, on the Dnieper, and where the bodies of many hundreds of saints are deposited in a kind of crypt called *Piechary*, i. e. caverns. The chronicles relate that the digging of this sacred cavern was commenced in the eleventh century by two monks called Anthony and Theodosius, who had come from the Mount Athos, for their own and their disciples' abode. It was gradually extended, but the living established themselves afterwards in a convent above ground, leaving to the dead the part under it. This statement is considered to be authentic, but the numerous bodies of the saints with which the long subterranean galleries of that cavern are filled, have never been satisfactorily accounted for. It is the opinion of many, that the nature of the soil is so dry, that, absorbing all the moisture, it keeps the dead bodies which are deposited there in a more or less perfect state of preservation; and it is said that an enlightened archbishop of Kioff proved it by a successful experiment, putting into that place the bodies of two women, who had been confined as prisoners in a nursery for their many vices. Be it as it may, Kioff is the resort of an immense number of pilgrims, who arrive from all parts of Russia, to worship the bodies of the saints, and the riches accumulated by their pious donations at that place are only second to those of *Troitz*."

RELIEF CHURCH, a denomination of Christians founded by the Rev. Thomas Gillespie, minister of the parish of Carnock, in Fife, who was deposed in 1752 by the General Assembly of the



Church of Scotland. The circumstances which led to the deposition of Mr. Gillespie were briefly these : From the period of the Revolution in 1688 there had been a rapid declension among the Scottish clergy both in doctrine and discipline. Parliament had re-enacted the law of patronage in 1712, and though for some time resistance was made both by ministers and people, the patrons, appealing to the Court of Session, had obtained a judgment in their favour to the effect, "That presbyteries refusing a presentation duly tendered to them in favour of a qualified minister, against which presentation or presentee there lies no legal objection, and admitting another person to be minister, the patron has right to retain the stipend as in the case of a vacancy." This decision of the civil court was so completely submitted to by the General Assembly, that, in 1750, they issued a recommendation to their Commission, "to consider of a method for securing the execution of the sentences of the Assembly" as to presentations, and in the meantime, "if any presbyteries were disobedient, and did not execute the sentences of this Assembly in the particular causes which have been determined by them, the Commission are empowered to call such presbyteries before them, and censure them as they shall see cause." A large majority of the members of the General Assembly were in favour of carrying all presentations into effect, however unpopular. A case soon occurred which showed in a very strong light the determination of the church to disregard the complaints of the people. In 1751 Mr. Andrew Richardson having received a presentation to the church and parish of Inverkeithing, the people declared their unwillingness to receive him as their minister. The case was brought accordingly before the Commission, which enjoined the presbytery of Dunfermline to proceed with his settlement. The presbytery refused to comply, and the case having been again brought before the Commission by complaint, the synod of Fife was appointed to settle Mr. Richardson before the beginning of May, and to report their diligence to the next General Assembly. The synod also refused to proceed with the settlement, and when the Assembly met in 1752, the presbytery of Dunfermline was appointed to meet at Inverkeithing on Thursday forenoon that same week, at eleven o'clock, to admit Mr. Richardson as minister of that parish. All the ministers of the presbytery were ordered to attend at the settlement, and to appear at the bar of the Assembly on Friday forenoon, to give an account of their conduct in this matter. When the report of the presbytery was given in, it was found that only three of the ministers had attended on the day appointed, and the Assembly having declared that five should be the quorum on that occasion, they were unable to proceed with the settlement. Those who had absented themselves were called upon to state their reasons, whereupon six of the brethren gave in a written representation, pleading conscientious scrup-

ples. In the course of this document they declared, "The Assembly know well, that it appears from their own acts and resolutions entered into their records, that the law of patronage has been considered as no small grievance to this church, not to say as inconsistent with our Union settlement; and we find it declared, act 25th of May, 1736, that it is, and has been since the Reformation, the principle of this church, that no minister shall be intruded into any parish contrary to the will of the congregation; and therefore it is seriously recommended, by the said act, to all judicatories of this church, to have a due regard to the said principle in planting vacant congregations, so as none to be intruded into such parishes, as they regard the glory of God, and the edification of the body of Christ; which recommendation we humbly apprehend to be strongly supported by the principles of reason, and the laws of our Lord Jesus Christ. Permit us to inform the Assembly, that, after repeated endeavours used by committees of the presbytery, to lessen the opposition to Mr. Richardson, in the parish of Inverkeithing, matters still remain in such a situation, that we are brought to that unhappy dilemma, either of coming under the imputation of disobedience to a particular order of our ecclesiastical superior, or contributing our part to the establishment of measures, which we can neither reconcile with the declared principles, nor with the true interest of this church. On the whole, we cannot help thinking, that, by having an active hand in carrying Mr. Richardson's settlement into execution, we should be the unhappy instruments, as matters now stand, to speak in the language of holy writ, of scattering the flock of Christ, not to mention what might be the fatal consequences of such settlements to our happy civil constitution. If the venerable Assembly shall, on this account, judge us guilty of such criminal disobedience as to deserve their censure, we trust they will at least allow we acted as honest men, willing to forego every secular advantage for conscience' sake. In such an event, this, through grace, shall be our support, that, not being charged with any neglect of the duties of our ministry among those committed to our care, we are to suffer for adhering to what we apprehend to be the will of our great Lord and Master, whose we are, whom we are bound to serve in all things, and on whom we cast all our care."

When they had read this representation, the six brethren were removed from the bar, and a motion was made and carried by a considerable majority, that one of the brethren should be deposed. On the following day the vote was taken as to which of the six should be selected for deposition, when it was decided that this sentence should be pronounced upon Mr. Thomas Gillespie of Carnock. The moderator, accordingly, proceeded with all due solemnity to depose Mr. Gillespie from the office of the holy ministry, and on hearing the sentence as he stood at the bar, Mr. Gillespie calmly replied, "Mo-

derator, I desire to receive this sentence of the General Assembly of the Church of Scotland with real concern and awful impressions of the divine conduct in it; but I rejoice that to me it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Mr. Gillespie continued to exercise his ministerial functions notwithstanding his sentence of deposition. He preached for several months in the open air, not only to the parishioners of Carnock, but to multitudes from the whole surrounding country. At length a place of worship was provided for him by his friends in the town of Dunfermline. An attempt was made in the Assembly of 1753 to have the sentence of deposition removed, and Mr. Gillespie restored to the exercise of his office as a minister of the Church of Scotland; but the proposal was defeated by a majority of three. Both his congregation and his presbytery had petitioned for his restoration, but their exertions were unsuccessful. He now proceeded to reconstitute his kirk session, and dispensed the ordinance of the Lord's Supper for the first time to his congregation in its new position as separated from the Established Church. Standing, as it were, isolated and alone, he held the principle of free communion, declaring, "I hold communion with all that visibly hold the Head, and with such only." For six years he stood alone, and abundant success attended his single and unaided labours. At the end of that period he was joined by Mr. Thomas Boston, formerly minister of Oxnam, who had, from conscientious scruples, demitted his charge, and soon after by Mr. Collier, who had been called from an English Presbyterian Church to take charge of a congregation formed at Colinsburgh, Fife, in consequence of a violent settlement in the parish of Kilconquhar. On the 22d October 1761, Messrs. Gillespie, Boston, and Collier, with three elders, met at Colinsburgh, and formed themselves into a presbytery, called the Presbytery of Relief, because they took this method of affording relief to oppressed Christian congregations groaning under the intolerable yoke of patronage. The formation of a church constituted on the principles of the Relief body was well suited to the circumstances of Scotland at that period, and, accordingly, it was hailed by large numbers of the people throughout many districts of the country. "Oppressed parishes," says Dr. Struthers, "instantly applied to them for deliverance from the yoke of patronage, legal preaching, and those tyrannical measures which were now in fashion in church courts. The people were wearied with contending against those who apparently seemed delighted in crushing their spirit, and thwarting their desires and likings. Blair-Logie, Auchtermuchty, Bell's Hill, Edinburgh, Campbellton, Glasgow, Dumse, Anderson, Kilsyth, Irvine, Dalkeith, Kilmaronock, Dysart, St. Ninians, Falkirk, Cupar Fife, and other places during the first ten years of the existence of the presbytery, applied to them to be taken under their

inspection; and from the very first the Christian people assembled as large forming congregations."

The demands made upon the Relief presbytery for ministerial supply by newly-formed congregations were, in a short time, so numerous, that it was found impossible, in many cases, to give sermon for more than two or three Sabbaths during the year. Still the three brethren exerted themselves to the uttermost, preaching on week days and Sabbaths whenever time and strength permitted. Gradually they were joined by ministers and preachers from various Christian denominations both in Scotland and England. The rapidly growing prosperity of the new body attracted ere long the envy and opposition of rival communions. The Established, the Secession, and the Reformed Presbyterian churches attacked them from the press in pamphlets full of acrimony and abuse. And it was all the more easy to launch vague accusations against them as they had issued no public Testimony, nor avowed, in any distinct form, the peculiar principles which, as a Christian denomination, they were resolved to maintain. They had contented themselves with a general declaration of adherence to the Westminster Standards. The time, however, had now come when a more specific avowal of their peculiar tenets behoved to be made. The task of preparing a suitable document was accordingly undertaken by one of the ablest of their ministers, the Rev. Patrick Hutchison of St. Ninians, afterwards of Paisley. That the public might be made fully aware of the doctrines taught from Relief pulpits, he published a work entitled 'A Compendious View of the Religious System taught by the Relief Synod,' in which he clearly pointed out the accordance of their opinions and teaching with the Word of God and the Westminster Confession of Faith and Catechisms. Unlike the early Seceders, the Relief Church seems, from the statements of Hutchison, to have set out with an avowal of what have since been termed Voluntary principles. Thus we are informed by Dr. Struthers, in his 'History of the Rise of the Relief Church,' "In the somewhat homely but expressive language of Hutchison,—they regarded the kneading together of the kingdom of Christ and the kingdoms of this world as a radical evil, and as the fruitful source of many of those things which had long distressed the consciences of men and produced divisions and animosities in the Church of God. Their general views of the kingdom of Christ, or in other words of his church as to its polity, were as follows:—

"They held that the kingdom of Christ was twofold, — essential and mediatorial. His essential kingdom is his by nature, as the Son of God, and equally belongs to him with the Father and Spirit. This kingdom is equally the natural right and property of God, the Father, Son, and Holy Ghost, as the powerful Creator, Preserver, all-wise, and righteous Governor of the universe. Christ's essential kingdom is of vast extent; it extends to the whole uni-

verse of things, and commands every thing that hath being. Universal nature is subject to his control, and is disposed of by him, according to his pleasure. All creatures, animate and inanimate, material and immaterial, through the wide extent of creation, are the subjects of his government.'

"Besides his essential kingdom as the Son of God, as Immanuel or God and man in one person,— he is invested with a delegated power and authority by the Father, for carrying into execution his mediatorial administration, till he present all his redeemed people faultless and spotless before the throne of God. The universal kingdom of providence and of grace is in the character of Mediator committed to him. His mediatorial kingdom, however, is more especially confined to the church. Here he rules, in the perfection of wisdom, clemency, and grace. As he is the author of the first creation, and universal governor, as God; so as Mediator, by special donation, he is placed at the head of the new creation: being made King in Zion, and head over all things, unto the church. He is her head of government, as by his mediatorial power, he gives her an entire system of laws, suited to every state of her being. He is her head of vital influence, as he communicates, out of his own exhaustless fulness, the quickening, sanctifying, comforting, and establishing influences of his grace." And again, "Earthly kings indeed owe a duty to the church. But how is it that 'Earthly kings may be nursing fathers, and queens nursing mothers to the church, without interfering with the rights of her members? By their own example they may recommend religion to their subjects. They may exert their influence in promoting the interest of Christ's kingdom a great variety of ways, without abridging the rights of conscience, and private judgment in matters of religion. They may encourage piety, by promoting good men to offices in the state, and withholding them from bad men. They may be fathers to their people, and guardians of their religious and civil liberties, by preserving church and state from foreign enemies, and not suffering one part of their subjects to oppress and disturb the rest, in the quiet and peaceable possession of their rights, as men and as Christians. But, if they countenance one part of their subjects, in harassing and distressing the rest, as was too much the case in the cruel state-uniformities of the last century, they are rather tyrants, than nursing fathers and mothers to the church, as they invade the sacred prerogative of Christ, and the rights of his people. And every such invasion is a step towards the overturning of their throne."

The Relief Church, as a church, was opposed to the duty of national covenanting as being of a moral and religious nature; but they never made their views on this point a term of church fellowship. The article in their system on which they chiefly took their stand, was the doctrine of communion among all visible saints. "It is a mean unworthy prosti-

tion," says Mr. Hutcheson, "of this solemn ordinance of our religion to call it the table of a party. It is the Lord's table. For whom is this table covered by the generous entertainer? Is it covered for Burghers, or Antiburghers? for Church-people, or Relief-people? for Independents or Episcopalians as such? No: for whom then? For the children of God, not as they belong to any particular denomination of professors, but as they are his children, in reality, and appear to be so, by their deportment."

The Relief Church steadily increased in numbers, and, after a few years, instead of one presbytery, both an Eastern and a Western presbytery were formed, and at length, in 1772, it was resolved that a synod should be constituted. At the first meeting of this court, which was held in the following year, their terms of communion as a religious denomination were taken into consideration, when it was unanimously agreed, "that it is agreeable to the Word of God and their principles, occasionally to hold communion with those of the Episcopal and Independent persuasion who are visible saints." Such a decision unanimously and deliberately adopted was looked upon by other religious denominations as subversive of all church order, and as impiously relieving men from those sacred national vows and covenants which were binding upon them. Such terms of communion were pronounced by multitudes as latitudinarian and unscriptural. So great, indeed, was the outcry against the position which the Relief Church had taken, that the synod found it necessary, at their meeting in June 1774, to issue an explanation and defence of their former judgment for the use of their churches. Only two ministers of the body, Messrs. Cruden and Cowan, refused to acquiesce in the synod's judgment, and separated from the denomination.

The adherents to the principles of the Relief Church were numerous in various districts of the country, but not having a college or theological seminary of their own, and being dependent for the supply of ministers on accessions from other denominations, they found it difficult to obtain sufficient labourers to occupy the large field which was thus opened for them. It was not, indeed, until 1820 that a Relief Divinity Hall was instituted for the express purpose of training candidates for the ministry in connection with their own body. And another mistake into which the fathers of the Relief Church fell, and which tended to limit the number of their adherents, was a resolution which they had formed to make no aggressive inroads upon other churches. Notwithstanding the disadvantages, however, under which they laboured, they made progress both in numbers and usefulness.

When the Burgher and Antiburgher sections of the Secession united in 1820, forming one numerous body, entitled the United Secession Church, the idea began to arise in many minds that a union between the Secession and Relief churches was both desirable

and practicable. In May 1821, accordingly, the Relief synod passed the following resolution, which plainly pointed forward to such an issue: "The synod view with much interest and pleasure, the spirit of union and conciliation manifested by different Presbyterian bodies, and anticipate with confidence a period, which they trust is not far distant, when difference of opinion on points of minor importance, and on which mutual forbearance should be exercised, shall no longer be a ground of separation and party distinction." From this time a desire for union gradually gained ground in both churches. They began to look upon each other with more friendly and even brotherly feelings. At length a direct intercourse commenced between the two synods, which terminated in a union between the two churches, which was happily effected on the 13th May 1847, and a large, harmonious, and influential church formed under the name of the UNITED PRESBYTERIAN CHURCH (which see). The Relief Church, at the time of the Union, had increased from the one church of 1752 to 106 ministers, and the whole united body at that time numbered 518 ministers.

**RELIGION (NATURAL).** See NATURAL RELIGION.

**RELIGION (REVEALED).** See BIBLE, CHRISTIANITY.

**RELIGIOUS,** a term which came to be applied to members of the monastic orders after the tenth century, when they began to be regarded as a peculiarly spiritual class. See MONACHISM.

**RELLYAN UNIVERSALISTS.** See UNIVERSALISTS.

**REMONSTRANTS,** a name applied to the Dutch Arminians in the seventeenth century, in consequence of their presenting a petition in 1610, which they called the Remonstrance, to the states of Holland, defending their peculiar opinions against the assaults of the *Gomarists*, or *Calvinists*, and calling for prompt measures to be adopted in order to restore peace and tranquillity to the church and nation. See ARMINIANS.

**REMPHAN.** See CHUX.

**RENUNCIATION,** a ceremony which accompanies baptism in the Romish Church. When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: "Hast thou renounced Satan?—and all his works?—and all his pomps?" To each of which he or his sponsor replies in the affirmative.

**REQUIEM,** an office or mass sung for the dead in the Romish Church. It takes its name from these words in it, "Requiem eternam dona eis, Domine," Grant them, O Lord, eternal rest.

**REVEDOS,** a screen of wood or stone-work behind the altar in Romish and Episcopalian churches. Sometimes it is composed of a hanging of rich stuff.

**RESERVED CASES,** those sins, which, according to the Romish system, an ordinary priest cannot pardon in the confessional. Some are reserved for the bishop, some for the archbishop, and some for the Pope. Yet any priest can absolve from these, provided the penitent be at the point of death. The weighty causes and cases reserved are such as the following; namely, heresy, simony, assault on an ecclesiastic, robbery of a church, attempts to tax the clergy, and generally all offences against that privileged order. If the person apply to an inferior priest for absolution in any of these cases, he is referred to the higher tribunal; because the first absolution, in such a case, would be of no value. Among these reserved cases there is also great difference; some are reserved by reason of ecclesiastical censures, and others on account of the enormity of the sin. These things may be hidden from the penitent; and though he may suppose himself to be forgiven, he is deceived, for he will find himself but half absolved. The cases of uncertainty and doubt on such points as these are endless.

**RESOLUTIONERS,** a numerous party of ministers in the Church of Scotland in the days of Charles II. who were actuated by motives of mere expediency, while their opponents, the **PROTESTORS** (which see), remained firm and uncompromising adherents of the Covenant. The Resolutioners, many of whom were men of piety and worth, seem to have been disposed to sacrifice principle in order to attain peace. The fierce and unseemly contest between the two parties continued to agitate the church and country for a considerable length of time. The chief point in dispute between them regarded the propriety of repealing the Act of Classes, and admitting men of all professions of religion and all varieties of character into the army, and other places of power and influence, in a time of such danger. This the Resolutioners resolved to do, and against this the strict Covenanters protested.

**RESPONSE,** an answer made by the people in public worship, speaking alternately with the minister. In the ancient Christian Church such responses were allowed. Chrysostom and the author of the Apostolic Constitutions, speak of children praying with the rest of the congregation for the catechumens and the faithful also. The people's prayers and responses are to be met with in every part of the liturgy, such as "Lord have mercy," and in those mutual prayers of minister and people, "The Lord be with you: And with thy spirit. Lift up your hearts: We lift them up unto the Lord." Many of the Psalms are constructed evidently with a view to responses, a fact which shows the existence of such a practice even in the ancient Jewish Church. The same custom is observed in the Romish and Episcopalian churches.

**RESPONSORIA,** psalms which were sung between the lessons in the ancient Christian Church. The ancient ritualists are not agreed about the rea-

son of the name. Some allege that they were so called because when one sung the whole choir responded; whilst others affirm that they had their name because they answered to the lessons being sung immediately after them.

RESTORATIONISTS, a class of Christians found chiefly in America, who believe that all men will be ultimately restored to perfect holiness and happiness. The Divine Being, they allege, is too good to create men for any other purpose than to bless them, and, therefore, in the exercise of that love which led to the mission and mediation of his Son for the salvation of men, he will bring about the final restoration of the whole human family. Christ having, they maintain, died for all, he will not deliver up the kingdom to the Father before all shall have been brought to a participation of eternal happiness. "The kingdom of Christ," argues the Hon. Charles Hudson, "is moral or spiritual in its nature, unlimited in its extent, and benevolent in its design; it was instituted by God to put down rebellion, and to bring all his creatures to the worship and enjoyment of himself. Do you ask from what scriptures we prove these positions? we answer, from the whole Bible. They are the fundamental principles of divine revelation. That all have sinned, and that Christ came to save sinners, is the summary of the Old Testament and the compendium of the New. The very existence of the Christian scriptures show that Christ came to save sinners, and reconcile to God a world lying in wickedness. The Gospels prove it without the Epistles, and the Epistles without the Gospels. You may expunge from the New Testament any verse you please, or any chapter you please, or any book you please, and the residue will clearly sustain these positions. Nay, you may expunge from the New Testament any five books you please, and you leave the positions we have stated untouched. They are deeply interwoven with the whole New Testament. They constitute the bones and sinews, the letter and spirit, the life and soul of the Christian scriptures. Take from the New Testament the important facts that Christ came to save sinners, that his kingdom is moral in its nature, and extends over all, and you sap the foundation of the gospel—you extract the life-blood of the living oracles of God."

The Restorationists appeal not so much to particular texts, which often turn upon the meaning of a single term, but to the pervading spirit of the Bible, which they affirm warrants them in believing that the kingdom of Christ, instead of being limited to this world, extends to a future life: "The gospel," Mr. Hudson goes on to argue, "is designed to destroy sin and to reconcile all men to God; but this is not accomplished in this world. Does sin put off its sinfulness by passing the vale of death? Surely not. Then the gospel must extend into a future life, or its object is not attained. Is the enormity of sin increased by temporal death? Not in the least.

Why then is not man the subject of mercy as much after death as before? We cannot for the honour of Christ allow that death bounds his empire. It would be a total defeat on the part of the Captain of our salvation, to permit every rebel subject who happens to pass the defile of death, to remain in rebellion to eternity.

"And further; the multitudes who died before the advent of Christ, and those in heathen lands who have never heard of him, and infants and idiots in countries where the gospel is known, are all the subjects of Christ's kingdom. But they die without knowing that they have such a Prince. How can they in any rational sense of the term be said to be Christ's subjects, unless his kingdom extend beyond death? How can they be accountable to him of whom they know nothing? or 'how can they believe on him of whom they have not heard?' We have already seen that the kingdom of Christ is universal, that all men are given him of the Father, and that he extends his laws over the whole human family. But practically this cannot be true in this life. His reign can affect none but those who hear of him, are made acquainted with his laws, and are subdued by their converting influence. In what practical sense are the heathen the subjects of Christ's kingdom in this state? They do not obey his laws, for they do not know them; they have no faith in his name, for they have never heard of him. This is true of a vast majority of the human family. From the creation to the present time, not one in ten thousand while on earth, has ever heard of the name of Christ. Now with what propriety can the scriptures teach that all men are given to Christ, and that his kingdom includes every human being, if his reign is confined to this world? These scriptures can have no tolerable sense, if the reign of Christ be limited to our temporal existence.

"But we are sometimes asked with astonishment, can a dead man repent? We will ask in our turn, can a dead man praise God? Every Christian will allow that men after death are intellectually able to exercise gratitude, and that the saints will praise God and the Lamb. And if men have the intellectual ability to exercise gratitude, they must have intellectual ability to exercise contrition. To deny this is to deny a future life altogether. If men, intellectually considered, cannot exercise penitence, they cannot exercise any other affection, and hence must be incapable of either pleasure or pain.

"Perhaps it may be asked, why the sentiment here opposed should become so general, if it is not taught in the scriptures? It is no easy matter to trace every error to its source. The Jews in the days of Christ expected a temporal Messiah; but it would be difficult perhaps to account for this perversion of their scriptures. But the case before us is somewhat plain. The primitive church generally believed in a future probation. Among the advocates of this sentiment may be mentioned Clement

of Alexandria, Origen, Didymus the Blind, Gregory Nysson, John of Jerusalem, and many others. This doctrine was popular at the time the Romish Church was growing into power. On this scripture doctrine they found their absurd notions of purgatory and indulgences. These abuses were carried to such excess as to produce the Reformation in the sixteenth century. We all know the feelings which the early Reformers exercised towards the Papal Church; they were disposed to put down indulgences at all events. Believing that indulgences grew in some degree out of the doctrine of a future probation, they did not distinguish between the true doctrine and its abuse, but rejected them together. And this enmity to the Catholic Church has prevented, in a good degree, a faithful and impartial examination of the subject. The tam that this is the Catholic purgatory, has prevented thousands from examining the subject, and has silenced many who have believed that the grace of God extended beyond the confines of this world."

The terms rendered in the Sacred Scriptures "everlasting," "eternal," and "for ever," which are sometimes applied to the misery of the wicked, are maintained by the Restorationists to be vague and indefinite in their meaning, and to afford no proper foundation for an argument in favour of the eternity of future punishment.

The Restorationists, as a separate sect, are of comparatively recent origin, but the doctrine of an ultimate restoration of all fallen intelligences appears to have been advocated by several of the Christian fathers during the first four centuries. Both before and since the Reformation this doctrine has had numerous supporters; and, in fact, it is the commonly received opinion among the English Unitarians of the present day, and it was the opinion of the older Universalists.

The Restorationists believe in the immortality of the soul, the existence of an intermediate state, the punishment of the wicked during a longer or shorter period, the reign of the saints, and the ultimate restoration through them of all things by Christ. The difference between the Restorationists and Universalists is thus stated by the Rev. Paul Dean of Boston: "The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reproachings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the

dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture."

The doctrine of the Restoration of all things was introduced into America about the middle of the eighteenth century, though it made little progress for some years. In 1785 a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and Murray. At that time the terms Restorationist and Universalist were used as synonymous, and those who formed that convention took the latter as their distinctive appellation. During the first twenty-five years after its formation the members of the Universalist Convention were believers in a future retribution. But about the year 1818 Hosea Ballou of Boston advanced the doctrine that all retribution is confined to this world, sin, in his view, originating in the flesh, and death freeing the soul from all impurity. Some of the Universalists at an after period adopted materialist doctrines, and maintained that the soul was mortal, that the whole man died a temporal death, and that the resurrection would introduce all men into eternal happiness. These and similar errors were embraced by a majority of the convention, and at length a considerable party, who, while they held the doctrine of Restoration, were opposed to these opinions which had been engrafted upon it, resolved to separate from their brethren, and form an independent association. Accordingly, in 1831, a distinct sect was formed under the name of *Universal Restorationists*. The congregations of this body are chiefly found in Massachusetts, though several others are found in other parts of the country. Several ministers adhered to the Universalist connection, who, notwithstanding, agreed in sentiment with the Restorationists. The consequence was, that considerable division of sentiment prevailed, and about the year 1840 the Universalists in America split into two parties, bearing the names respectively of *Impartialists* and *Restorationists*.

In regard to the doctrines of the Trinity, the atonement, and free-will, the opinions of the Restorationists are the same with those of the Unitarians. In church-government they agree with the Congregationalists. They maintain that baptism may be administered by immersion, suffusion, or sprinkling, either to adults or infants. They hold the principle, and observe the practice, of catholic communion, recognizing the right of all Christians to sit down at the table of their common Master.

REVENUES (ECCLESIASTICAL). The clergy of the ancient Christian Church derived their support from various sources. Among these may be mentioned the voluntary oblations or offerings of the people. These were of two kinds: (1.) The daily or weekly oblations which were made at the altar; and (2.) The monthly oblations which were cast into

the treasury. The first were supplied by wealthy communicants on coming to the eucharist, and consisted not only of bread and wine to be used in the ordinance, but also of contributions both in money and in kind for the support of the church and the relief of the poor. The second or monthly oblations consisted of voluntary contributions specially cast into the treasury of the church, and divided once a month among the clergy.

Another source of ecclesiastical revenues was that arising from the annual produce of the lands and possessions which belonged to the church. These were during the three first centuries of little value in consequence of the church, instead of being looked upon with favour, being exposed to constant persecution. Yet even then, amid all the disadvantages of her position, the church appears to have had both houses and lands, of which, however, her enemies ruthlessly deprived her. But in the days of Constantine, as well as for some time subsequent to the reign of that emperor, gifts of land were bestowed upon the church with great liberality. And even from the imperial exchequer at that time grants were readily made for the support of the clergy; and a law was passed enjoining the chief magistrates in every province to furnish them with an annual allowance of corn out of the yearly tribute of every city. This arrangement continued until the time of Julian the Apostate, who withdrew the allowance. The Emperor Jovian, however, so far repaired the injury thus done to the church as to grant the clergy a third part of their former allowance, the national finances being in a depressed state in consequence of the country having been visited with a severe famine.

Several laws made by the Christian emperors from time to time augmented the revenues of the church. Thus Constantine decreed that the estates of martyrs and confessors dying without heirs should be settled upon the church of the place where they had lived; and in like manner the estates of ecclesiastics dying without heirs were conveyed over to the church by a law of Theodosius the Younger and Valentinian III. Another addition to the church revenues arose from the donations which were frequently made to them of heathen temples and the lands connected with them. Thus the temple of the Sun at Alexandria was given to the church by Constantine; and in the time of Theodosius, the statues of Serapis and other idols at Alexandria were melted down for the use of the church. But the chief part of the revenues of the church was derived from *first-fruits and tithes*.

The ecclesiastical revenues were divided into certain monthly or yearly portions, and distributed accordingly. In the Western Church they were usually divided into four parts; of which one fell to the bishop, a second to the rest of the clergy, a third to the poor, and a fourth to the maintenance of the fabric of the church, and other necessary uses. In some churches no such division was made, but the bishop

and clergy lived in common. At length endowments began to be bestowed upon parish churches. The founders of churches sometimes mortgaged lands for the support of the churches which they built, and in return they were allowed the right of patronage. This practice was commenced in the time of the Emperor Justinian, who passed two laws authorizing and confirming it.

The revenues of the church were always regarded as devoted to God, and, therefore, might not be alienated except for very special purposes. Thus Ambrose, bishop of Milan, melted down the communion-plate in order to redeem certain captives. In such cases, however, the bishop was obliged to have the consent of the clergy, and the approbation of the metropolitan or some provincial bishops.

REVOLUTION SETTLEMENT (THE), an expression employed to denote the arrangement made at the Revolution in 1688, for placing the Presbyterian Church of Scotland on a proper footing. That it is defective in various respects is very generally admitted, but at the same time, to use the language of Dr. Hetherington, "Every candid reader will perceive, that the Revolution Settlement, though not so full and perfect as it might have been made, did, nevertheless, contain and display, either directly or virtually, all the great principles of the Presbyterian Church, for which she had long contended, removing several restrictions which had been left in force by the act of 1592, in particular the clause relating to patronage; and realized to both the church and the kingdom an amount of civil and religious liberty greatly beyond what had ever previously been enjoyed. By the ratification of the Confession of Faith, the great and sacred principle of Christ's sole Headship and Sovereignty over the church, and its direct consequence, her spiritual independence, were affirmed; and by the abolition of patronage, the religious rights and privileges of the Christian people were secured, as far as security could be given by human legislation. Its defects were of a negative rather than of a positive character; and though some vitiating elements were allowed to remain, and some others introduced, of which it could not have been very safely predicted whether the progress of events would cause their development or their extinction, still it merits its lofty designation, the Glorious Revolution; and for it, and the precious blessings which it secured to the empire at large, our grateful thanks are due, under Providence, to the persecuted but unconquerable Presbyterian Church of Scotland."

A considerable party, however, of the friends of civil and religious liberty, and admirers of Presbyterianism, entertain serious and solid objections to the principles of the Revolution Settlement. This party, including the whole adherents of Reformed Presbyterian principles, considers the establishment of presbytery at that time as having been gone about without a distinct recognition of the separate and independent functions of the church and state re

spectively. The church did not present her constitution to the civil power; but the civil power enacted it independently of her authority. The settlement was purely civil and secular, no party bearing an ecclesiastical character having been consulted in the matter. Considerable discussion has been maintained on the question, whether or not the Act of Settlement recognizes the Confession of Faith as previously belonging to the church. The terms of the act are these: "Likeas they, by these presents, ratify and establish the Confession of Faith now read in their presence, and voted and approven by them as the public and avowed Confession of this church." The words of this clause are, no doubt, somewhat ambiguous, and hence some maintain that we must understand them as denoting that the state voted and approved the Confession, because it was the public and avowed Confession of the church; while others affirm, that we must understand them as declaring it to be the public and avowed Confession of the church, because it was voted and approven by the state. The latter is the view entertained by the Reformed Presbyterians, and hence they denounce the Revolution Settlement as Erastian. And besides, they allege, it was not the Confession of Faith in its entire form, but simply the doctrinal articles which were sanctioned by the Act of Settlement to the exclusion of the Scripture proofs which form an integral part of the document, and, therefore, ought not to have been omitted. Another objection offered to the Revolution Settlement is, that it sanctions the interference of the state with the discipline of the church and the constitution of her judicatories. Thus the Act 1690 declares, "That the church government shall be established in the hands of, and exercised by, those Presbyterian ministers who were outed for non-conformity to Prelacy since the first of January 1661, and such ministers and elders only as they have admitted or received." And still further, the discipline of the church was interfered with and controlled by the state by making it an essential principle of the Revolution Settlement, that all actual incumbents, who held charges under Episcopacy, should be allowed to retain their livings simply on taking the oaths to the government of King William. There appears, also, to be an evident infringement on the independence of the church, in that part of the Act 1690, in which the king claims the power, when present in person, or by his commissioners, of appointing the time and the place of the next meeting of Assembly; and in the exercise of the authority thus vested in him, he summoned in the Act of Settlement the first Assembly of the Revolution church. But one of the most objectionable features of the Revolution Settlement, in the eyes of Reformed Presbyterians, is the non-recognition of the Covenants.

**REX SACRORUM** (Lat. king of sacred things), a priest among the ancient Romans to whom the

priestly power was assigned after it had been surrendered by the kings. The first who held this office was appointed at the command of the consuls by the college of pontiffs, and inaugurated by the augurs. In the last period of the republic the office was discontinued, but it appears to have been revived during the empire, and was not abolished until the time of Theodosius the Younger. The *Rex Sacrorum* was regarded as superior in rank to all the other priests, and even to the *Pontifex Maximus* himself. He held office for life, and was exempt from all civil and military duties. It belonged to him to perform the *publica sacra*, which had been wont to be discharged by the king, and it belonged to his wife, who was called *Regina Sacrorum*, queen of sacred things, to perform the priestly functions, which had been discharged by the king. The *Rex Sacrorum* was bound to offer a sacrifice in the comitia on the occasion of a *REGIFUGIUM* (which see). When prodigies occurred he was expected to propitiate the gods. It was his duty also to announce to the people the festivals for the month.

**RHADAMANTHUS**, a son of Zeus and Europa, a judge in the infernal regions according to the mythology of the ancient Greeks.

**RHEA**, according to Hesiod a goddess of the earth, and a daughter of Uranus and Ge. In Phrygia she was identified with *Cybele*. The earliest seat of the worship of this goddess was Crete; she had a temple also at Athens, and in different parts of Greece. She was chiefly worshipped at Pessinus in Galatia, where her sacred image is said to have fallen from heaven. Rhea, indeed, was the great goddess of the Eastern world. She was worshipped also in Rome, and had a temple on the Palatine-hill. Among animals, the lion, and among trees, the oak, was sacred to Rhea.

**RHEINSBERGERS**. See COLLEGIANTS.

**RHEIMISH TESTAMENT**, a Romish version of the New Testament, which was printed at Rheims in France in 1582, accompanied with copious notes by Romish authors. This version, like the Douay Old Testament, with which it is generally bound up, was translated from the Vulgate. See DOUAY BIBLE.

**RIGORISTS**, a term of reproach sometimes applied to the JANSENISTS (which see), because of the supposed scrupulous preciseness of their principles and conduct.

**RIG-VEDA**, one of the most venerated of the Vedas or Sacred Books of the Hindus. It contains no fewer than 1,017 canticles and prayers called *mantras*. Nearly one half of them are addressed either to *Indra*, the god of light, *Agni*, the god of fire, or *Voruna*, the god of water, which, as some think, form a trinity or triad of the Vaidic period. The hymns, composing an entire section of the *Rig-Veda*, are addressed to *Soma*, the milky-juice of the moon-plant. The whole of the four Vedas are written in Sanskrit, and are accounted the most ancient as well as the most sacred of the Hindu writings.



The great mass of the people of India believe them to be as old as eternity, and to have come direct from the mouth of the Creator himself. The age usually attributed to the Rig-Veda is B. C. 1200 or 1400. Some peculiarities of this ancient book are thus noticed by Professor H. H. Wilson: "The divinities worshipped in the Rig Veda are not unknown to later systems, but they there perform very subordinate parts, whilst those deities, who are the great gods—the *Dii majores*—of the subsequent period, are either wholly unnamed in the Vêda, or are noticed in an inferior and different capacity. The names of Siva, of Mahadêva, of Durgâ, of Kâlî, of Râma, of Krishna, never occur, as far as we are yet aware: we have a Rudra, who, in aftertimes, is identified with Siva, but who, even in the Purânas, is of very doubtful origin and identification; whilst in the Vêda he is described as the father of the winds, and is evidently a form of either Agni or Indra. The epithet Kapardin, which is applied to him, appears, indeed, to have some relation to a characteristic attribute of Siva,—the wearing of his hair in a peculiar braid; but the term has probably in the Vêda a different signification . . . at any rate, no other epithet applicable to Siva occurs, and there is not the slightest allusion to the form in which, for the last ten centuries at least, he seems to have been almost exclusively worshipped in India,—that of the Linga or Phallus. Neither is there the slightest hint of another important feature of later Hinduism, the Trimûrti, or Tri-ine combination of Brahmâ, Vishnu, and Siva, as typified by the mystical syllable Om, although, according to high authority on the religions of antiquity [viz. *Creezer's*], the Trimûrti was the first element in the faith of the Hindus, and the second was the Lingam." In the Rig-Veda, also, we miss all allusion to the doctrines of caste, of transmigration, and of incarnation—doctrines which, at an after period, came to occupy a conspicuous place in the religious system of the Hindus.

RIMMON, a god of the ancient Syrians, worshipped at Damascus, where he had a temple. This idol is referred to in 2 Kings v. 18. He is supposed by some to be identical with *Baal*, or the Sun; but Grotius regards him as the planet Saturn.

RINGS, ornaments composed of different metals, such as gold, silver, and even iron, which have been in use from the most remote antiquity. These have always formed essential articles of female costume in Eastern countries. Rings were worn on the first, third, and fourth fingers, and the corresponding toes. They were worn also in the lobe of the ears, or sometimes attached to them by a silken chain, which lets them rest on the left shoulder. They were engraved with images of serpents, and served, as they do still, rather for amulets and charms than ornaments. Oriental ladies have also large rings passing through the septum of the nose, and nearly touching the upper lip. Anklets, or rings of gold or silver, tin or iron, are universally worn by Eastern women round

their legs. Young ladies in Persia, Arabia, and Egypt wear rings about their ankles, to which are attached a number of little bells, so that every successive step keeps them ringing; and as the wearers pride themselves in this article of dress, they generally walk at a rapid pace for the purpose of increasing the noise. It is to this custom, probably, that the prophet Isaiah alludes, when he speaks of the tinkling ornaments about the feet of Hebrew women. "A common ornament in use among men of rank," says Dr. Jamieson, "is a ring upon one of the fingers of their right hand, of the prevalence of which, in the days of our Lord, we find traces in the generous welcome given to the returning prodigal; and, in the reproof addressed by the apostle James to some members of the primitive church for their unbecoming and unchristian neglect of the poor, while they paid ready deference to those with gold rings. When the seal upon the right breast is not worn, the impressions usually engraved upon it are made upon a jewel in the ring, to which practice, a very striking reference is made by Jeremiah: 'As I live, saith the Lord, though Coniah the son of Jehoiakim king Judah were the signet upon my right hand, yet would I pluck thee hence;' and also by Haggai, 'In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord; and I will make thee as a signet: for I have chosen thee.'"

Rings have in all ages been used in connection with marriage. Pliny mentions an iron ring as worn by a person betrothed. In the ancient Greek Church a special ceremony was observed in presenting the ring. With a golden ring the priest makes a sign of the cross upon the head of the bridegroom, and then places it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In like manner, and with the same form of words, he presents the bride a silver ring. The groomsmen then changes the rings, while the priest, in a long prayer, sets forth the import of the rings; after which the whole is closed with a prescribed form of prayer. The use of the ring, both in betrothal and marriage, is very ancient. It is mentioned both by Tertullian and Clement of Alexandria; the latter of whom says, "It was given her not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her." Isidorus Hispalensis says, "that it was presented by the husband either as a pledge of mutual affection, or rather as a token of the union of their hearts in love." The ceremony is still observed in almost all countries, both Popish and Protestant, of placing a ring on the finger of the woman as a part of the marriage rite, in which case it is regarded as a token and pledge of the vow and covenant made by the parties.

One indispensable part of the dress of a high functionary in the East, was, in ancient times, as appears from the histories of Joseph and Daniel, an immense gold ring on the hand or wrist, with a signet or seal on it, containing the royal initials and arms. Such was the ring which Pharaoh gave to Joseph. The conveyance of the signet ring was a token of investiture with civil office. A ring was also worn by a bishop in the ancient Christian Church as an emblem of office, denoting his espousals to the church, and hence it was called the ring of his espousals. It was given to bishops on their consecration, with these words: "Receive the ring of distinction and honour, the pledge of fidelity, that you may seal what is to be sealed, and open what is to be opened; that you may bind what is to be bound, and loosen what is to be loosened." This ring, which formed a part of the insignia of office, was worn on different fingers, most frequently on the middle finger of the right hand. Investiture with the ring and staff was always claimed by the church, but often contested by the emperors. See INVESTITURE.

**RISHIS**, seven primeval personages in Hindu mythology, born of Brahma's mind, and presiding, under different forms, over each MANWANTARA (which see).

**RITES**. See CEREMONIES.

**RITUAL**, a book of religious rites or formularies of divine service.

**RIVER BRETHREN**, a denomination of *Baptists* which arose in the United States of North America during the revolutionary war. They recognize three orders of clergy, bishops, elders, and deacons. Their church ordinances are baptism, feet-washing, the Lord's Supper, and the communion or love feast. They reject infant-baptism, and in baptizing they use trine immersion. They are opposed to war in any circumstances, and cannot therefore serve in the army. Their ministers are not educated for the office.

**ROCHET**, a linen garment worn by bishops. It was a usual portion of their dress in the Middle Ages, but does not seem to have been of greater antiquity than the thirteenth century. The sleeves of the rochet were narrower than those of the surplice.

**RODS**. Both in sacred and profane history we find frequent mention of the use of rods. Thus Moses is said to carry a rod by means of which he was enabled, through Divine power, to perform miracles. The Egyptian magicians also had their divinizing rods. There are various Rabbinical traditions in reference to this rod. Thus Rabbi Levi says, "The rod of Moses was created on the evening of the Sabbath, and delivered to Adam in Paradise. Adam delivered it to Enoch, Enoch to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, Isaac to Jacob; and Jacob, going down into Egypt, delivered it to his son Joseph. When Joseph was dead, and his house was plundered, it was deposited in the palace of Pharaoh. Now there was one of the Egyptian magicians, named Pharaoh, who saw this

rod, and the characters engraven upon it: he coveted it in his heart, and took it, and brought, and planted it in the garden of the house of Jethro: and he saw the rod, and no man could approach to it any more. But when Moses came to Jethro's house, he entered into his garden, saw the rod, read the characters that were engraven upon it, and put forth his hand and took it." Some Rabbies allege that the virtues of the rod of Moses were owing to the ineffable name Jehovah which was written upon it. In allusion to the rod of Moses, when thrown upon the ground, becoming a serpent, it is supposed that the fabulous story was devised, by the ancient heathens, of the *Caduceus*, or rod of Mercury, being twisted about with serpents.

Another remarkable rod mentioned in Scripture, is that of Aaron, the high-priest of the Jews, which miraculously blossomed, and budded, and yielded almonds, thus showing the divine authority of the priesthood as vested in the tribe of Levi, and in the family of Aaron. In commemoration of the miracle God commanded Moses to lay up the rod of Aaron within the tabernacle, retaining its leaves and blossoms, as some have supposed, as long as it remained in the sacred place. From this event the ancient heathens are said to have derived the fabulous representation of the *Thyrsus*, or rod of Bacchus, twined with ivy.

In the spurious Gospel of the Nativity of the Holy Virgin, a story is related which accounts for the custom of painting Joseph, the reputed father of Jesus, with a rod in his hand. The story runs as follows: When Mary had reached the age of womanhood she refused to be married, because she had taken a vow of virginity. Finding that she adhered to this resolution, the Jewish high-priest consulted the Lord, who answered, that all the unmarried men of the house of David must present themselves before the altar with rods in their hands, and that he upon whose rod the Spirit of God should rest in the form of a dove should be the spouse of Mary. Among those who presented themselves in obedience to the Divine command was Joseph, who no sooner appeared with his rod than a dove came and rested upon it; and thus he was pointed out as the husband of Mary.

A rod has been in all ages used as an emblem of office. Before the Roman magistrates were carried the fasces, or a bundle of rods. The Salii, or priests of Mars, also bore a rod in their right hand, with which they were accustomed to beat the sacred shields as they carried them in procession. A rod was frequently employed for purposes of divination, as in the case of *Circe* and of *Minerva*. In the ancient Christian Church, a rod or staff was carried by a bishop as an emblem of pastoral authority, while the **CROSTER** (which see) was borne by an archbishop.

**ROGATION DAYS** (from Lat. *Rogatio*, I beseech), a name given to the three days immediately before

the festival of Ascension. They were first instituted as fast days by Mamertus, bishop of Vienna, in the fifth century, and are observed by the Church of Rome. They were called Rogation Days from the Rogations or litanies chanted in the processions on these days. In the Church of England they are kept as private fasts, abstinence being commanded, and extraordinary acts and exercises of devotion.

ROGATION SUNDAY, the Sunday immediately preceding the ROGATION DAYS (which see).

ROGATION WEEK, the next week but one before Whitsunday, and so called because certain litanies to saints are then used.

ROGUS. See PYRA.

ROMA, a goddess worshipped among the ancient Romans as a personification of the city of Rome. Temples were erected in her honour not only at Rome, but in other parts of the country; and this worship was paid to the genius of the city from the time of the Emperor Augustus.

ROME (CHURCH OF). In the article *Papacy* we have already treated of the papal system in its political constitution and position, and, accordingly, it will be our object at present to restrict ourselves exclusively to a view of the Roman Catholic Church as an ecclesiastical community. The articles of faith of the Church of Rome are to be found in its accredited Creeds, Catechisms, Formularies and Decrees, which chiefly consist of the Creed and Oath of Pope Pius IV.; the Episcopal oath of feodal allegiance to the Pope; the Catechism of the council of Trent; the decrees of councils, particularly those of the council of Trent, whose decisions respecting doctrines, morals, and discipline are held sacred by every Roman Catholic in every country; papal bulls and breves; liturgical books, such as the Breviary, the Missal, the Pontificals, Rituals, and devotional books. The first mentioned of the Standards, the Creed of Pius IV., is universally regarded by Romanists as containing an accurate summary of their faith. "Non-Catholics," says Charles Butler, "on their admission into the Catholic Church, publicly repeat and testify their assent to it without restriction or qualification." It is binding also upon all clergymen, doctors, teachers, heads of universities, and of monastic institutions and military orders. Commencing with the Apostles' Creed it details some of the leading doctrines of the Church of Rome, and concludes with an oath, in which the individual making this profession of faith not only engages to "hold and profess the same whole and entire, with God's assistance, to the end of his life;" but also "to procure, as far as lies in his power, that the same shall be held, taught, and preached by all who are under him or intrusted to his care, in virtue of his office." In this creed, which is sworn to by every Romish priest at his ordination, he solemnly avows, that he "unhesitatingly receives and professes all things delivered, defined, and declared by the sacred canons and œcumenical councils, and especially by the holy council

of Trent." The "sacred canons," here referred to, are the entire canon law; and the "œcumenical councils," which Romanists regard as infallible, are eighteen in number, though they differ among themselves as to the precise councils which are entitled to this character. The French divines, in general, hold that the councils of Pisa, Constance, and Basle were œcumenical, while the Italians deny this, and allege instead, that the councils of Lyons, Florence, and the fifth Lateran, were œcumenical. This point, on which the Gallican and Italian churches are completely divided, has never been authoritatively decided by the Pope.

The second of the Standards, to which we have referred as binding on the entire hierarchy of the Romish Church, is the oath of allegiance to the Pope, which is imposed not only on archbishops and bishops, but on all who receive any dignity from the Romish see. This oath, in its original form, was first imposed by Gregory VII. in the eleventh century, but it has since been much enlarged.

The Catechism of the council of Trent, though not formally sworn to by Romish priests in their ordination vow, is generally classed among the standards of the church, and admitted to be an authoritative exposition of her doctrines. This work, which was published in 1566 by Pope Pius V., is not written in the usual form of question and answer, but continuously as a regular system of instruction in doctrinal theology. In addition to these doctrinal standards, the decrees of councils, and the bulls of her Popes, are binding on the whole body of the Romish Church.

The authorized standards used in the public and private worship of the Church of Rome, are the Breviary, which contains the daily service; the Missal, which contains the service connected with the administration of the eucharist; the Pontifical and the Ritual, both books full of important matter, chiefly in reference to the forms which are to be observed in various religious ceremonies; and, finally, various devotional books which are tacitly or openly approved, such as the "office of the sacred heart of Jesus and Mary;" "the Garden of the Soul;" "the little office of the Immaculate Conception." The Scripture, in the Latin Vulgate, is a part, according to the Romish Church, of the revealed will of God, and of its authentic standards of faith. To the Scriptures, as received by Protestants, they add the Apocryphal books, and receive them equally as canonical Scriptures. And in addition to the Scriptures every Roman Catholic is bound to receive as an article of faith whatever the church teaches now, or has taught in former times. Hence the celebrated act of faith which we quote from the Douay Catechism; "O great God! I firmly believe all those sacred truths which thy holy Catholic Church believes and teaches; because thou, who art truth itself, hast revealed them, Amen."

Having thus referred to the acknowledged standards of the Church of Rome, we proceed rapidly to

sketch some of her peculiar tenets, not those which she holds in common with other churches, but those which are strictly limited to her own communion.

At the foundation of the whole system of the Church of Rome lies her doctrine as to the nature, interpretation, and sufficiency of the Holy Scriptures. When a Romanist speaks of Scripture he does not mean thereby the Old Testament in the original Hebrew, and the New Testament in the Original Greek, but the Vulgate Latin edition, or the Douay and Rhemish translations, including also the Apocrypha. In regard to the interpretation of Scripture, the Church of Rome maintains that no man has a right to judge for himself of the true meaning of the Bible. Thus the council of Trent expressly decided: "In order to restrain petulant minds, the council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law." The fourth rule of the Index of Prohibited Books points out, with the utmost precision, the restrictions which the Romish Church lays on the indiscriminate reading of the Scriptures. Thus it declares: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

On the subject of Scripture then, there is a wide difference between the views of Romanists and those of Protestants. To the Protestant the only rule of faith and obedience is the Scripture as contained in the Old and New Testaments; but to the Romanist

the Scripture is only a part of the rule, which, in its entire form, he regards as including the Apocryphal books, the traditions, and the acts and decisions of the church. And in regard to the meaning of Scripture, the Church of Rome claims to be its sole authoritative interpreter. Bishop Milner, indeed, alleges, in his 'End of Controversy,' that "the whole business of the Scriptures belongs to the church; she has preserved them; she vouches for them; and she alone, by confronting the several passages with each other, and by the help of tradition, authoritatively explains them. Hence it is impossible," he adds, "that the real sense of Scripture should ever be against her and her doctrine." Carrying out this view the same writer alleges, that the Bible derives its whole authority from the church, declaring in plain and explicit terms: "The Christian doctrine and discipline might have been propagated and preserved by the unwritten word or tradition, joined with the authority of the church, though the Scriptures had not been composed."

According to the council of Trent, the Gospel, as preached by Christ and his apostles, was contained in written books and in unwritten traditions. These two are regarded by Romanists as of equal authority. Thus the council of Trent decreed: "They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*puri pietatis affectu ac reverentiâ*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed." Some Roman Catholic divines are of opinion that tradition is inferior; and others that it is superior, to the written word. The council of Trent, however, makes tradition equal to Scripture, though when the subject was under discussion in the council, the opinions were various and contradictory.

The Roman Church claims for herself the high and exclusive prerogative of infallibility in doctrine and morals. Thus, in the Catechism of the council of Trent we are told: "But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral." By claiming this privilege, she declares that she cannot cease to be pure in her doctrine, nor can she fall into any destructive error. She asserts herself to be the supreme judge in all religious disputes, and declares that from her decision there is no appeal. Accordingly, she claims the right; (1.) To determine what books are, and what are not canonical; and to compel all Christians to receive or reject them as she may determine. (2.) To im-

part authority to the Word of God. (3.) To determine and publish that interpretation of the Bible which all must with implicit submission receive and obey. (4.) To declare what is necessary to salvation. And (5.) To decide all controversies respecting matters of faith and practice. But while Romanists assert their church to be infallible, there is a variety of opinions among them as to the point where this infallibility exists. Some consider it as vested in the universal Church scattered over the world; some lodge it in the Pope; others in a general council independent of the Pope; while many assert that infallibility belongs to a general council with a Pope at its head. That system which places infallibility in the Pope singly, is called the Italian or Ultramontane system, and appears to have been embraced by the council of Florence, Lateran, and Trent. This view of the subject has been rejected by many Romish doctors, and even by many popes themselves. The Gallican Church has always refused to acknowledge the infallibility of his Holiness; and in doing so they coincide in opinion with the councils of Pisa, Constance, and Basle. The object of infallibility has been one topic of disputation among the partizans of the Italian school; the greater number of them confining the Pope's infallibility to matters of faith, and admitting his liability to error in matters of fact, while a small party would make him infallible in points both of faith and of fact. The Italian school, also, vary in opinion with respect to the form of infallibility. While this large and influential party admit the Pope's liability to err in his private or personal capacity, they maintain his infallibility in his official capacity. But a difference of opinion exists even here. Some represent his Holiness as speaking with official authority when he decides in council. Others regard those papal decisions alone as infallible which he delivers according to Scripture and tradition. And others still, limit his infallible decisions to those which he utters after mature and diligent examination. But the most common variety of opinion on this subject, is that which regards the Pope as infallible when, in a public capacity, he teaches the whole church concerning faith and morality. The advocates of this last form of infallibility again are divided into several factions. Some allege that the Pontiff teaches the whole church when he enacts laws; others when he issues rescripts; others when his bull has for some time been affixed to Peter's door and the apostolic chancery. While the Ultramontane party contend earnestly for the infallibility of the Roman Pontiff, and the Cisalpine party contend as earnestly against it, a numerous party maintain that the whole question of infallibility is one not of faith but of opinion.

The writings of the ancient fathers form the standard of Scripture interpretation in the Church of Rome, as is evident from the creed of Pope Pius IV., which affirms that "Scripture is to be interpreted ac-

ording to the unanimous consent of the fathers." In the council of Trent different opinions were entertained by the doctors concerning the authority of the fathers in Scripture interpretation; but the decision of the majority was in favour of the unanimous consent of the fathers as necessary to the right interpretation of Scripture. Now it unfortunately happens, that the unanimous consent of the fathers, on any theological point whatever, cannot be obtained. And, besides, their writings have not come down to us in such a state of purity and integrity as to warrant our putting entire confidence in them as conveying the real sentiments of their alleged authors. Many of the ancient fathers teach false doctrines, and even heresies; they often contradict one another, and are in various respects defective. The truth is, that in matters of history their statements may be received with respect, but their doctrines and precepts can only be received with caution, and tested by a reference to the Word of God.

The Church of Rome teaches that "there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege." Besides the ordinary ministers, who, by common law and received usage, administer the sacraments, Romanists hold that there are also extraordinary administrators, who, by concession in cases of necessity, may dispense these ordinances. In the absence of the priest, a layman, or even a woman, may baptize, provided he or she intends to do what the church does. Marriage, also, under peculiar circumstances, may be performed by lay persons. It has been a point disputed among Romish divines, whether angels as well as men may not administer sacraments. Aquinas holds the affirmative on this point; and Dens, after quoting him with approbation, says, "We read in certain histories of saints, that they received the sacrament of the eucharist from an angel. The same could be done by a departed soul." Heretics or schismatics may lawfully baptize according to theologians of the Church of Rome, and the infidelity or wickedness of the administrator is no barrier in the way of valid administration. The Catechism of the council of Trent says on this point, "Representing, as he does, in the discharge of his sacred functions, not his own, but the person of Christ, the minister of the sacraments, be he good or bad, validly consecrates and confers the sacraments; provided he make use of the matter and form instituted by Christ, and always observed in the Catholic Church, and intends to do what the church does in their administration." Whatever may be the character of the minister, it is enough, in order to secure the validity of a Romish sacrament, that he has the intention to do what the church does

Roman Catholic divines maintain that the general or primary effect of all the sacraments is to produce sanctifying grace; but, in addition, each sacrament confers grace peculiar to itself. Some allege that the sacraments confer grace *ex opere operantis*, that is, from the merit of the operator, whether minister or receiver; others *ex opere operato*, that is, from the power and influence of the work or sacramental action. The latter is the view maintained by the council of Trent, both in their decrees and in their Catechism. A question relating to this subject divided the doctors of the Church of Rome in the Middle Ages into two great sects, the *Thomists* and the *Scotists*, the former asserting that grace was conferred physically by the sacraments; the latter maintaining that they produced this effect morally.

In addition to the general or primary effect of the sacraments there is also alleged, in Romish theology, to be a particular or secondary effect, which they usually term *character*, which is defined to be "a spiritual, indelible sign impressed on the soul on the reception of an initerable sacrament, signifying a certain spiritual power acquired by that sacrament." The only three sacraments which are held to convey this mysterious effect, are baptism, confirmation, and orders, which, therefore, do not admit of reiteration. A variety of opinion exists among Romish divines as to the nature of this character, mark, or sign; but the council of Trent has given an authoritative explanation of it as "a spiritual indelible sign impressed on the mind." The Thomists maintained that it has its seat in the intellect, the Scotists in the will.

To the sacrament of baptism the Church of Rome attaches peculiar importance, as being "the origin of spiritual life, and the door of entrance into the church, and by which the right is acquired of partaking of the other sacraments." A number of ceremonies have been introduced into this ordinance, which, though not absolutely necessary, they regard as of great importance, and challenging deep veneration.

Various rites and ceremonies are performed before coming to the baptismal font. Thus "(1.) The preparation of blessed water.—This is blessed on the eve of Easter and of Pentecost, except in cases of necessity. 'In blessing these waters a lighted torch is put into the font, to represent the fire of divine love which is communicated to the soul by baptism, and the light of good example, which all who are baptized ought to give; and holy oil and chrism are mixed with the water, to represent the spiritual union of the soul with God, by the grace received in baptism.' The reason of this is, because the baptism of Christ is 'with the Holy Ghost and with fire.' (Matt. iii. 11).

"(2.) Presentation of the candidate at the church door.—The person to be baptized is brought or conducted to the door of the church, and is forbidden to enter, as unworthy to be admitted into the house of God, until he has cast off the yoke of the most de-

grading servitude of Satan, devoted himself unreservedly to Christ, and pledged his fidelity to the just sovereignty of the Lord Jesus.'

"(3.) Catechetical instructions.—The priest then asks what he demands of the church; and having received the answer, he first instructs him catechetically in the doctrines of the Christian faith, of which a profession is to be made in baptism.

"(4.) The exorcism.—This consists of words of sacred and religious import, and of prayers; the design of which is to expel the devil, and weaken and crush his power. The priest breathes upon him, and says, Depart from me, thou unclean spirit, and give place to the Holy Ghost the Comforter. Many signs of the cross are made during this ceremony. To the exorcism are added several other ceremonies.

"(5.) Salt.—The priest puts a little blessed salt into the person's mouth, saying, Receive the salt of wisdom; may it be unto thee a propitiation unto life everlasting! This is designed to import, that by the doctrines of faith and by the gift of grace, he shall be delivered from the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom.

"(6.) The sign of the cross.—His forehead, eyes, breast, shoulders, and ears are signed with the sign of the cross.

"(7.) The spittle.—The priest recites another exorcism, touching with a little spittle the ears and nostrils of the person to be baptized, and saying, Ephphatha, that is, Be thou opened into an odour of sweetness; but be thou put to flight, O devil, for the judgment of God will be at hand."

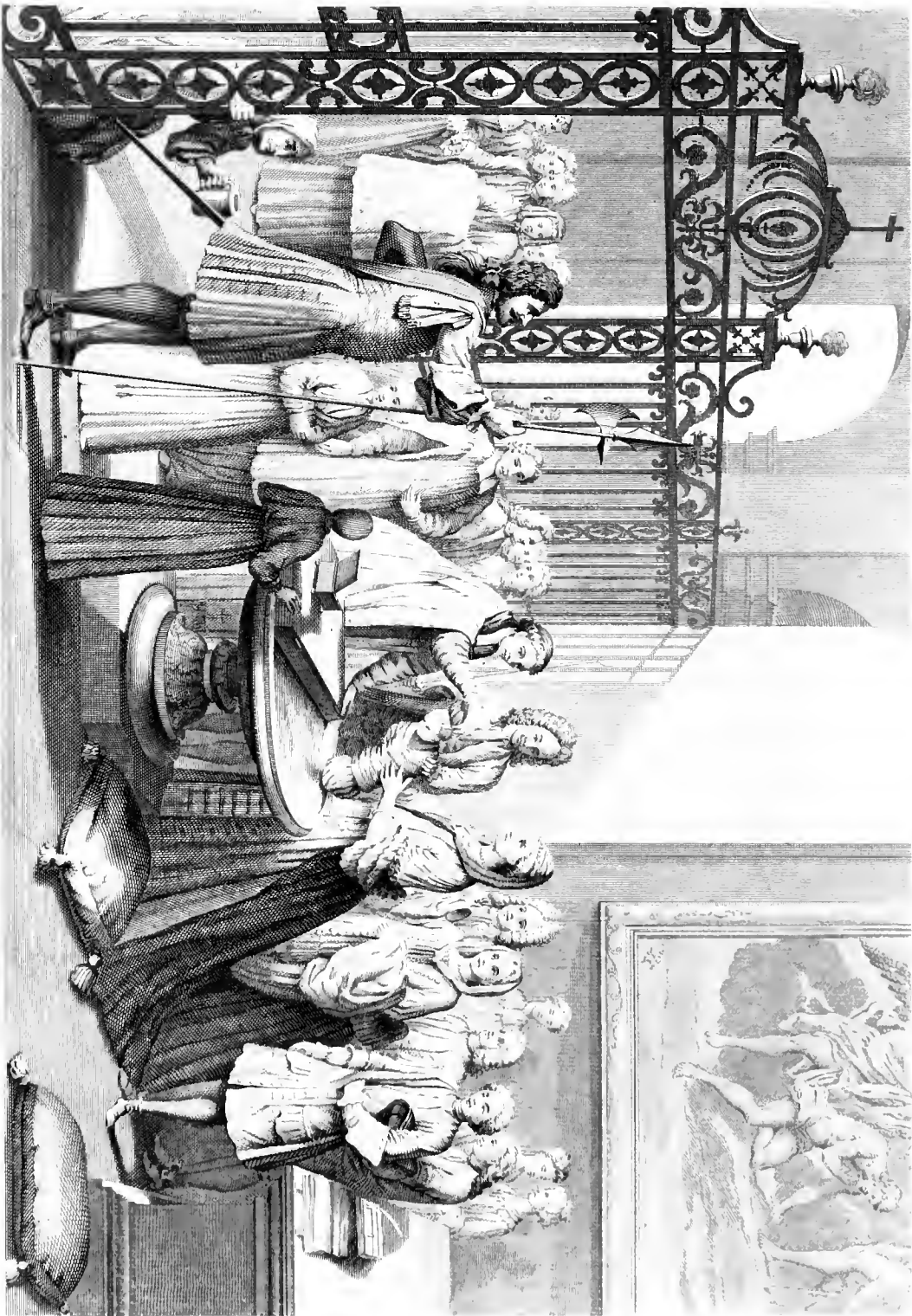
Other ceremonies accompany baptism; as "(1.) The renunciation.—When the person to be baptized approaches the baptismal font, in three summary obligations he is expected to renounce Satan, his works, and pomps, in answer to the following interrogations: 'Hast thou renounced Satan?—and all his works!—and all his pomps?' to each of which he or his sponsor replies in the affirmative.

"(2.) The oil of catechumens.—He is next anointed with holy oil on the breast and between the shoulders by the priest, who makes the sign of the cross, saying, I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting.

"(3.) The profession of faith.—The priest then interrogates him on the several articles of the creed; and on receiving a satisfactory answer, he is baptized."

There are also several ceremonies which follow the administration of baptism. Thus "(1.) The oil of chrism.—The priest anoints with chrism the crown of his head, thus giving him to understand, that from the moment of his baptism he is united as a member to Christ, his Head, and ingrafted on his body; and that he is therefore called a Christian from Christ, as Christ is so called from chrism. It is also said, that this anointing is 'in imitation of the anointing





Republicanism according to the Church of Rome



of kings and priests by God's command in the old law; and signifies that royal priesthood to which we are raised by baptism.' According to the words of St. Paul, 'Ye are a chosen generation, a royal priesthood,' &c.

"(2.) The white garment.—The priest puts a white garment on the person baptized, saying, 'Receive this garment, which mayest thou carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.' Instead of a white garment, infants receive a white kerchief, accompanied with the same words. 'According to the doctrine of the holy fathers, this symbol signifies the glory of the resurrection to which we are born by baptism, the brightness and beauty with which the soul, when purified from the stains of sin, is invested, and the innocence and integrity which the person who has received baptism should preserve through life.'

"(3.) The burning light; which is then put into his hand, as an emblem of the light of a good example, 'to signify that faith received in baptism, and inflamed by charity, is to be fed and augmented by the exercise of good works.'

"(4.) The name.—This is taken from the catalogue of saints, that this similarity might stimulate to the imitation of the virtues, and to the attainment of the holiness, of the individual whose name he bears."

All the rites and ceremonies prescribed by the Romish ritual to be performed before, at, and after baptism, are strictly enjoined upon every priest on pain of mortal sin, unless great necessity interferes. The council of Trent plainly teaches, that this ordinance is indispensably necessary to salvation; so that all children, whether of Jews, heretics, Pagans, or any other who die unbaptized, are excluded from heaven, and adults cannot be saved without baptism either in desire or in fact. The great benefit believed to arise from the ordinance is, that "the guilt of original sin is remitted by the grace of our Lord Jesus Christ bestowed in baptism." There are two ways, however, in which, as Romish divines teach us, a man may be justified and saved without actually receiving the sacrament of baptism. The first is, that of an infidel, who may become acquainted with Christianity and embrace it, and yet be in circumstances which preclude opportunity of baptism. The second is that of a person suffering martyrdom for the faith of Christ before he had been able to receive baptism. The latter is alleged to have been baptized in his own blood; the former to have been baptized in desire.

The sacrament of confirmation is regularly observed by the Romish Church, being, in their view, "a sacrament instituted by Christ the Lord, by which the Holy Spirit is given to the baptized, constantly and intrepidly to profess the faith of Christ." The matter of confirmation is *chrism*, a compound substance made of oil of olives and balsam, and after-

wards consecrated by a bishop. This ointment is put on the forehead of the person in form of the sign of the cross, when the officiating bishop repeats the following form: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Prayer and imposition of hands accompany the form. Confirmation may be administered to all as soon as they have been baptized; but until children shall have reached the use of reason, its administration is inexpedient. "If not postponed to the age of twelve," says the Catechism of the council of Trent, "it should be deferred until at least the age of seven." Immediately after the bishop has performed the ceremony of confirmation, he inflicts a gentle blow on the cheek of the person confirmed, and gives him the kiss of peace. This sacrament is administered at Pentecost, because at that festival the apostles were favoured with the special outpouring of the Holy Ghost. The person confirmed has one godfather if a boy; and one godmother if a girl, of whom the same things are required as of those in baptism. The name of the person is sometimes changed, and a new one added from the calendar of saints.

One of the most peculiar and characteristic doctrines of the Church of Rome is that of transubstantiation. This, indeed, is the great central peculiarity of the whole Romish system. It is thus described by the council of Trent: "Whosoever shall deny that, in the most holy sacrament of the eucharist, there are truly, really, and substantially contained the body and the blood of our Lord Jesus Christ, together with his soul and divinity, and, consequently, Christ entire; but shall affirm that he is present therein only in a sign and figure, or by his power,—let him be accursed." "Whosoever shall affirm that, in the most holy sacrament of the eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms 'transubstantiation,'—let him be accursed." In the Romish Catechism we are expressly told, "In the eucharist, that which before consecration was bread and wine, becomes after consecration really and substantially the body and blood of our Lord." And again, "The pastor will also inform the faithful that Christ whole and entire is contained not only under either species, but also in each particle of either species." From such statements it is plain, that, in the view of Romanists, after the words of consecration have been uttered by the priest, there is in the place of the substance of the bread and wine, the substance of the body of Christ truly, really, and substantially, together with his soul and divinity; and hence the

consecrated host becomes an object of adoration. The chief argument of the Roman Catholics for transubstantiation is drawn from the words of our Lord, "This is my body"—an expression which they maintain must be understood plainly and literally whatever our senses or reason may suggest to the contrary. Protestants, on the other hand, contend that our Saviour speaks figuratively, and means to declare that the bread and wine are symbols and emblems of Christ's broken body and shed blood. Thus both Romanists and Protestants alike believe in the real presence of Christ in the sacrament; the former, however, believe it to be a corporeal, the latter a spiritual presence.

Intimately connected with the doctrine of transubstantiation is the celebration of the mass, in which the Romish Church represents the whole Christ as offered up to God in a propitiatory sacrifice, both for the living and the dead. Christ himself is alleged to have said the first mass, and ordained that his apostles and their successors should do the like. Hence he said, "Do this in remembrance of me." The bread used at mass is unleavened in the Latin and leavened in the Greek Church. In the former it is made thin and circular, and bears upon it either the figure of Christ, or the initials I. H. S., and is commonly called the wafer. There are always lighted candles upon the altar during mass; and the whole service is conducted in the Latin tongue. (See MASS).

The doctrine of transubstantiation is alleged to warrant the practice observed in the Romish Church, of permitting to the laity communion only in one kind. It being maintained that Christ, whole and entire, soul, body, and divinity, is contained in either species, and in the smallest particle of each, the inference is naturally drawn, that whether the communicant enjoys the bread or the wine, he enjoys the full benefit of the sacrament. Hence it is the uniform practice of the Church of Rome to deny the cup to the laity—a practice which was introduced so late as the year 1415, by the council of Constance, and confirmed by the council of Basil in 1437. Afterwards the council of Trent decreed in its favour, and the Catechism of the council thus defends it: "The church, no doubt, was influenced by numerous and cogent reasons, not only to approve, but confirm, by solemn decree, the general practice of communicating under one species. In the first place, the greatest caution was necessary to avoid accident or indignity, which must become almost inevitable if the chalice were administered in a crowded assemblage. In the next place, the holy eucharist should be at all times in readiness for the sick; and if the species of wine remained long unconsumed, it were to be apprehended that it might become rancid. Besides, there are many who cannot bear the taste or smell of wine; lest, therefore, what is intended for the nutriment of the soul should prove noxious to the health of the body, the church, in her

wisdom, has sanctioned its administration under the species of bread alone. We may also observe, that in many places wine is extremely scarce, nor can it be brought from distant countries without incurring very heavy expense, and encountering very tedious and difficult journeys. Finally: a circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were, sensibly before our eyes the truth of the Catholic faith." (See CHALICE.)

Another doctrine, which necessarily rises out of transubstantiation, is that which asserts that the consecrated wafer in the sacrament ought to be worshipped. This is plainly taught by the council of Trent, which decrees, "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolaters; let him be accursed." This worship they give the host, as the wafer is called, not only at the time of receiving it, but whenever it is carried about in the streets. Accordingly in Roman Catholic countries, when the sound of a bell announces the approach of a procession of priests carrying the host, all persons fall down on their knees to adore the consecrated wafer as being in very deed, in their belief, the Son of God and Saviour of the world. This practice is of very recent origin, because it was not until A. D. 1215 that transubstantiation was declared to be an article of faith by the council of Lateran under Pope Innocent III., and in the following year, Pope Honorius ordered that the priests, at a certain part of the service of the mass, should elevate the host, and cause the people to prostrate themselves in adoration before it. The Missal declares: "Having uttered the words of consecration, the priest, immediately falling on his knees, adores the consecrated host: he rises, shows it to the people, places it on the corporale, and again adores it." When the wine is consecrated, the priest, in like manner, "falling on his knees, adores it, rises, shows it to the people, puts the cup in its place, covers it over, and again adores it." Both priest and people adore the host in the celebration of the eucharist, and at other times also, in the church whenever the sacrament is placed upon the altar with the candles burning, and the incense smoking before it, or hung up in its rich shrine and tabernacle, with a canopy of state over it. The host is more especially worshipped on *Corpus Christi Day*, when it is carried in solemn procession through the streets. It is also adored whenever it is carried along on its way to some sick person.

Penance, the term by which the "repentance" of Scripture is designated among Romanists, is classed

among the Romish sacraments. It is intimately connected with the belief that the clergy are endowed with the power of retaining and remitting sins, not ministerially, but judicially; not by praying to God on behalf of the penitent for forgiveness, but as a judge or governor, pronouncing him pardoned. There are four points included in or connected with the sacrament of penance; namely, absolution, contrition, confession, and satisfaction. The form of absolution used in the Church of Rome is couched in these words: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost." The second part of penance is confession, which, in the Romish system, denotes private confession to a priest, termed auricular confession, as being whispered in his ear. The council of Lateran decrees on this subject: "That every man and woman, after they come to years of discretion, should privately confess their sins to their own priest, at least once a-year, and endeavour faithfully to perform the penance enjoined on them; and after this they should come to the sacrament at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain at that time. And whoever does not perform this is to be excommunicated from the church; and if he die, he is not to be allowed Christian burial." When a penitent presents himself at the confessional, he kneels down at the side of the priest, making the sign of the cross, and saying, "In name of the Father, and of the Son, and of the Holy Ghost. Amen." He then solicits the priest's blessing in these words: "Pray, Father, give me your blessing, for I have sinned." He next repeats the first part of the CONFITEOR (which see), following it up by a minute confession of his own individual sins, after which he concludes the Confiteor. The priest now administers suitable instructions and advice, and imposes the requisite penance, which the penitent is bound to perform in due time, and in a penitential spirit.

In connection with the doctrine and practice of confession, it may be remarked, that Romanists have adopted a distinction, first broached by Thomas Aquinas, between mortal and venial sin. The former is explained to be "that sin which of itself brings spiritual death to the soul, inasmuch as of itself it deprives the soul of sanctifying grace and charity, in which the spiritual life of the soul consists." The latter, on the other hand, is defined as being "that sin which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason." The utmost secrecy is enjoined by the church upon the priesthood in regard to all that is known from sacramental confession, the seal of confession being pronounced inviolable, while against its sacrilegious infraction the church denounces her heaviest chastisements. Peter Dens, in his Theology, expressly teaches that if a confessor is interrogated concerning truth which he has known

through sacramental confession alone, he ought to answer that he does not know it; and if necessary confirm the same by an oath. The apology for this startling injunction is drawn from Thomas Aquinas, who says that the confessor, in such a case, does not know that truth as a man, but he knows it as God. Auricular confession is a practice of but recent origin, not having been known to exist until the twelfth general council, which was the fourth Lateran, held in the year 1215 under Innocent III.

In the case of a Romanist burdened with a sense of sins committed after baptism, two courses are pointed out to him by his spiritual guides, either of which, if faithfully followed, will terminate in his absolution; *First*, There is the way of *contrition*, which is described by Romish writers as "a hearty sorrow for our sins, proceeding immediately from the love of God above all things, and joined with a firm purpose of amendment." But the council of Trent lays down the doctrine that the most perfect contrition cannot avail for the remission of sins unless accompanied by "the intention of the sacrament," that is, by the desire and purpose of confessing to a priest, and obtaining his absolution. But *secondly*, There is the way of *attrition*, which is described, in an 'Abridgment of Christian Doctrine,' as "imperfect contrition arising from the consideration of the turpitude of sin or fear of punishment; and if it contain a detestation of sin and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares for justification, and disposes us, at least remotely, towards obtaining grace in the sacrament." The council of Trent also declares, that "attrition, with the sacrament of penance, will place a man in a state of salvation." The council of Lateran, which first established auricular confession, obliges all persons to repent once a-year at least, and go to confession; the period specified for the discharge of this duty being the time of Easter. It is a peculiar doctrine of the Church of Rome that, even after the eternal punishment of sin is remitted, the penitent must satisfy the justice of God, as far as the temporal punishment of sin is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. Thus Romanism asserts a distinction between the eternal and the temporal punishment due to sin, and maintains that the former may be remitted, while the other still remains to be endured, and can only be removed in the way of satisfaction to the justice of God, by the merit of good works, or by penal sufferings. In regard to good works, Romanists believe in works of supererogation, or works done beyond what God requires; and assert that a person may not only do good works, but have in reserve a store of merit so as to have enough for himself and to spare for others; and this superabundant merit, collected from all quarters, and in every age, the Church of Rome professes to have laid up in a treasury, from which to dispense to those who have

little or none. Dens, in his 'Theology,' divides satisfactory works into three kinds, namely, prayer, fasting, and alms. This, however, scarcely exhausts the list, as it does not include voluntary austerities, pilgrimages, whipping, bodily tortures, and others.

One of the cardinal doctrines of the Romish Church is, that "there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass." Purgatory is defined by Dens to be "a place in which the souls of the pious dead, obnoxious to temporal punishment, suffer enough, or make satisfaction." This then is an intermediate or third place for departed spirits, distinct from heaven and hell; situated, Dens alleges, under the earth, contiguous to hell, and the seat of a purgatorial fire, in which, by the endurance of pain, venial sin is expiated in respect of its guilt. None who die in mortal sin which is unexpiated are believed to enter purgatory, but only those who have left in a state of grace, though subject to the punishment due to venial sins, of which the eternal punishment has been remitted, and also to that which is due to mortal sins imperfectly expiated. The punishment of purgatory consists in deprivation of the beatific vision of God, and in actual suffering which is inflicted by material fire of the same nature with our elementary fire. Its duration varies according to the number of venial sins to be expiated, or according to the plenitude of prayers, alms, and masses offered for the liberation of suffering souls. Cardinal Bellarmine says, "It is the general opinion of divines, that all the souls which are in purgatory have assurance of their salvation." Newly-baptized persons, martyrs, and those who die immediately after absolution from a priest, do not pass into purgatory, but go directly to heaven. The mode of deliverance from purgatory is held by Romanists to be twofold: first, By personal suffering till the very last mite of the debt due to God's justice is paid; and secondly, By the interposition of the church, which takes place in several ways; as (1.) By procuring masses to be said for them; (2.) By indulgences; and (3.) By the suffrages of the faithful variously given, by prayers, offerings, purchasing masses, and so forth.

In connection with the doctrine of purgatory may be mentioned the practice of praying for the dead, which is extensively carried out by the Church of Rome. Romish writers generally allege, that there are five places to which departed spirits are consigned. Heaven is the residence of the holy, and hell of the finally damned; the *Limbus Infantum* is the department for infants; the *Limbus Patrum* for the fathers; and purgatory for the righteous under venial sins. Hell is placed the lowest, purgatory the next, then the *Limbus* for infants; and uppermost, though still under the earth, is the place for the Fathers, or those who died before the advent of the Saviour.

Another practice intimately associated with the doctrine of purgatory is that of indulgences, which is

one of the characteristic features of the Church of Rome. The theory of indulgences is thus explained by Delahogue, one of the standard authorities of Maynooth: "Indulgences remit even in God's forum the debt of temporal punishment, which would else remain to be satisfied, either in this life or in purgatory, after the remission of the guilt of sin. They derive their efficacy from the treasure of the church, which treasure consists, primarily, of the merits and satisfaction of Christ; for, as a single drop of his blood was sufficient for the redemption of the sins of the whole world, there remains an infinite hoard of his merits at the disposal of the church for the service of her children; and secondarily, of the merits and satisfactions of the Virgin Mary and other saints, who underwent far severer sufferings than their own sins required; which superabundance, and almost superfluity of sufferings of others, forms a bank or deposit, out of which the church may make disbursements for the common benefit of the faithful, in the way of payment for the punishment or satisfactions due from them." The Pope, as the sovereign dispenser of the church's treasury, has the power of granting plenary indulgences to all the faithful; but a bishop of granting indulgences only in his own diocese. Bellarmine alleges that indulgences directly belong to the living, but indirectly to the dead, no otherwise than as the living do perform the works enjoined for the dead. Indulgences were first brought into active operation in the time of the Crusades, when plenary indulgences were offered to those who engaged in the Holy War against the Infidels. But their influence was first fully brought out during the Romish jubilees first instituted by Boniface VIII. in 1300, when multitudes flocked to Rome under the impression that they would there obtain the pardon of all their sins. The view of many Romanists, however, is, that an indulgence means nothing more than a release of temporal punishment due for sin already pardoned.

Extreme unction is also regarded as a sacrament of the Church of Rome. It is defined by Dens to be "a sacrament by which a sick person is anointed with sacred oil by a priest under a prescribed form of words for the purpose of healing both mind and body." This sacrament is alleged by Romanists to have been instituted by our Lord, intimated by Mark vi. 13, and afterwards recommended and published by James v. 14, 15, "Is any sick among you? let him call for the elders of the church? and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The matter of extreme unction is divided into the proximate and remote. The remote matter is oil of olives blessed by a bishop; and the proximate is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, and the other two for the breast and feet. The

anointing must be in the form of a cross, and may be made by the thumb, or by a rod, at the option of the administrator. The form of the sacrament, according to the Roman ritual, is in these words: "By this holy unction, and through his great mercy, may God indulge thee whatever sins thou hast committed by sight, &c. Amen." It is disputed among Romish divines whether a deprecatory or indicative form of words is to be used. The subjects of this sacrament are baptized persons, who are dangerously sick; it may be administered also to the aged who are not sick, but are approaching near to death. Its effects are, according to the council of Trent, various, including (1.) Sanctifying grace; (2.) Sacramental or actual graces; (3.) Cleansing from the remains of sin, and comfort of mind; (4.) Remission of sins; (5.) Bodily healing.

In the Romish hierarchy the clergy are divided into two classes, the secular and the regular, the former exercising some public function, and the latter, who are also termed monks, living according to some specific rule. The orders of the clergy in the Church of Rome are seven in number, viz. porter, reader, exorcist, acolyte, subdeacon, deacon, and priest. Of these some are greater, which are also called "holy;" some lesser, which are also called "minor orders." The greater or holy orders are subdeacon, deacon, and priest; the lesser or minor orders are porter, reader, exorcist, and acolyte. The solemn consecration of ministers to their office is termed "ordination," or "the sacrament of orders." This, accordingly, is one of the seven Romish sacraments by which it is held, "grace is conferred" and "a character is impressed which can neither be destroyed nor taken away." "Whoever," says the council of Trent, "shall affirm that the Holy Spirit is not given by ordination; let him be accursed." The institution of this sacrament is believed to have taken place at the last Supper, when our blessed Lord declared, "Do this in remembrance of me," thereby, as the council of Trent alleges, appointing his apostles priests. It is also maintained by Romish divines, that at the same time the apostles were created bishops and received power to ordain others. Speaking of the extent of the power conferred on ministers by ordination, the Catechism of the council of Trent declares, "This power is twofold, of jurisdiction, and of orders; the power of orders has reference to the body of our Lord Jesus Christ in the holy eucharist; that of jurisdiction to his mystical body, the church; for to this latter belong the government of his spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of orders is included not only that of consecrating the holy eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries."

By Romanists generally tonsure is considered necessary as a preparation for orders, that is, the hair of the head is cut in the form of a crown,

and is worn in that form, enlarging the crown according as the ecclesiastic advances in orders. The power of ordaining ministers according to the Romish system is vested in bishops, but priests or presbyters who are present, are allowed to join the bishops in the ordination of elders; and yet ordination by presbyters or by Protestant bishops is pronounced invalid. The essential ordaining act is held to be the delivery of the sacred vessels, as was declared by the council of Florence in 1439, in these words: "The matter or visible sign of the order of priesthood is the delivery of the chalice, with wine in it, and of a paten with bread upon it, into the hands of the person to be ordained. This act is accompanied with these words pronounced by the ordaining bishop: "Receive then power to offer sacrifice to God, and to celebrate masses, both for the living and for the dead. In the name of the Lord." Before the delivery of the vessels, however, the bishop, and after him the priests who may be present, impose hands on the candidate; a stole is then placed upon his shoulders in the form of a cross. The hands of the candidate being now anointed with sacred oil, he receives the sacred vessels. Finally, placing his hand on the head of the candidate, the bishop says, "Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."

Matrimony is affirmed by the Romish Church to be one of the seven sacraments instituted by Christ, signifying and conferring grace. The parties are exhorted to confess and receive the eucharist three days before the marriage. To prove that marriage is to be regarded as a sacrament, Romanists chiefly refer to Eph. v. 32, where the Apostle Paul, speaking of the love which exists between husband and wife, and taking occasion from that to allude to the love of Christ to his church, uses these words, "This is a great mystery," which the Vulgate version renders "*Sacramentum hoc magnum est*," this is a great sacrament. The word in the Greek is *mysterion*, a mystery, which, as is evident from the whole scope of the passage, the apostle uses not in reference to marriage, but to the union of Christ with his people, the verse running thus, "This is a great mystery; but I speak concerning Christ and his church." In regard to marriage, the council of Trent teaches that the church hath power to annul any of the impediments mentioned in Leviticus, add new ones, or dissolve any which are now in use. The Pope claims the power of granting dispensations where the parties proposing to marry are within the degrees prohibited by Scripture. The Church of Rome lays it down as unlawful for any one to marry who is in holy orders, or has adopted a religious life. The marriage of Roman Catholics with heretics has always been deprecated by the Romish Church. If, however, such a union does take place, the promise is generally extorted, that every effort shall be made to induce the heretical party to embrace the Romish

faith, and that all the children, the fruit of such marriage, shall be educated in the Romish religion.

The Church of Rome claims to be the only true church upon the earth united under the Pope as a visible head; and the Donay Catechism explicitly declares, "He who is not in due connection and subordination to the Pope and general councils must needs be dead, and cannot be accounted a member of the church." To constitute a member of the church, Romanism requires three qualifications; namely, profession of faith, use of the same sacraments, and submission to the Pope. They set forth also various notes or marks, by which they conclude their church to be the only true one. Bellarmine counts as many as fifteen marks of a true church, but recent Romish writers confine them to four.—unity, sanctity, catholicity, and apostolicity. By the first they mean external unity under one visible earthly head, and a unity in faith and doctrine; by the second, an unerring profession of the true religion without the least intermixture of error: by the third, they intend to declare that they are the universal church of Christ throughout the whole world; and by the last, they denote that their doctrine is that of the apostles, and their ministry the regular and exclusive successors of the apostles. In addition to these, which are adduced as the principal marks of a true church, Romanists are accustomed to bring forward other marks as in favour of their church, such as its antiquity, its alleged power of working miracles, its perpetuity, the variety and number of its members, the possession of the gift of prophecy, the confession of the adversaries of the Christian name, the unhappy end of persecutors, and temporal prosperity. It is unnecessary, however, to adduce such marks as these, a number of which are questionable notes of a Christian church; it would be enough if the advocates of the Church of Rome could clearly establish that her doctrines and practices were identical with those which were taught and observed by Christ and his apostles; and that in nothing has she deviated from the purity of the primitive church. To prove this would be to establish an irrefragable claim to be the true Catholic Apostolic Church, resting upon the sure foundation, Christ Jesus the Lord.

To account, however, for her evident departure from the faith of the early church, as laid down in the Word of God, the Roman Church claims the right of ordaining articles of faith, and imposing doctrines to be received which are not contained in the Holy Scriptures. To such an extent, indeed, does Cardinal Bellarmine admit the authority of the church, that he expressly declares, "If the Pope, through mistake, should command vice and forbid virtue, the church would be bound to believe that vice is good and virtue evil; unless she would sin against conscience;" and to the same effect Cardinal Baroniuss asserts, "It depends upon the mere will and pleasure of the Bishop of Rome to have what he wishes sacred, or of authority in the whole church."

Thus the authority of the Pope, as the earthly head of the church, is regarded as superior to the inspired Word of God.

And not only does the Church of Rome attribute to the Pope supreme spiritual, but many of her learned doctors attribute to him also supreme temporal power. Thus Bellarmine mentions it as the opinion of various writers, "that the Pope, by divine right, hath supreme power over the whole world both in ecclesiastical and civil affairs." Thomas Aquinas says, that "the Pope, by divine right, hath spiritual and temporal power as supreme king of the world; so that he can impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity." In various periods, accordingly, of the history of the Roman Church, have the popes claimed and exercised the power of deposing civil rulers, and absolving subjects from allegiance to their sovereigns. (See PAPACY, POPE.) The accession of temporal power to the papacy was not accomplished until the eighth century, when it was effected by the real or pretended grants of Pepin and Charlemagne.

Besides the leading doctrines of the Church of Rome, which we have thus rapidly sketched, there are various others of an inferior or subordinate kind, which, however, are sufficiently important, both in their nature and results, to deserve notice. We refer to the celibacy of the clergy, which is strictly enforced—the marriage of churchmen being accounted "a pollution;" the doctrine "that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated;" "that the images of Christ and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; that due honour and veneration are to be given to them;" and that the Virgin Mary ought to be honoured with a higher degree of veneration than the other saints. There is a peculiarity in the mode of conducting worship in the Church of Rome, which distinguishes it from all Protestant churches, namely, that the services of the church are conducted in the Latin language. The articles of faith maintained by the Church of Rome were authoritatively declared by the council of Trent in the sixteenth century, and have undergone no change since that time, with the single exception that the doctrine of the immaculate conception of the Virgin Mary, which for centuries had been a subject of angry controversy, was declared, in 1854, by Pius IX. to be henceforth an article of the Romish faith.

Since the Reformation in the sixteenth century, the history of Romanism has been little more than the history of the JESUITS (which see). One main object which that Society has ever kept in view since its first formation, has been to reclaim the heretics, and win them back to the true fold, as they term the church. It was no ordinary pressure from with-

out, therefore, which led Ganganelli in 1773, to abolish an order which, for two centuries, had done so much good service. The power of Rome was evidently on the wane. Infidelity now took the place of religion in almost all the countries of Europe. The French Revolution broke out, and religion, under every form, disappeared. But with the commencement of the present century Rome once more revived. Pius VII. was elected to the papal chair, which Protestants had begun to think would never more be re-occupied. The papal power, however, was for some years, from this date, the mere shadow of a name; his Holiness was the submissive slave of Napoleon Buonaparté. But in 1814, the Bourbon dynasty was restored, and the Church of Rome bade fair to resume its wonted authority and influence, not in France alone, but throughout all the European states. The Jesuits were re-established by a decree of the Pope himself; the Inquisition resumed operations in Spain; the Gallican Church, which had long asserted its independence, was made wholly subject to the see of Rome; civil liberty was trodden under foot, and the church, with her proud pretensions, held everywhere dominant rule. Nor did Britain herself escape from the ensnaring influence of Rome. Since the Revolution of 1688, it had been judged necessary for the welfare of the country to subject Roman Catholics in England to certain civil restrictions. These, however, had gradually disappeared. In 1829, the last of these civil disabilities were removed, and Romanists in common with Protestants were declared eligible to seats in the British legislature. The bill passed, though not without the most violent opposition, and from that time the Church of Rome has felt herself in possession of a vantage ground from which to extend her influence in every part of the British empire, both at home and abroad. Churches, schools, monasteries, and colleges have sprung up with amazing rapidity. One of the chief objects, indeed, to which the energies of the Roman Church have been directed for the last thirty years, has been the conversion of Britain, and its subjection to the authority of the papal see. For this, with unremitting zeal, she has laboured, planned, and prayed. But her zeal in this work seems to have outgrown her discretion; and her rashness, instead of tending to accomplish her object, is likely to postpone it to an indefinite period, if not to render it utterly hopeless. In 1851, the Pope consecrated Dr. Wiseman cardinal-archbishop of Westminster, and at the same time parcelled out the country into different districts, conferring upon the bishops of these districts ecclesiastical authority over them, and giving them titles the same as those which belong to the Protestant bishops as barons of the realm. The Protestant feeling of England was now stirred to its depths, and parliament, in consequence, passed a bill declaring it penal to usurp ecclesiastical authority, or to use in any way the offensive titles. The pulpits of all denominations, from one

end of the country to the other, resounded with denunciations of this papal aggression. But in the face of the Ecclesiastical Titles Bill, the Church of Rome has been steadily and noiselessly making progress in Britain. From the Anglo-Catholic or Tractarian party in the Church of England, she has met with powerful assistance, and no fewer than 200 of the clergy of that church, along with a considerable number of the higher classes of the laity, have passed over to Romanism; and numbers of those who, holding Anglo-Catholic principles, still remain within the pale of the English Church, are busily undermining the Protestantism of her people, by inculcating doctrines and introducing ceremonies which are thoroughly Romish. The same process, though on a smaller scale, is going forward in Scotland, and among the Scottish Episcopalians in particular the heaven of Romanism is silently, but surely, working the most injurious effects. The state of the Church of Rome in Great Britain stands thus: According to the Roman Catholic Directory for 1859, her priests amount in number to 1,222, her chapels to 926, her monasteries to 34, and her nunneries to 110. For the support of schools in Great Britain, she receives from government the sum of £36,314 7s. 3d. Besides, she has now ten colleges in England, and one in Scotland.

Of late years the Church of Rome has met with the most encouraging success in the United States of America, chiefly in consequence of the influx of Romish emigrants from Europe, and more especially from Ireland. Large sums of money, supplied by foreign societies, have enabled it to establish numerous educational and charitable institutions, as well as to erect a splendid hierarchy, which gives it an imposing appearance, and strengthens not a little its power of gaining proselytes. At an early period in the history of the American States, the Romish Church found a footing, and it is identified with the history of one of the oldest States of the North American Confederation. Yet, until a comparatively recent period, it has remained a small and comparatively unimportant body. Of this we have a remarkable proof in the fact, that of the signatures attached to the declaration of Independence, only one was that of a Roman Catholic. Only within the last twenty years has Romanism begun to exercise a powerful influence in the country. Dr. Schaff calculates that the Roman Church may now number nearly 2,000,000 of members, not quite one-twelfth of the population of the Union. It was no farther back than 1790 that her first Episcopal see was founded at Baltimore, and now she has a diocese in almost every State of the Union, including six archiepiscopal sees, of which Baltimore, New York, and Cincinnati are the most important and influential. The Church of Rome embraces within her pale a very large part of the population of the world, amounting probably to not fewer than 140,000,000. Her faith is the established religion

in Italy and Sicily, in Spain and Portugal, in the kingdom of Sardinia, in Belgium Bavaria, and some of the minor German states, in seven of the Swiss cantons, in the Austrian empire, and in France. It is also the established religion of Mexico and of the South American republics and kingdoms, as well as of the Spanish and Portuguese colonies. Roman Catholics are numerous in some of the Protestant states of Europe, in Great Britain, and more especially Ireland. They are found in considerable numbers in Russia, Turkey, and the United States; and there are Syrian, Greek, and Armenian Catholics who acknowledge the Roman see. Numbers of them are also found scattered throughout India, and other countries of the East.

**ROMANTICISTS**, a class of thinkers which arose in Germany towards the end of the eighteenth century. Their chief object was to introduce a new Religion of Humanity and Art. They were the advocates of the Ideal in opposition to the Real, seeking to resolve religion into poetry, and morality into aesthetics. Their favourite philosopher was Schelling, and their favourite divine Schleiermacher. They undertook the defence of mediæval superstition, and admired the obscure for the sake of its obscurity. "They attempted," says Mr. Vaughan, "the construction of a true and universal religion, by heaping together the products of every recorded religious falsity, and bowing at all shrines in turn." The book which most fitly represents this school in England is the 'Sartor Resartus' of Thomas Carlyle. The German Romantists despised the Reformation on æsthetic grounds as unromantic, and the most enthusiastic of them ended by passing over to the Church of Rome. In the beginning of the present century the school began gradually to lose its prestige, and has now disappeared.

**ROOD**, a name given to a **CRUCIFIX** (which see), in Romish churches.

**ROODLOFT**, a gallery in Roman Catholic places of worship, where a crucifix or rood is placed. It usually contains also other images, more especially of the Virgin.

**ROOD SCREEN**, a screen in parish churches in England, separating the chancel from the nave, on which was formerly the rood loft.

**ROSARY**, an implement of devotion in use among Romanists, which enables them to pray according to a numerical arrangement. It consists of a string of beads, composed of fifteen decades of smaller beads for the *Ave Maria*, and having a larger bead between each ten for the *Pater Noster*. See **BEADS**.

**ROSARY (CEREMONY OF THE)**, a ceremony practised among the Mohammedans on special occasions. It is called in Arabic *Sabbat*, and is usually performed on the night succeeding a burial, which receives the name of the night of desolation, in which the soul is believed to remain in the body, after which it departs to Hades, there to await its final doom. The manner in which the ceremony of the Rosary is gone

through on that occasion, extending to three or four hours, is thus described by Mr. Macbride, in his 'Mohammedan Religion Explained': "At night, likees, sometimes as many as fifty, assemble, and one brings a rosary of 1,000 beads, each as large as a pigeon's egg. They begin with the sixty-seventh chapter, then say three times, 'God is one;' then recite the last chapter but one and the first; and then say three times, 'O God, favour the most excellent, and most happy of thy creatures, our lord Mohammed, and his family and companions, and preserve them.' To which they add, 'All who commemorate thee are the mindful, and those who omit commemorating thee are the negligent.' They next repeat 3,000 times, 'There is no God but God,' one holding the rosary, and counting each repetition. After each thousand they sometimes rest and take coffee; then 100 times (I extol) 'the perfection of God, with his praise;' then the same number of times, 'I beg forgiveness of God the great;' after which 50 times, 'The perfection of the Lord, the Eternal;' then, 'The perfection of the Lord, the Lord of might, exempting him from that which they ascribe to him, and peace be on the apostles, and praise be to God, the Lord of all creatures.'—Korán, XXXVII. last three verses. Two or three then recite three or four more. This done, one asks his companions, 'Have ye transferred (the merit of) what ye have recited to the soul of the deceased?' They reply, 'We have;' and add, 'Peace be on the apostles.' This concludes the ceremony, which, in the houses of the rich, is repeated the second and third nights."

**ROSARY (THE FRATERNITY OF THE HOLY)**, a society in the Roman Catholic Church formed for the regular repetition of the rosary, in honour of the blessed Virgin Mary.

**ROSENFELDERS**, a sect mentioned by the Abbé Gregoire in his 'Histoire des Sectes Religieuses,' as having originated in Germany about the year 1763. It was founded by one Hans Rosenfeld, from whom it took its name, and who declared himself to be the Messiah, and that Jesus Christ and his apostles were impostors. He asserted that he was to collect the four-and-twenty elders mentioned in the Book of Revelation, and at their head was to govern the world. The impostor was seized at length by the Prussian authorities, and sentenced to be whipped and imprisoned for life in the fortress of Spandau. His followers, however, were not dispersed until 1788, when they quietly disappeared.

**ROSICRUCIANS**, a name given in the seventeenth century to a class of chemists who combined the study of religion with the search after chemical secrets. Some writers regard the term as compounded of *rosa*, a rose, and *cruc*, a cross; others consider it a compound of *ros*, dew, and *cruc*, a cross. A Rosicrucian then was literally a philosopher, who, by means of dew, sought for light, that is, for the substance of the philosopher's stone. The name



was at first applied to an imaginary association described in a little book which appeared anonymously about A. D. 1610, and excited great sensation throughout Germany. It was entitled 'The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross,' and dedicated to all the scholars and magnates of Europe. It was afterwards ascertained to have been written by Valentine Andrea. The nature of its contents is thus described by Mr. Vaughan, in his 'Hours with the Mystics': "It commenced with an imaginary dialogue between the Seven Sages of Greece, and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible, namely a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkrenz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling-place called the Temple of the Holy Ghost. It is stated further, that this long-hidden edifice had been at last discovered, and within it the body of Rosenkrenz, untouched by corruption, though, since his death, one hundred and twenty years had passed away. The surviving disciples of the institute call on the learned and devout, who desire to co-operate in their projects of reform, to advertise their names. They themselves indicate neither name nor place of rendezvous. They describe themselves as true Protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment, and love. Traditions and manuscripts in their possession have given them the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefiting their fellows both in body and soul." This famous book gave rise to keen discussion; some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was a noted Lutheran divine, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. Even this disclosure, however, did not prevent many enthusiastic persons from continuing to believe in the reality of the Rosicrucian brotherhood, and professing to be acquainted with its secrets. Gradually the name Rosicrucian became a generic term embracing every species of occult pretension—*arcana*, elixirs, the philosopher's stone, theurgic ritual, symbols, initiations.

In general usage the term is associated more especially with that branch of the secret art which has to do with the creatures of the elements. See THEOSOPHISTS.

ROTA, one of the most august of the tribunals of the Church of Rome. It is composed of twelve prelates from different nations. Each auditor of the Rota has four notaries or registers, and the senior auditor performs the function of president. This tribunal meets in the Apostolical palace every Monday and Friday except during vacations. They take cognizance of all those suits in the territory of the church which are brought in by way of appeal, as also of matters beneficiary and patrimonial. This tribunal does not give a definite judgment in a case, but its decisions are liable to be revised by the Pope should the party appeal. The Rota commences its sittings on the 1st of October, and continues to meet twice a-week till the 1st of July. The auditors of the Rota have the power of granting the degree of doctor in civil and in canon law.

ROWITES, the followers of the Rev. Mr. Campbell of Row, Dumbartonshire, Scotland, who was deposed in 1831 from the office of the holy ministry, for holding erroneous opinions in regard to the nature of faith, and the universality of the divine pardon flowing from the atonement of Christ. The novel opinions, so zealously propagated by Mr. Campbell, were first broached in the writings of Mr. Thomas Erskine, advocate, who, in a Treatise on Faith, plainly avowed Sandemanian views, maintaining faith, in its very nature, to be a purely intellectual act, and, therefore, wholly dependent on the evidence presented to the mind; while, in another Treatise on the Doctrine of Election, he denied that fundamental doctrine, as it is usually maintained by Calvinists, and taught that man is provided with an ability to believe, Christ being in every man as the light and the life. In the use of their rational powers, Mr. Erskine taught, men are to flee from the wrath to come; and it is by the possession of rational powers that they become capable of doing so. The ability consequently is universal; and as there is salvation provided for all, so are all able to embrace it. Christ died for all, and hath obtained pardon for all by the death of his cross; and the only distinction among men is, that some accept of this pardon, and multitudes reject it. The promulgation of the doctrine of universal pardon led to an animated controversy, in which various treatises were published on both sides. In 1828 Mr. Erskine gave to the world his Essays 'On the Unconditional Freeness of the Gospel;' and in 1830 he avowed as his creed what has been usually styled the Row heresy. The excitement caused by the rise of these new doctrines was speedily abated, partly by the deposition of Mr. Campbell, their chief advocate, and partly by the rise of the Irvingite heresy, which inculcated the peccability of Christ's human nature, but more especially the continuance of the extraor-

inary gifts of the Spirit in the Church of Christ, even at this day. A party now arose, who not only believed in the possibility that these gifts might be manifested even now, but who actually engaged in prophesying and speaking in unknown tongues. (See APOSTOLIC CATHOLIC CHURCH.) This unexpected movement drew away the attention of the public from the doctrines of Rowism, and the system, in course of time, was entirely lost sight of. Mr. Campbell, however, who has always borne a high character for piety and zeal, still declares his peculiar tenets to a limited number of followers, and has lately published a work on the atonement, in which his Rowite sentiments are maintained with great ability and acuteness.

**ROWRAWA**, one of the eight **NARAKAS** (which see), or principal places of torment in the system of *Budhism*.

**RUBRICS**, rules as to the manner in which Divine service is to be performed. These were formerly printed in a red character, and hence the name from Lat. *ruber*, red. All the clergy of the Church of England pledge themselves to observe the Rubrics.

**RUDRA**, a Hindu deity of the Vaidic period. He is described in the *Véda* as the father of the winds. At a later period he is identified with *SHIVA*.

**RULER OF THE SYNAGOGUE**. See **SYNAGOGUE** (RULER OF THE).

**RUSSO-GREEK CHURCH**. There is a tradition among the Russian people altogether unsupported by history, that Christianity was first introduced into their country by the apostles. Andrew, they allege, first planted a cross on the hills of Kioff, and predicted that the light of divine grace should shine forth on that spot. The most credible historians, however, date the conversion of the Russians from Paganism to Christianity no farther back than the ninth century. At that period, Ruric, the chief of a band of Scandinavian adventurers, called *Varingians*, and having also the peculiar surname of *Russes*, conquered several Slavonic and Finnish tribes in the vicinity of the Black Sea, and established a new state, which took from its founders the name of Russia. During the reign of this founder of the Russian Empire, a remarkable event occurred which brought the Scandinavian conquerors into closer contact with Greece, and thus led them to become acquainted with Christianity under the form of the Eastern or Greek Church. The event to which we refer is thus described by Count Krasinski, in his 'Sketch of the Religious History of the Slavonic Nations': "Two Scandinavian chieftains, called *O-kold* and *Dir*, who had arrived with Ruric from their common country, undertook an expedition to Constantinople, by descending the course of the *Dnieper*. It is probable that their object was simply to enter into the imperial service, as was frequently done by their countrymen; but having seized, on their way, the town of Kioff, they established there a dominion of their own. Having increased

their forces by fresh arrivals of their countrymen, and probably by the natives of the country, they made a piratical expedition in 866 to the shores of the Thracian Bosphorus. They committed great ravages, and even laid siege to Constantinople, where the name of the Russians was then heard for the first time. A storm, ascribed by the Greeks to a miracle, scattered and partly destroyed the piratical fleet; and the Byzantine writers who describe this event, add, that the Russians, terrified by the miracle, demanded baptism; and an encyclical letter of the patriarch *Photius*, issued at the close of 866, corroborates this statement. Be that as it may, there are many traces of Christianity having begun about that time to spread amongst the Slavonians of the *Dnieper* and the Scandinavian conquerors. This was greatly facilitated by the commercial intercourse which existed between these Slavonians and the Greek colonies on the northern shores of the Baltic Sea, whence traders probably visited Kioff and other Slavonic countries. The dominion of the *Khozars*, friends to the Greek emperors, and which had been established over those parts previously to the arrival of the Scandinavians, could not but be favourable to these relations."

For above a century after this period Paganism continued to be the dominant religion in the new Russian Empire; but the constant intercourse which was maintained with the Greeks tended to spread Christianity among them to a considerable extent. At length, in A. D. 945, the Russian grand prince, *Igor*, concluded a treaty of peace with the Greek Empire, in which the difference between his Christian and Pagan subjects is distinctly recognized, and mention is made of a church dedicated to *Elias* at Kioff, the capital of his empire, and the centre from which Christianity was diffused over the surrounding districts. Thus there were three religions existing at that time in Russia, the Scandinavian, the Slavonic, and the Christian.

On the death of *Igor*, his widow *Olga* assumed the reins of government during the minority of her son, *Sviatoslav*. At an early period of her regency she began to turn her thoughts towards religion, and on comparing Christianity with the other modes of worship practised in her dominions, she seems to have formed so decided a preference for it, that in A. D. 955 she travelled to Constantinople in order to receive Christian baptism at the hands of the patriarch of that city. The Russian princess was received with great pomp, and the Greek emperor himself, *Constantine Porphyrogenetus*, led her to the baptismal font, and gave her the name of *Helena*. The example of the regent was followed neither by her son, nor by any considerable number of her subjects. But *Sviatoslav*, though he refused to adopt Christianity as his own faith, and made no secret of his contempt for Christians, prohibited none from being baptized who wished publicly to profess their belief in the religion of Christ.

After the death of Sviatoslav, who had remained a Pagan till his dying day, a contest among his sons for the chief rule gave rise to a civil war, which ended in the elevation of one of them, Vladimir, to the throne. At the commencement of his reign the new emperor manifested great zeal for the honour of his Pagan gods. He caused a new statue of *Perun*, with a silver head, to be erected near his palace. On his return from a warlike expedition, in which he had met with great success, he resolved to show his gratitude to the gods, by offering a human sacrifice. The choice of the victim fell on a young Varangian, the son of a Christian, and brought up in that faith. The unhappy father refused the victim, and the people, enraged at what they deemed an insult to their prince and their religion, stormed the house, and murdered both father and son, who, in consequence, have been canonized by the Russo-Greek Church as its only martyrs. The fame of the warlike exploits of Vladimir spread far and wide, and Mohammedans, Jews, Latin, and Greek Christians, vied with one another to gain him over to their respective religions. "He summoned his boyars," we are told by Karausin, "took their opinions, and deputed ten of them to examine the religions in question in the countries where they were professed. The envoys went forth and returned. Mahometanism and Catholicism they had seen in poor and barbarous provinces; but they had witnessed with rapturous admiration the solemnities of the Greek religion in its magnificent metropolis and adorned with all its pomp. Their report made a strong impression on Vladimir and on the boyars. 'If the Greek religion was not the best,' they said, 'Olga your ancestress, the wisest of mortals, would never have thought of embracing it.' The grand-prince resolved, therefore, to follow that example. Vladimir might easily have been baptized in his own capital, where there had long been Christian churches and priests; but he disdained so simple a mode of proceeding as unworthy of his dignity. Only the parent church could furnish priests and bishops worthy to accomplish the conversion of himself and his whole people; but to ask them of the emperor seemed to him a sort of homage at which his haughty soul revolted. He conceived a project, therefore, worthy of his times, his country, and himself: namely, to make war on Greece, and by force of arms to extort instruction, priests, and rite of baptism. He assembled a numerous army, and repaired by sea to the rich and powerful Greek city of Kherson, the ruins of which still exist near Sevastopol, and closely besieged it, telling the inhabitants that he was prepared to remain three years before their walls if their obstinacy was not sooner overcome."

Vladimir, usually surnamed the Great, received at his baptism the name of Wassily or Basil. He now sought a union by marriage with the Byzantine Caesars, probably to establish a claim upon the Greek Empire, and, accordingly, he succeeded in obtaining

the hand of Anna, the sister of the Greek Emperors Basilus and Constantine. On his return to Kieff he took instant and strong measures to abolish Paganism among his subjects. He set himself to destroy the idols, and as *Perun* was the greatest of the Slavonian gods adored by the Russians, he had him tied to the tail of a horse, dragged to the Borysthene, and thrown into the river. Without resorting to any overt acts of persecution, the despotic ruler issued peremptory orders that his people should abandon idolatry. At Kieff he one day made a proclamation, that all the inhabitants should repair the next morning to the banks of the Dnieper to be baptized. The order was readily obeyed, on the ground, as they alleged, that "if it was not good to be baptized, the prince and the boyars would never have submitted to it." Having thus compelled the Russians to adopt Christianity, he established schools, in which instruction was given from the Sacred Scriptures in the translation of Cyril. During his long reign, extending to forty-five years, Vladimir did much for the material prosperity of the nation. He built towns, erected substantial and convenient churches, palaces, and other buildings. The German annalist, Dittmar, contemporary with Vladimir, says, that Kieff contained at that time 400 churches. Seminaries also were endowed for the education of the children of the nobility, and the most efficient teachers brought from Greece. This eminent man, to whom the Russian people owe a deep debt of gratitude, has been elevated to the rank of a saint, and placed almost on a level with the twelve apostles.

Vladimir died in A. D. 1015, and the empire was partitioned among seven of his ten sons, an arrangement which, of course, led to great commotions, until one of his sons, Yaroslav, reunited under his sceptre the separate states. This ruler, surnamed the Wise, is regarded by Russia as its first legislator; the renovator of the liberty of Novgorod, and the founder of a great number of cities. Nor did he neglect the spiritual interests of the people, but established schools, churches, and monasteries, besides making arrangements for the translation of religious books from the Greek into the language of the country. He caused the Holy Scriptures to be translated into Slavonian, and with his own hand he transcribed several copies of them. He invited numerous Greek priests to settle in Russia for the instruction of the people. He founded at Kieff the first archbishopric of the Russo-Greek Church, and sought in this way to render the church of the Russian Empire independent of the patriarch of Constantinople. This independence, however, was but of short duration. For six centuries the Russo-Greek Church was governed by metropolitans dependent on Constantinople. Some of them were Greeks sent direct from the patriarch, while others were Russians, who were elected by a synod of their own bishops, and sanctioned by the Greek patriarch. They resided at

Kieff till 1240, when they removed to Vladimir, the capital of the grand-dukes of Kieff, and thence in 1320 to Moscow. They still retained the title of "Metropolitan of Kieff" till the middle of the fifteenth century, when Kieff received a metropolitan of its own, subject to Lithuania, and the Russian dignitary obtained the designation, "Metropolitan of Moscow and all Russia." The reason of this change was, that the north-eastern principalities of ancient Russia had formed an empire governed by the grand-dukes of Moscow, whose power gradually increased, and gave rise to the present vast empire of Russia. In the fourteenth century, however, the southern and western principalities of Russia became united with Poland and Lithuania, and hence the election of a separate metropolitan of Kieff in 1415.

The existence of metropolitans, both at Moscow and Kieff, led to a strong hostility between the two churches, so that at a subsequent period, when the khan of Crimea had pillaged Kieff at the instigation of the grand-duke of Moscow, he sent him as a present a part of the church plate which he had abstracted on that occasion. Isidore, metropolitan of Moscow, in 1439 was present at the council of Florence, and assented to the union with Rome which was concluded on that occasion between the Greek Emperor John Palaeologus and Pope Eugenius IV. At the close of that memorable council, Isidore returned to Moscow invested with the Romish dignity of cardinal-legate; but instead of being welcomed home by his countrymen, he was deposed from his sacred office and imprisoned in a convent, from which, however, he escaped and fled to Rome, where he died at an advanced age. After the seizure of Constantinople by the Turks, the Russian bishops elected and consecrated their own metropolitans, without requiring the sanction of the Greek patriarchs; and in 1551 a general synod held at Moscow enacted a code of ecclesiastical laws for the government of the church. These laws received the name of *Stoglav*, or a hundred chapters.

In the course of events the Russo-Greek Church became independent of the patriarch of Constantinople. This was accomplished in the reign of the Czar Theodore, who, having quarrelled with the sultan, formed the idea of establishing a patriarchal throne in Russia. An opportunity of effecting this soon occurred. Jeremiah II., patriarch of Constantinople, refusing to submit to some encroachments which the Sultan Amurath was making upon the privileges of the Greek Church, was under the necessity of seeking a temporary asylum in Russia. The czar, taking advantage of the residence of a Greek patriarch within his dominions, obtained his consent that an independent patriarch should be consecrated for Moscow as the third Rome. The consecration, accordingly, took place with great pomp in 1589. The other Greek patriarchs hailed the establishment of this new patriarchate, and they ordained that this should rank as the fifth and last;

but the czar insisted that the patriarch of Moscow should rank above the patriarchs either of Jerusalem or of Antioch. The Muscovite patriarchs were only ten in number, and they were obliged, until the middle of the seventeenth century, to obtain confirmation at Constantinople. In their own country, however, they exercised great influence both in ecclesiastical and temporal matters, and as a token of the high respect in which they were held, it was customary for the emperor, on Palm-Sunday every year, to hold the bridle of the ass on which the patriarch rode through the streets of Moscow in commemoration of Christ's entrance into Jerusalem.

From the time of Gregory the Great, it has always been a favourite idea with the popes to effect a union between the *Roman* and *Greek*, but especially the *Russo-Greek* churches. A proposal of this kind was made by the Emperor Ivan IV. through the Jesuit Possevin, the envoy of Rome, in 1581, but it was altogether unsuccessful. A union, however, with Rome took place in some Russian provinces, which fell with Lithuania into the hands of the Poles, and their forms of worship in consequence became latinized. The patriarchate of Moscow rose to its highest splendour by the elevation to the imperial throne of Russia, of Michael Feodorovich, son of Philaretos, the patriarch who was invested with the office of co-regent, and shared with the emperor the honours and responsibilities of supreme power. This eminent patriarch, we are told by Karamsin, "always gave wise advice to his son, and the influence he exercised over him was always happily directed. A general census, of which he originated the idea, produced great improvement in the revenue; but perhaps without intending it, he contributed by this measure to give fixity to the system of bondage to the soil. In the performance of his duty as head pastor, he directed all his efforts to re-establish a press at Moscow, which had been abandoned during the troubles of the interregnum; and he had the satisfaction of seeing, after 1624, many copies of the Liturgy issue from it. He took part in the attempts made to reform these books, the contents of which had, in the opinion of many wise ecclesiastics, been seriously altered in the Slavonic translations; and the quarrels which thence arose, commencing under Job, were destined to assume a most grave character under the patriarch Nikon, one of the successors of Philaretos."

To check the tendency which was exhibited by too many of the Russo-Greeks to conform to Rome, a Catechism was composed in the Russian language in 1642, by Petrus Mogilas, bishop of Kieff; and having been translated into Greek, it was submitted to the oecumenical patriarchs of the East, by whom it was formally approved in a council held at Jerusalem, and adopted as the Confession of the Oriental Catholic Church. Nikon the patriarch, though he held office for the short period of six years, accomplished much in that brief space of time. He ap-





A Muscovite Bishop

plied himself most assiduously to the correction of such errors as still remained in the Slavonic version of the Scriptures, and in the Service-books, for which he collated about a thousand old Greek manuscripts. The changes thus effected in the liturgy gave rise to the utmost commotion in the *Russo-Greek* Church. The czar found it necessary to apprehend Nikon and commit him to a monastic prison. This, however, did not put an end to the discontent of the people, many of whom, in 1666, abandoned the communion of the E-established Church, which branded these dissenters with the name of *Raskolniks*, while they themselves took the appellation of *Staroverzi*. Notwithstanding the violent opposition thus manifested to the emendations of Nikon, it is somewhat remarkable, that they were all of them adopted by command of the Emperor Alexis.

From the days of Philaretus, the Russian patriarchs had risen to great influence and importance, both in the church and in the state. Peter the Great, when he succeeded to the throne, was not a little jealous of these ambitious ecclesiastics, and he resolved to put an end to the patriarchate. On the death of Adrian, the last of the ten patriarchs, which took place in 1700, the Russian bishops assembled to elect a successor, but their proceedings were suddenly interrupted by the entrance of the Czar Peter, who, bursting into a violent rage, struck his breast with his hand, and the table with his dagger, exclaiming, "Here, here is your patriarch!" He then hastily quitted the room, casting a look of withering scorn upon the thunder-struck prelates. Thus Peter the Great, to use the language of Mr. Edward Masson, "with the solemn sanction of the synod of Constantinople and the patriarchs of the Eastern Church, determined that, for the future, the canonical superintendence of the Russian Church should be intrusted to a permanent administrative synod, consisting of a certain number of bishops, several presbyters, and an imperial procurator. This scheme was fully carried out, and is still the existing ecclesiastical system of Russia. The presbyters sit and vote along with the bishops, and the business of the procurator, who is neither president nor a member of the synod, is merely to observe the proceedings, and to give or refuse the sanction of the civil power to all decisions not purely spiritual. To suppose, as in this country many do, that the czar claims to be head of the Eastern Church, or even of the Russian, is a most egregious misapprehension. As absolute sovereigns, the emperors of Russia no doubt virtually control ecclesiastical affairs and everything else throughout their empire; and it is notorious that their policy aims at maintaining an influence over the members of the Eastern communion. It is most certain, however, that they scrupulously profess to respect the canonical constitution and the spiritual independence of the church. They merely claim, and solely in Russia, that *circum sacra* authority which even the Westminster Confession accords to the civil magistrate.

To reconcile the church's theoretical independence with imperial interference, an explanation is given which is certainly more plausible than the fiction of the *lex regia* under the first Roman emperors, or the English *congrè d'élire*. The Russians are told that the election of bishops and of all other pastors is a canonical right of Christian communities; but that, in Russia, the emperor is reluctantly compelled to exercise it in behalf of his subjects, till the mass of the people be sufficiently enlightened to exercise it safely themselves."

The college of prelates which Peter thus established under the name of the Most Holy Synod, was declared in 1723 to be the supreme authority in the church. The first meeting of the synod was held in Moscow, and at that period it consisted of twelve individuals; but it has since been transferred to St. Petersburg, and its numbers are entirely dependent on the will of the emperor and the advice of the imperial procurator. It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members—the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator has the right of suspending the execution of the decisions of the synod, and of reporting any case to the emperor. The synod decides all matters relating to the faith of the church, and superintends the administration of the dioceses, from which it receives twice a-year a report of the state of the churches and schools. In imitation of the Russo-Greek Church, the Greeks, since they became an independent kingdom, have established a Holy Governing Synod, its organization having been effected at Nauplia in 1833.

Among the many salutary reforms introduced into Russia by Peter the Great, was the establishment of schools in every episcopal see. He declared, also, that the convents should not acquire any lauded property, either by gifts or purchase, and he subjected the estates of the church to taxation like other property. In 1764, the Empress Catharine II. took possession of the whole of the church lands, and then settled upon the ecclesiastical offices and institutions a permanent, but moderate revenue. She also established seminaries for education. From the time of this despotic czarina the Russo-Greek Church was despoiled of its wealth and reduced to poverty. Even now the secular priesthood in Russia have but a scanty subsistence for their support, consisting of a small allowance from government, which is supplemented by fees and perquisites obtained from their flocks. Many of the village clergy cultivate their fields with their own hands, besides discharging their ecclesiastical duties, which are very laborious. The church-service, which is excessively long, must be performed thrice a-day, and the ceremonies observed at baptism, marriage, burial, visiting the sick, and on other occasions, are numerous and arduous. Dr. Pinkerton says, that the senior metropolitan of

the Russo-Greek Church has a revenue not exceeding £600 per annum.

The Emperor Alexander I. did much to elevate the intellectual character of his people, and to improve the condition of the National Church. On all the crown lands he established schools, introduced various improvements into the higher seminaries, and declared the clergy to be exempt from the punishment of the knout. In mature age he became a warm supporter of evangelical religion, and in consequence he not merely tolerated his Christian subjects of all denominations, but took a deep interest in their religious concerns. In 1813 he established at St. Petersburg an auxiliary to the British and Foreign Bible Society. He excluded the Jesuits from his two capitals in 1815, and decreed in 1820 their expulsion from the whole empire. The property and revenues of the order were confiscated for the benefit of the Roman Catholic churches in Russia, and about 750 members of the Jesuit order were conveyed across the frontiers at the expense of the government. Under the supervision of the Holy Synod an edition of the New Testament was published in the Russian language in 1821, and was afterwards printed in almost every dialect used throughout the empire. On the death of Alexander, however, and the succession of his brother Nicholas, the Bible Society of Russia was dissolved. The new emperor indulged in the fond dream of reducing the numerous populations of the empire to one language and one creed. By the conquest of a portion of the Persian territories in 1828, Russia obtained possession of a great part of Armenia, including Etchmiadzin, where the principal catholicos or patriarch resides, who has under his jurisdiction the whole of Tureomania or Armenia Major; and from that period this catholicos has been appointed by the Russian emperor, and has under him a synod and an imperial procurator. The Armenian Church, however, still remains distinct from the Russo-Greek Church.

In the reign of Catharine II., a part of the population of the Polish Russian provinces became *Uniates*, as they were called, or members of the *United Greek Church*, which professed conformity to Rome. This partiality for Romanism, however, in course of time, gradually declined, and at length, in 1839, the higher clergy of Lithuania and White Russia, declared at the synod of Potolsk that their people were anxious to return to the National Church. The Holy Synod, by the orders of the emperor, received both the clergy and people into the communion of the Russo-Greek Church. The ecclesiastical property of the Uniates was confiscated for the use of the state, and all intercourse between the bishops and Rome was prohibited. Thus constrained by the despotic power of the czar, Pope Gregory XVI. saw 2,000,000 Romanists renounce his papal authority and pass over to the National Church of Russia. To console his Holiness for the loss of so

many of his children, an agreement was entered into in 1847 between the Pope and the czar, according to which a new diocese of Cherson has been formed, whose bishops are to be chosen by the emperor, but canonically instituted by the Pope; and, besides, they are allowed to manage the spiritual affairs of their dioceses in canonical dependence upon the holy see. This small concession, on the part of Nicholas, was but a feeble compensation for the harshness and cruelty with which he had treated the *Uniates*, in order to effect their conversion to the National Church. The mode in which he accomplished this design is thus described by Mr. Kelly: "The process was very simple; the villages were surrounded, and the priests, after receiving the knout, were carried off. The Russian priest, whip in hand, passed in review the trembling flock, threatening them, lashing them. The obstinate were shut up in heated rooms filled with the smoke of green wood. Grace soon operated upon them by means of suffocation. All being so well agreed in the new faith, they were consigned to the church, and there the sacrament was thrust down their throats, while the whip was held over their heads. The most horrible of these *dragonades* took place out of Poland, in the military colonies established in the wastes of Russia. The unruly were sent thither, and under the pretext of military discipline, were literally crushed with blows, without even the consolation of religious martyrdom,—killed, not as Catholics, but as rebellious soldiers. Nevertheless, their conversion was triumphantly proclaimed. A visible miracle. To aid this good work, laws were passed which forbade the hearing of mass, excepting on Sundays and great festivals; which forbade the teaching of the Catholic religion to the children of Catholic parents; which prescribed the sermons that were to be preached, and the catechisms that were to be used in Catholic churches; and which allowed of no theological explanations of theological differences; which, later, dispersed the Catholic priests with violence, shut up their churches, and refused all spiritual consolations to their flocks; which excommunicated as schismatic all Catholic children not baptized according to the rules of the Established Church within four-and-twenty hours after their birth, and which offered entire pardon and indemnity to any Catholic convicted of any crime whatsoever—murder, robbery, no matter what—who recanted and became orthodox. So much vigorous legislation was not without its effect. In the spring of 1839 the whole of the Episcopal body of the Uniate signed the act of recantation, petitioning the emperor graciously to re-admit them into the bosom of the orthodox church, and asking pardon, both of him and of God, for their long blindness and obstinacy. The emperor deigned to grant their prayer. His official journal, in an edifying article, chants forth a pious Hosannah: 'Happy union!' it exclaims, 'and which has cost no tears! mildness and persuasion were alone employed!' To



celebrate the incorporation of the united Greeks with the orthodox church, a medal was struck with this inscription: 'Separated by violence in 1596, reunited by love in 1839.'

The whole aim of Nicholas throughout his whole reign was to preserve Russian nationality by favouring, in every possible way, the Established Church. In 1845, when the Letts and Esthonians were reduced to extreme poverty and distress, advantage was taken of their deplorable circumstances to prevail upon them to join the Russo-Greek Church. The result was, that 15,000 peasants were confirmed, and churches built for their accommodation at the expense of the government. By various means the Emperor Nicholas endeavoured to bring about a forced conformity to the orthodox faith, one of its principal tenets being, that the emperor is God's vicegerent on the earth, and to oppose his designs is to rebel against the commands of God, and to expose the soul to the risk of incurring everlasting perdition. But in defiance of the arbitrary and despotic rule of the czar, dissenters of all kinds from the National Church abound throughout the whole empire. Among the oldest sect of these *Raskolniks* or Schismatics are the Starovertzi, or adherents of the old faith, who have existed for two hundred years in a state of separation from the national faith and fellowship. Of late years various attempts have been made, but without effect, to persuade them to return to the Church of Russia.

The clergy of all ranks belonging to the Russo-Greek Church amount in number to about 215,000, and though poorly provided for by the state, they enjoy several peculiar privileges, being exempted from all taxes, from supplying recruits, and quartering soldiers, from every kind of civil burden, and from liability to corporal punishment. They are divided into two classes, regular and secular. The first are alone entitled to the highest dignities of the church; they are ordained under much stricter vows than the others, and are termed the black clergy, from their wearing a black robe. The secular clergy have a brown or blue robe, and are termed the white clergy. The church is divided into eparchies or dioceses, the number of which is entirely dependent on the will of the emperor. There are three ranks of episcopacy in the church—metropolitans, archbishops, and bishops, who have each of them a peculiar dress, by which they are distinguished. When a metropolitan is performing official duty he wears a mitre, but on other occasions he wears a high-crowned cap covered with white crape, with a veil of the same stuff attached to it, hanging down on his shoulders. The archbishops and bishops wear a black cap of the same form or material. These three classes of clergy are called by the general name of *Archierei* or prelates; next to them in degree are the *Archimandrites* and *Hegoumeni*, or abbots and priors of the monasteries; and last and lowest of all are the monks,

who have been either ordained for the priestly office, for the second degree or diaconate, or are mere lay brothers, without having taken the vow. The secular clergy can only attain higher dignities in the church after they have become widowers and received the tonsure. They are generally sons of the clergy, very few from the other classes of society being educated for the sacred office. The secular clergy are obliged to wear long beards, and to let their hair hang down upon their shoulders; while they wear long-flowing Oriental robes of silk, a broad-brimmed hat, and a staff—such being the costume, as the ignorant Russian peasantry believe, worn by our Lord and his apostles. The Regular or Black clergy, who rank above the seculars, consist, for the most part, of sons of priests, but their numbers are frequently recruited from the nobles and other classes. The service of the cathedrals on festival days is conducted by a bishop, or in his absence by an archimandrite, or some subordinate ecclesiastic.

A holiday service in the Russo-Greek Church is thus described by Dr. Pinkerton: "Let any one, on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and, placing himself in a corner, calmly contemplate the scene before him: he might easily be led to the conclusion, that the Russians are to be counted among the most ignorant and superstitious of nations. The splendour of the building with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-coloured brocades, covered with embroidery and bespangled with gems; the vocal music; the odours of incense ascending before the sacred pictures, from the golden censer waving in the hand of the officiating priest; the great number of pictures covering the walls, overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping; (for none sit there;) some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation, others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favourite pictures, as an offering and a symbol of the sincerity of their devotion:—having beheld these, let him turn his attention from the almost confounding splendour and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals; he will see much to excite his feelings of compassion and sympathy:—here, the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement: (what must it cost such a feeble old man to perform this most fatiguing act

of his devotion, perhaps forty or fifty times in a morning!) there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching, with the thumb and first two fingers united, first its forehead, then its breast, next the right shoulder, and afterwards the left, and to lip the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold! she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example."

In all fundamental points, both of doctrine and worship, the Russo-Greek Church coincides in opinion with the Orthodox Eastern or GREEK CHURCH (which see), their rule of faith being the Holy Scriptures and the decrees of the first seven general councils. The entire Russian church service occupies upwards of twenty volumes folio. Twelve of these, one for every month, contains the special services and hymns for the festivals of the saints, which are more numerous in the Russian calendar than the days of the year. The daily service begins, as among the Jews, in the evening at sunset; the matins are between four and five in the morning, and the liturgy or communion service between nine and ten. The service, which consists largely of psalms and hymns, is very long, and, besides being read with great rapidity, is in the old Slavonic tongue, which is to most of the people a dead language. Lighted candles or lamps are used during service, and incense in large quantities is burned. In many of the churches lights are kept constantly burning before pictures of the Saviour, the Virgin, or some patron saint. Wax candles are also kept burning in private houses before the *Boz* (which see), or patron saint of the household, and when a Russian enters an apartment he crosses himself three times, and bows before the *Boz* before addressing any of the family.

Several curious ceremonies are observed in connexion with the birth and baptism of infants. "In consequence of the strong attachment to the Mosaic law of purification, a very strange custom is to be found among the more ignorant of the peasantry; which not even the arm of the ecclesiastical power, during the last hundred years, has been sufficiently strong to extirpate. In districts of the country where a priest is not readily obtained to read the prayers of purification, a messenger is sent to him at a distance; and he reads them, in his own house, over the bonnet of the messenger, naming the persons who are to be purified. On the conclusion of the ceremony, the messenger carefully closes his bonnet, returns with its imaginary sacred contents, and shakes them over the woman, her infant, and attendants."

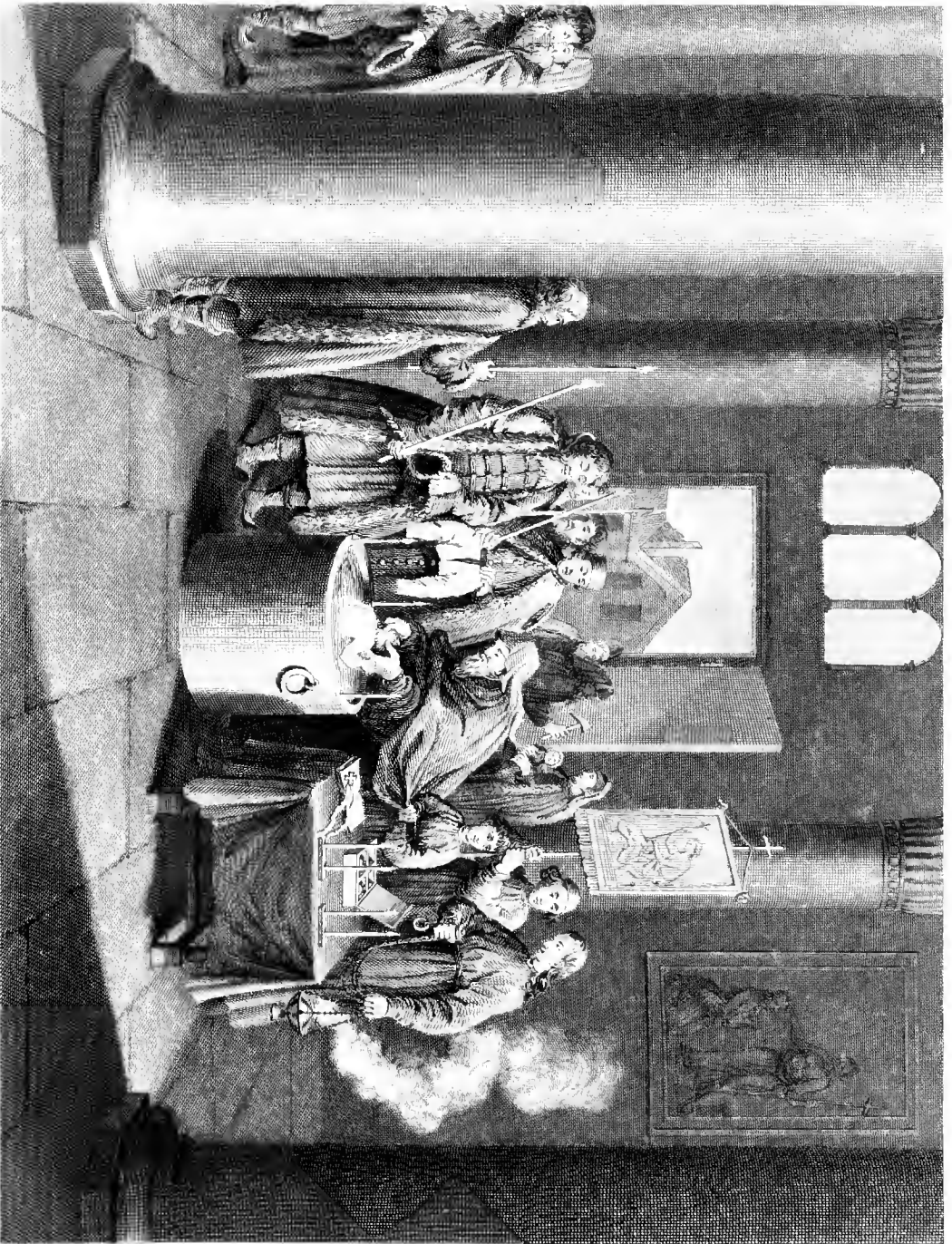
In Great Russia baptism is administered by the trine immersion, the child being dipped first in the name of the Father, then of the Son, and then of the

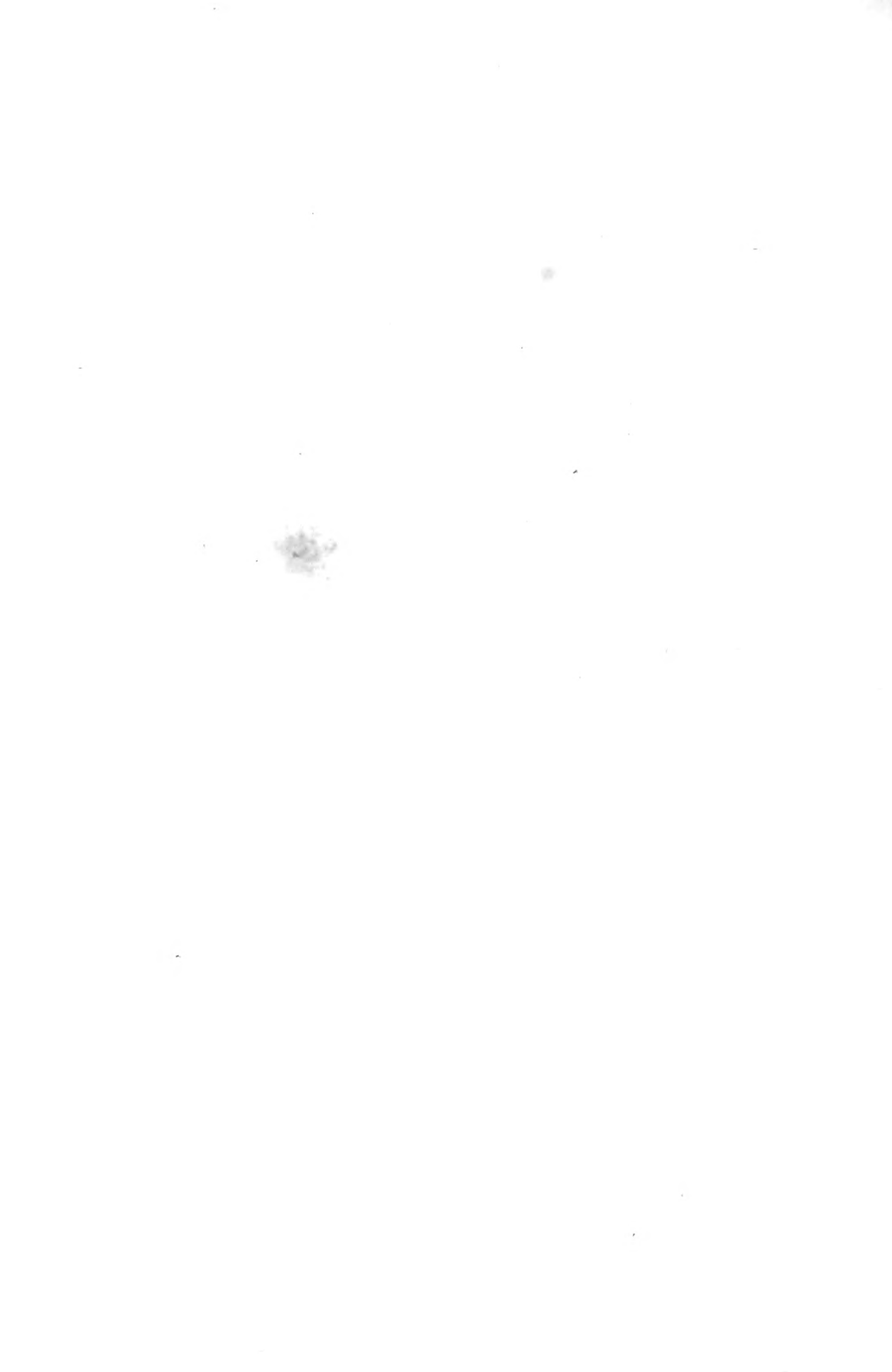
Holy Ghost. In Little Russia the practice is to baptize by affusion or pouring. There is a singular custom connected with baptism which may be mentioned. It is called *Postrigacia*, "the shearing of the child," and consists in cutting off a portion of the hair of the infant in the form of a cross, enveloping it in wax, and throwing it into the font, or sticking it up in a part of the church. After baptism the priest hangs upon the neck of the child a small cross about an inch in length, of gold, silver, or some inferior metal, which is worn through life next to the skin. In addition to this the common people often attach to the string, which suspends the cross, amulets made of incense, which are also worn to the last moment of life. The chrism, as in the Greek Church, is always administered immediately after baptism, accompanied with the words, "The seal of the gift of the Holy Ghost." A Russian church is divided into three parts. The first division is the Sanctum Sanctorum, or Holy of Holies, in the middle of which stands the holy table. This part of the church is the east end, so that the congregation always worship with their faces towards the rising sun. The altar is separated from the nave by a screen on which are pictures of our Lord, of the Virgin Mary, the apostles, and saints. This screen is called the *Iconostasis*, in the middle of which are the royal doors, which are opened at different times in the course of the service. The second division is the nave, where the congregation stand. There are no seats, and no books are used in worship, the people simply listening to the service as it is read in ancient Slavonic by the priest. Dr. Pinkerton tells us that the Russians never pray unless they have a crucifix or a picture of the Saviour, of the Virgin Mary, or of some saint before them. "Before undertaking a journey," says this trustworthy writer, "it is customary for the rich merchants, and many among the nobles, to go to church, and to have a special service for imploring the Divine blessing: the emperor does the same. Others invite the priest, with his deacon and psalmists, to their own houses, where prayers are offered up, in the midst of the domestic circle, before the image of the tutelary saint of the family, domestics, children, and friends attending. At the commencement of a battle, it is the custom of the Russian soldiers, not merely to offer up prayers for mercy and deliverance, but also, when circumstances admit, to receive absolution and the holy sacrament."

The favourite saints of the Russians are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. The Virgin Mary is not held in so very high estimation in the Russo-Greek Church as she is in the Romish Church. The monasteries and nunneries in Russia are very numerous; some following the rules of St. Basil, and others those of St. Anthony. It is calculated that the numbers who adhere to the Russo-Greek Church amount to no fewer than 50,000,000.









## S

**SAADHS**, a sect in Hindustan, who have rejected Hindu idolatry, substituting for it a species of Deism. They are found chiefly at Delhi, Agra, Jyepore, and Furruckabad. Their name implies Pure or Puritans. The sect originated in A. D. 1658, with a person named Birbhán. They have no temples, but assemble at stated periods, more especially every full moon, in private houses, or in adjoining courts set apart for this purpose. They wear white garments, use no pigments, nor sectarian marks upon their forehead. They have no chaplets, or rosaries, or jewels.

**SABAOTH**, a name assumed by Deity in the Sacred Scriptures, and which our translators have rendered Hosts. It seems intended to denote that he is the supreme and self-existent God. The name *Sabaoth* was also applied to the chief archangel among the ARCHONTICS (which see). *Sabaoth* was regarded among the Gnostics generally as the God of the Jews, whom they distinguished from the Supreme God.

**SABAZIUS**, a deity worshipped by the ancient Phrygians, alleged to have sprung from Rhea or Cybele. In later times he was identified both with Dionysus and Zeus. The worship of Sabazius was introduced into Greece, and his festivals, called Sabazia, were mingled with impurities.

**SABBA** (ST., FESTIVAL OF), observed by the *Greek Church* on the 5th of December.

**SABBATARIANS**, a name given to the *Seventh-Day Baptists*, because they observe the Jewish instead of the Christian Sabbath. See BAPTISTS (AMERICAN).

**SABBATATI**, a name applied sometimes to the WALDENSES (which see), from the circumstance that their teachers wore mean or wooden shoes, which in French are called Sabots.

**SABBATH (CHRISTIAN)**. See LORD'S DAY.

**SABBATH (JEWISH)**. The primeval Sabbath is recognized and enforced under the Mosaic economy; but we find there authority, ends, and observances added to it which are peculiar to that economy, and which must, from their very nature, have terminated with that dispensation. It is remarkable that the fourth commandment, which refers to the Sabbath, opens with the word "Remember," evidently implying that the same authority is recognized and enforced which belonged to the Sabbath as instituted at the beginning; namely, that God then appointed the Sabbath. But while the original autho-

riety was thus continued as it had been before, there were at this time added to it new grounds of observance, and a distinct and additional sanction altogether peculiar to the Jewish economy. Thus Deut. v. 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." And this is explained by Exod. xxxi. 13, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." The Sabbath, besides serving the original purposes of its appointment, was now set apart to be a sign of the covenant between God and his people Israel; a commemoration of their deliverance from Egyptian bondage, and a prefigurative emblem and pledge of the rest of Canaan. There were also in connexion with the Jewish Sabbath certain observances peculiar to the Mosaic economy. Thus the shew-bread was changed every Sabbath-day; and the morning and evening sacrifices were to be doubled every Sabbath. But these observances, which strictly belonged to the Mosaic dispensation, terminated with it; for after the destruction of Jerusalem there was no temple, and consequently neither shew-bread nor the evening and the morning sacrifices. But these temporary additions and modifications could not possibly invalidate the original appointment of the Sabbath. "Whatever under the Mosaic economy," says Dr. Macfarlan, "was added to the observances, or the ends, or the authority of the Sabbath, was of the Sinai covenant, and dependent on the special relations and circumstances of God and his people Israel; and must, on these accounts, terminate with that economy,—but could not interfere with an ordinance which concerned all the tribes and generations of the human race. Like some feeble and short-lived plant, entwining its tendrils around the arms of an ancient oak, these for a time hung gracefully around the more ancient and enduring institution; but it were surely strange to allege, that because their season was over, and they were now found strewed as the leaves of autumn, mere lifeless forms, that therefore the ancient stock, old as the world itself, on which they for a season grew, must perish with them. The shew-bread of the tabernacle and the temple is no longer to be changed, and

figuratively to set forth the thanksgiving of Israel; and the double evening and morning sacrifice have ceased alternately to mark the hour of prayer on God's holy day: but are we from this to infer, that therefore the Sabbath is not to be observed as a day of rest, of holy rest, of commemorative and joyful rest? The return of the weekly Sabbath does not now renew, as it did of old, the promises of God concerning Canaan; and as little is it to us a sign of the Sinai covenant, or a commemoration of the deliverance of Israel out of Egypt: but strange it were to infer, that the original purposes of the Sabbath have, with these, ceased to be in force. And few will be disposed to argue, that the punishment of death has not ceased to be due on every transgression of this command, and that the deliverance of Israel out of Egypt is still a leading motive to obedience; and yet how much less reasonable is it to allege, that the original authority of the Sabbath has, with these, wholly disappeared?"

The Sabbath was looked upon with peculiar veneration by the ancient Jews, and, accordingly, they employed a portion of the preceding day in preparation for its sacred exercises. The sacred day itself began at sunset the previous night, and lasted till sunset of the following day. During that time all work was suspended, and prayer, meditation, and reading the Word of God constituted the chief employment of the Jewish people. Travelling on the Sabbath was limited to the distance of 2,000 cubits, or something less than a mile; and hence the expression met with in Scripture, "a Sabbath day's journey." In course of time the Jews sadly degenerated, and the result was a lamentable neglect and desecration of the Sabbath. On their return, however, from the Babylonish captivity, we discern an evident revival of a regard for the holy day. But in the time of our blessed Lord, the Jews manifested a strong pharisaical tendency to a mere outward and formal observance of the Sabbath. Thus the disciples of Christ were blamed for plucking the ears of corn on the seventh day; and Christ himself was censured for healing the sick on the Sabbath.

The Sabbath is thus observed by the Modern Jews as described by Mr. Allen, in his 'Modern Judaism;' "Before the sun is set the lamps or candles are to be lighted: one, at least, with seven cotton wicks, in allusion to the number of days in a week, is to be lighted in each house. This task is assigned to the women; partly, because they are always at home, whereas men are frequently absent: but principally, to atone for the crime committed by their mother Eve, who by eating of the forbidden fruit first extinguished the light of the world. As soon as a Jewess has lighted one of these lamps or candles, she spreads both her hands towards it and says: 'Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy precepts, and commanded us to light the Sabbath lamps.' The same ceremony is to be performed on the eve of

every other festival. Respecting the making of these wicks and the oil required for them, the Talmud furnishes the most particular directions.

"To receive the Sabbath, which they compare to a royal bride, they put on their best and gayest apparel, and hasten to the synagogue; where they commence their service a little before night. This anticipation of the prescribed hour is professedly dictated by the benevolent hope of enlarging the respite enjoyed on the Sabbath by the wicked in hell; whose punishments the rabbies have declared to be suspended immediately on the chanting of a certain prayer in the service of that evening.

"When they come from the synagogue in the evening, and also in the morning of the Sabbath, parents bless their children, saying to each of their sons, 'God make thee as Ephraim and Manasseh;' and to each daughter, 'God make thee as Sarah and Rebekah, Rachel and Leah.'

"Immediately on their return from the evening service they seat themselves at table. The master of the house takes in his hand a glass of wine or other liquor, recites what is called 'the sanctification for the eve of the Sabbath,' which consists of the first three verses of the second chapter of Genesis; adds the prescribed grace over the liquor; and concludes with another benediction. Then he drinks some of the liquor and presents some to the rest of the family; after which he repeats the grace appointed to be said at all meals before eating bread. The supper is followed by the usual grace after meals: only to the form appointed for other days some clauses are now added in which particular mention is made of the Sabbath.

"On the morning of the Sabbath they indulge themselves longer in bed than on any other morning in the week. The services of the synagogue begin later, and the offices are more numerous than on other days. The book of the law is taken out of the ark, and carried with great ceremony up to the altar or desk. There it is elevated in such a manner that the writing may be seen by the congregation; who shout—'And this is the law which Moses set before the children of Israel. The law which Moses commanded us, is the inheritance of the congregation of Jacob. The way of God is perfect: the word of the Lord is tried: he is a buckler to all those who trust in him.'

"The lesson appointed for the Sabbath is divided into seven parts, and read to seven persons who are called up to the altar for that purpose. The first is a Cohen, or one who is said to be a descendant of Aaron. The second is one who is supposed to be of the tribe of Levi. The third an Israelite of some other tribe. The same order is then repeated. The seventh may be of any tribe. Certain graces and responses are appointed to be said on this occasion by every person called to this honour, by the reader, and by the whole congregation. The portion read from the law is followed by a portion from the prophets,



"At dinner the same ceremonies are observed as at supper on the preceding evening. After dinner they go to the synagogue to perform the Sabbath afternoon service. Then they take out the law again, in the same manner as in the morning, and read part of the portion appointed for the next Sabbath. 'After the service, they make another meal in honour of the Sabbath.'

"On the Sabbath-day they go to the synagogue a third time, to say the concluding service; in which some of the prayers are considerably protracted, being chanted in very long notes, to diminish the miseries of hell, which are supposed not to recommence till these prayers are finished." The whole of the services and employments of the Jewish Sabbath close with the *HABDALA* (which see).

In the early Christian Church, the Jewish Sabbath, as well as the Lord's day, was observed in those churches which were composed of Jewish converts; and hence the custom arose in the Eastern Church of distinguishing both the Jewish and Christian Sabbaths, by the exclusion of fasts, and by the standing position in prayer; while in the Western, and especially in the Roman Church, the Sabbath was observed as a fast day. This difference in customs gave rise to a keen controversy between the Eastern and the Western churches, and as early as the beginning of the third century, Hippolytus wrote upon the subject as a disputed point. In several of the Eastern churches the Jewish Sabbath was celebrated nearly in the same manner as the Lord's day or Sunday, public worship, and even the communion, being celebrated on that day. The council of Laodicea decreed, that on the Sabbath the gospels should be read along with the other parts of the Holy Scriptures—words which seem to indicate that the Old Testament had been alone used previously on this day in the lessons of the church. "In many districts," says Neander, "a punctual Jewish observance of the Sabbath must doubtless have become common; hence the council of Laodicea considered it necessary to ordain, that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labour. It was a general rule in the Eastern Church, that there should be no fasting on the Sabbath; hence the Sabbath also, as well as Sunday, was excepted from the period of fasting before Easter. But in many of the Western churches, particularly in the Roman and the Spanish, opposition to the Jews and Judaists had led to the custom of observing the Sabbath rather as a day of fasting. They who were truly enlightened by the gospel spirit, and knew how to distinguish essentials from non-essentials in religion, such men as Ambrose of Milan, Jerome, and Augustin, sought to avoid all controversy on matters of this sort, which had not been decided by divine authority, and which had no particular connexion with the essence of faith and of sanctification. They held it as a principle, that, in such matters, each in-

dividual should follow the custom of his own church, or of the country in which he resided, and strive that the bond of charity might not be broken by differences in such unimportant matters, and that occasion of offence might not be given to any man. Ambrose, when questioned on this point, replied, that at Rome he was accustomed to fast on the Sabbath, but in Milan he did not. Augustin rightly applies the rules given by Paul, in the fourteenth chapter of the epistle to the Romans, to this diversity of practice. He complains, that weak minds were disturbed by the controversial obstinacy or the superstitious scruples of many, who would insist on that practice as being the only right one, for which they supposed they had found certain reasons, no matter how weak, or which they had brought with them as the ecclesiastical usage of their own country, or which they had seen in foreign lands; although neither the holy Scriptures, nor the universal tradition of the church, decided any thing as to the point, and although it was a matter of perfect indifference as to any practical advantage. But that rigid hierarchical spirit of the Roman Church, which, from a very early period, required uniformity in things unessential, would, in this case also, put a restraint on religious freedom. In the Roman Church, it was affirmed that this custom came down from Peter, the first of the apostles, and hence ought to be universally observed. The idle tale was there set afloat, when the origin of that custom from the old opposition between the originally pagan and the originally Jewish communities was no longer known, that the apostle Peter instituted a fast on the Sabbath, in preparing for the dispute with Simon Magus. The Roman bishop Innocentius decided, in his decretals addressed to the Spanish bishop Decentius (at the very time that men like Augustin expressed themselves with so much liberality on this difference), that the Sabbath, like Friday, must be observed as a fast day. In defence of this rule, he offered a better reason at least than those monks, viz.: that, in its historical import, the Sabbath necessarily belonged to the period of sorrow which preceded Sunday, the joyful day of the feast of the resurrection; since on both the former days the apostles were plunged in grief, and on the Sabbath had hid themselves for fear."

SABBATHAISTS, the followers of Sabbathai Sevi of Smyrna, who, in the seventeenth century, pretended to be the Messiah. In 1648 he declared himself to be the Messiah of the house of David, who should ere long deliver Israel from the dominion of both Christians and Mussulmans. This fanatic ended his career by becoming an avowed Mohammedan. After his death his system of cabbalistic teaching was introduced in different forms into the synagogues of Turkey, Asia-Minor, and the states of Barbary, and afterwards into those of Europe also. The sect was headed successively by different chiefs, and under different names. We find it in Germany

fully a century after the death of its founder, and particularly in Austria and Poland, under the influence of Jacob Frank, who endeavoured to unite cabbalistic Judaism with Christianity in the same manner as Sabbatai and his followers had attempted to combine it with Islamism.

**SABBATH-DAY'S JOURNEY.** The general rule adopted by the Jews in regard to travelling on the Sabbath was, that the distance to be considered lawful should not extend beyond the suburbs of a city, which was usually the space of 2,000 cubits, or about three quarters of an English mile. Thus Mount Olivet was a Sabbath day's journey from Jerusalem, which is known to have been about a mile. This is supposed to have been the distance between the ark and the camp when the Israelites marched, and probably the same proportion was observed when they rested. Hence the Jews were wont to argue, that if it was lawful for the Jews to go from their tents to the tabernacle to worship, it could be no breach of the Sabbath to go the same distance upon the Sabbath for any other purpose. Accordingly, it was customary to measure the space of a Sabbath-day's journey in every direction from the cities. If a city was perfectly square they measured the distance of fifty cubits on every side; if it was round or triangular, or of any other shape, they reduced it to a square, and measured from every side of it.

**SABBATIC YEAR,** an ancient Jewish institution referred to under several names in the Sacred Scriptures. It is called the Sabbath or rest of the land, the release, or more properly, the remission of the Lord, and the seventh year by way of eminence. It was instituted by Divine appointment while the Israelites were journeying in the wilderness, but in many important particulars it could not be observed until their arrival in the land of Canaan. There are two different computations of the period from which the first *Shemittah*, or seven years was dated. Some reckon it from the time that the manna ceased to fall; others maintain that it did not begin till the conquest of Canaan was completed, and the lands were formally divided among the chosen people according to their tribes and families. The difference between these two modes of computation amounts to six or seven years. The principal features of the institution of the Sabbatical year may be thus enumerated: (1.) A total cessation from the cultivation of the ground. (2.) The spontaneous produce of the earth was used in common. (3.) All debts due by one Israelite to another were remitted; and, as many writers suppose, Hebrew servants or slaves were generally released from bondage. (4.) The law was publicly read during the feast of tabernacles.

Though little information is given in the Scriptures as to the subsequent history of the Sabbatical year, it is generally admitted that in all probability it continued to be kept with more or less strictness down to the days of Solomon. The grounds on which it is supposed to have ceased about that time

rest on the fact, that the remnant of the house of Judah is declared to have been carried to Babylon. "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." In this passage Sabbatical years are supposed to be meant. According to the testimony of Josephus the Sabbatical year was observed in the latter ages of the Hebrew commonwealth. Tacitus also reckons this institution among the peculiar ordinances of the Jews.

The existence of such an institution as the year of release was admirably fitted to subserve some important purposes. It tended to teach the people the great duty of dependence upon Divine Providence; and, moreover, like the seventh-day rest, this seventh-year rest of the land was probably designed to point forward the pious Hebrew to the eternal rest in the heavens. Hence the doctrine laid down by a learned Rabbi, that the duration of the world should be six thousand years, but the seventh thousand should be the great Sabbatical year.

**SABELLIANS,** a heretical sect which arose in the third century, headed by an obscure individual named Sabellius, of whom little is known, except that he appears to have belonged to Pentapolis, a district of Cyrenaica, which was situated within the Alexandrian patriarchate. The peculiar tenet of the sect is the denial of the distinction of Persons in the Divine Nature, or as it is thus philosophically explained by Neander: "Sabellius referred all the three names of the Triad to relations wholly co-ordinate. The names Father, Logos, and Holy Ghost, would, according to him, be, after the same manner, designations of three different phases, under which the one divine essence reveals itself. All the three would go together, to designate in a manner exhausting the whole truth, the relation of God to the world. There would thus be the general antithesis between the Absolute, the essence of God in himself, the monad, which must be regarded as the pure designation of the Absolute, and the Triad, by which would be denoted the different relations of the self-evolving monad to the creation. We have, it is true, several sayings of Sabellius, according to which one might suppose, that he would have distinguished God the Father, as well as the Logos and the Holy Ghost, from the monad in itself; as, for instance, when he taught that the monad unfolded became the Triad. But, in other places, he clearly identified the Father with the monad, and considered him as the fundamental subject, which, when hidden within himself, was the pure Monad, and, when revealing himself, unfolded his essence to a Triad, as he expressly says: 'The Father remains the same, but evolves himself in the Son and Spirit.' It is this only that distinguishes Sabellius from the other Monarchians:—he received the whole Triad, and, along with the rest, the doctrine on the Holy Spirit, into his Monarchian theory."

The doctrines of the Sabellians first began to be taught by the *Noctians* towards the end of the second century. And Simon Magus also, the founder of the Gnostics, appears to have held similar opinions to those of Sabellius. The heresy of Sabellius, however, was no sooner started than it began to spread rapidly among the African churches. Dionysius of Alexandria, as primate, lent powerful opposition to the new sect, but in his anxiety to avoid the error into which they had fallen, he was accused before the Roman see of rushing to an opposite extreme, and teaching doctrines which were afterwards taught by the Arians. Nothing is known concerning the Sabellians for more than a century, when we find the council of Constantinople, in A. D. 381, rejecting their baptism, from which circumstance it may be inferred that they formed at that time a communion distinct from the Catholic Church.

Another heretical school, also called Sabellian, made its appearance at a still earlier period among the Montanists of Phrygia, whose opinions evidently tended towards a denial of the Personality of the Holy Spirit. At a still later date, A. D. 375, we hear of the sect in Mesopotamia.

SABIANS. See TSABIANS.

SABOTIERS, a name given to the *Haldenses*, from the sabots or wooden shoes which they wore, under the impression that they were a mark of the apostolical dress.

SABUREANS, a class of doctors among the Modern Jews, who weakened the authority of the Talmud by their doubts and conjectures. They were sometimes termed *Opinionists*. It is said that Rabbi Josi was the founder of the sect about twenty-four years before the Talmud was finished. He had some celebrated successors who became heads of the academies of Sora and Pumbedita. But as these two famous academies were shut up by order of the king of Persia, the sect of the Sabureans became extinct about seventy-four years after its establishment.

SACREA, a festival observed by the ancient Persians and Babylonians in commemoration of a victory gained over the Sacæ, a people of Scythia. It lasted for five days, and resembled in its mode of observance the Roman SATURNALIA (which see).

SACELLUM, a sacred enclosure among the ancient Romans, which was dedicated to a god, and containing an altar and a statue of the deity.

SACERDOS, the name given to a priest among the ancient Romans. Some were not connected with the service of any particular divinity, such as augurs and pontifices, while others, for example the Flamines, were devoted to the worship of some special deity. All Sacerdotes held office for life, and were not amenable to the civil magistrature. Originally they were taken from the patrician order, but in B. C. 367 the plebeians began to be chosen to the sacred office. Some priestly offices, however, such as the Rex Sacrorum, the Flamines, the Salii, and others, uniformly belonged to the patricians alone. It has always been

maintained by ancient writers, that the priests were at first appointed by the kings, but at an earlier period colleges or corporations of priests were formed, each of which filled up the vacancies among its members. When a Sacerdos was appointed to office, he was inaugurated by the pontifics and augurs, or by the augurs alone. (See PONTIFEX.) The dress of the Roman priests differed according to their office. The augurs wore the *trabea*, first dyed with scarlet, and afterwards with purple. Cicero mentions the *dibapulus*, a garment twice dyed as the augural robe. The proper robe of the Flamens was the *lana*, a sort of purple cloak fastened about the neck with a buckle or clasp. It was interwoven curiously with gold. The pontifics had the honour of wearing the *prætexta*, a privilege which, as we are informed by Livy, belonged also to the *Epulones*. Several sorts of caps were worn by the priests, one of which was the *galerus*, composed of the skins of beasts offered in sacrifice, the other two being the *aper*, a stitched cap in the form of a helmet, which was worn by the *Flamines*; and the *tutulus*, a woollen turban peculiar to the *Pontifex Maximus*.

At an early period in the history of Rome, provision was made by the state for the support of the priesthood, lands having been assigned, even in the time of Romulus, to each temple and college of priests. In addition to the revenue arising from these sacred lands, some priests had a regular annual salary paid to them from the public treasury.

SACKCLOTH, a garment used as a sign of mourning among the ancient Hebrews. It was made of coarse materials, and was worn next the skin. It seems to have been formed like a sack, with merely holes for the arms, and was thrown loosely over the mourner, reaching down below the knees. In this dress the afflicted individual frequently sat down in the midst of ashes, his head also being covered with them. Sackcloth was usually made of goats' hair, or, as some have conjectured, of camels' hair, and was of a dark or black colour. Hence those images in Scripture of covering the heavens with "blackness of sackcloth," and of the sun becoming black as "sackcloth of hair."

SACRA, a general term used by the ancient Romans to denote all that belonged to the worship of the gods. The *œcra* were either public or private, the former applying to the worship conducted at the expense of the state, and the latter at the expense of families or single individuals. In both cases the whole services were performed by the pontifics, who, in the case of the *sacra publica*, had also the charge of the funds set apart for these services. The *sacra privata* were generally nothing more than sacrifices to the *Penates* or household gods.

SACRAMENTAL SEAL, an expression used by Romish writers to denote the obligation which rests upon the priesthood, to conceal those things the knowledge of which is derived from sacramental confession.

**SACRAMENTALS**, a name applied in England to those rites which are of a sacramental character, such as confirmation, though not sacraments in the same sense as baptism and the Lord's Supper.

**SACRAMENTARY**, a book used in the Church of Rome containing the *Collects* along with the *Canon*.

**SACRAMENTS (TITE)**. The term sacrament may be briefly defined as the visible sign of an invisible grace, or, as it is more fully explained in the Shorter Catechism of the Westminster Assembly, "A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." The word sacrament is nowhere found in the Sacred Writings, but it is supposed to have been adopted into the language of the church from the *sacramentum* of the Romans, which was an oath taken by the soldiers, whereby they bound themselves "to obey their commanders in all things to the utmost of their power, to be ready to attend whenever he ordered their appearance, and never to leave the army but with his consent." Among the early Christians a sacrament was often termed a mystery, partly because under visible signs were hid spiritual blessings, and partly on account of the secret manner in which the sacraments were wont to be celebrated.

A sacrament consists of two parts, the sign and the thing signified. The connexion between them is of Divine appointment; but we are not for a moment to imagine that the signs and seals of God's covenant are purely arbitrary; on the contrary, there is an evident analogy or resemblance, in virtue of which the signs are fitted to remind us of the blessings which are indicated by them. To believers, however, the signs are also seals or pledges, on the part of God, that the blessings promised in them shall be assuredly enjoyed. Accordingly, Dr. Dick well observes, in his valuable Lectures on Theology, "Baptism and the Lord's Supper are securities to those who have a right to them, that they shall enjoy the privileges which the ordinances respectively exhibit. The one declares that God gives them his Spirit as a purifier, to cleanse their souls from sin, and to prepare them for the kingdom of heaven; and the other seals their interest in the death of Christ, and their title to its precious fruits." And again, "The sacraments of the new covenant are not the promised blessings themselves, but symbolical representations of them; nor does it appear, although the common opinion and the common way of explaining them are different, that they are properly designed to communicate the blessings of the covenant, but that their office is to assure us that they shall be communicated. The intention of them may be explained by the following words: 'God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impos-

sible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us.' His simple promise is worthy of implicit credit. He might have refused to give us any other security, and it would have been impious on our part to demand it, because, by doing so, we should have impeached his veracity; yet, placing himself, as it were, on a level with us, he has voluntarily given the highest confirmation of his word which we could ask from one of our fellow-men, of whose integrity we entertained a suspicion. He has not only promised, but sworn. In like manner, and with the same design, he has first declared his good will to us through Jesus Christ in the Gospel, and then has exhibited his grace to us in sacraments, applying it to us in external signs, and so binding himself to communicate it to our souls."

Sacraments are not intended to be used by all indiscriminately, but by those only with whom the covenants, of which they are signs and seals, are made. Circumcision under the Old Testament was the distinguishing badge of the natural descendants of Abraham, and was not therefore administered to Gentiles. In the case of the passover also, no stranger was allowed to partake of it. On the same principle, under the New Testament, baptism and the Lord's Supper properly belong only to believers and holy persons. They may be signs, but cannot be seals confirming the blessings of salvation, to any one except to a believer. Nor even to the genuine Christian can they be efficacious, unless when accompanied with the Divine blessing. The Church of Rome, far from entertaining this view, teaches that the sacraments, when rightly administered, are effectual in themselves. Thus the council of Trent decrees: "If any man shall say that grace is not conferred by the sacraments of the new law themselves *ex opere operato*, but that faith alone in the Divine promise is sufficient to obtain grace; let him be accursed." Still further, the Church of Rome maintains, that the efficacy and validity of sacraments depends upon the intention of the administrator. The nature and extent of this intention have given rise to considerable controversy among Romish writers; some alleging that the priest must have an actual intention at the time; others that it is enough if it be virtual, though not actual; and others still, that a habitual intention will be sufficient. The Protestant churches, however, attach no importance or efficacy to the will of the earthly administrator, but ascribe all to "the blessing of Christ, and the working of his Spirit in them that by faith receive them."

The sacraments of the Old Testament are circumcision and the passover, while those of the New, are baptism and the *Lord's Supper*; to which the Church of Rome adds the five following: *confirmation, penance, orders, marriage, and extreme unction*. The Greek Church also holds the number of the sacraments to be seven, substituting, however, for the extreme unction of the Romanists, the *enchelai-*

oil, or prayer oil, which is administered in cases of sickness, but not in anticipation of death. Three sacraments, Romanists allege, are absolutely necessary to salvation. Baptism is necessary to all; penance to those who fall after baptism; and orders simply necessary to the whole church. Every sacrament, they say, consists of *matter* and of *form*, both of which are essential. The matter refers to the outward sign, such as water in baptism, chrism in confirmation, and oil in extreme unction. The form comprehends the words used in consecration or in administration, and if these words be substantially altered by altering the sense, the sacrament is imperfect or destroyed; or if the officiating priest accidentally alters the words, he sins, but the sacrament is still valid. Romish writers universally teach that the sacraments in themselves confer grace, but a bitter controversy raged in the Middle Ages between the *Thomists* and the *Scotists*, the former declaring that grace was conferred physically by the sacraments, while the latter maintained that they produced this effect morally. It is alleged by Romanists, that the three sacraments, baptism, confirmation, and orders, confer an indelible character upon the receiver, and therefore cannot be repeated. See **ROME (CHURCH OF)**.

**SACRARIUM**, a term employed by the ancient Romans to denote any place in which sacred things were deposited. A Sacrarium was either public or private, the former being a part of a temple in which the idol stood, and the latter the part of a private house in which the *Penates* were kept. This word was applied by the ancient Latin Church to the chancel or *beina*; and also to the treasury within the church where the offerings of the people were deposited.

**SACRIFICATI**, an appellation given to those among the early Christians who, to avoid condemnation before a heathen tribunal, had been guilty of offering sacrifice to an idol. These were subjected to penance of a very rigid kind before they were readmitted into the fellowship of the church. See **LAPSED CHRISTIANS**.

**SACRIFICES**, offerings made with the view of propitiating the Deity, and atoning for sin. The institution of sacrifice is evidently of very ancient date, and forms probably one of the earliest modes of Divine worship, having its foundation in that rooted conviction of sin which has prevailed among all nations, and in all ages. It has been a much-disputed question among the learned, whether the rite of sacrifice was of human or Divine origin. The subject is beset with many difficulties, but while we are unwilling to give a decided opinion upon a point so keenly controverted, it seems scarcely probable that man, by his own unaided reason, should have arrived at the idea that the wrath of God would be averted by shedding the blood of an offending animal. What natural connexion can be imagined between the pardon of sin and the slaughter of a

sacrificial victim? We appear to be shut up to the conclusion, that to Divine wisdom alone can be traced the principle which pervades the whole Bible, that "without shedding of blood there is no remission." But whatever may have been the origin of sacrifices, such offerings have always occupied a prominent place in the religious practices of heathen nations. "Nomades," says Gross, "have always prized the firstlings of their flocks as the most desirable gifts for the gods, while hunters and fishermen offer to them some of the choicest specimens of the chase, or of the finny spoils of the stream, and the husbandman lays upon their altars various samples of the fruits of the earth, or tenders to them the savoury morsels of a fatted beast. Incense, too, as a grateful perfume to the olfactories of the immortal powers, was burned in honour of them; and it is stated that at a single festival of the god Belus, in Babylon, one thousand pounds of the delightful drug were consumed in the luxurious service of that deity. Libations, likewise, formed a part of the sacrificial ritual, and no true worshipper presumed to touch the cup with his lips before the presiding divinity had had his share. In the earliest ages, the gods, it may be supposed, got treated only to water, but it was not long before the shepherd could give them a draught of milk, and while the Greek and Roman deities enjoyed their nectar or their wine, Odin, the Scandinavian, sipped his beer in *Valhalla*. If we can rely upon a Grecian myth, the most ancient offerings were derived from the vegetable kingdom. Lycæon, the savage son of Pelægus, and first king of Arcadia, polluted the altar of Zeus with the blood of a child; but Cæcrops, the Egyptian, directed cakes alone to be offered to this god at Athens. The greatest diversity, both in the style and the expense of the sacrificial service, has distinguished the devotion or the resources of the heathen. While at one time some fruit, a cake, a small piece of aromatic gum, or a fragrant herb, was deemed sufficiently demonstrative of a pious zeal, at another, a hecatomb was considered necessary to illustrate the importance of the occasion, to satisfy the claim of the god, or to express the rank and wealth of the offerers. Even so sumptuous and honourable an offering was now and then despised as inadequate to do justice to the gods, or as too mean fully to display the extraordinary piety of man, and a hundred lions, a hundred eagles, etc., were required to satisfy the lofty devotion of an emperor. There were also votive offerings and consecrated gifts—*anathemata*, which were hung or laid up in the temples of the gods."

Sacrifices, both of a eucharistic and a propitiatory character, were offered in the earliest ages of the world. Thus the sacrifice of Cain was strictly an offering of thanksgiving, while that of Abel was a sacrifice of atonement. Job, also, is said to have offered sacrifices for his sons, lest they should have sinned during the days of feasting. After the departure of the Israelites from Egypt, the law of sacri-

fi ce was formally laid down by God himself in the minutest and most detailed manner. The priesthood was assigned to a particular family, an altar was ordered to be built, special animals were set apart as victims by Divine appointment, and the very time and manner of sacrificing them were detailed. The utmost importance was attached in the Mosaic economy to the offering of sacrifices, and the whole teaching of the Old Testament on this subject can only be explained by the admission of the principle, that the sacrifices of the law were merely types and figures of that One offering by which Christ "hath perfected for ever them that are sanctified." "No person who has read the Old Testament," says Dr. Dick, "can be ignorant what is meant by a sacrifice. He understands it to have been a victim slain and offered upon the altar, in order to avert the anger and procure the favour of God. When he finds that, in the New Testament, the death of Christ is called a sacrifice, and considers that both parts of revelation proceeded from the same Author, he is necessarily led to believe that the word retains its ancient sense, and that Christ died in our room to reconcile us to God."

Heathen sacrifices were either bloody or unbloody. The blood of animals, and even of men, has in all ages been regarded by idolatrous nations as pleasing and acceptable to their gods. The victim was selected from the animal kingdom with the most scrupulous care. It was solemnly decorated for the occasion, its horns being tipped with gold, and its head crowned with garlands. Thus prepared it was led to the place of sacrifice, preceded by the officiating priest clothed in a white robe. A libation of wine is then poured upon the altar, and a solemn invocation addressed to the deity. A portion of corn and frankincense, along with the *mola salsa*, that is, bran or meal mingled with salt, is thrown upon the head of the animal; wine is poured between its horns, and it is slain as a sacrificial victim. It was customary, before killing the animal, to cut a portion of hair from its forehead, and to throw it into the fire as first-fruits of the sacrifice. If the sacrifice was in honour of the gods above, the head of the victim was drawn upwards; but if in honour of the gods below, or of heroes, or of the dead, it was bent downwards.

Among the ancient Romans the most common sacrifices were the *suovetaurilia*, which consisted of a pig, a sheep, and an ox. This sacrifice corresponded to the *tritton* among the Greeks. In the heroic ages of Grecian history, it belonged to the princes to offer sacrifices, but in later times this duty devolved upon the priests. Among the Romans, on the other hand, a special officer, called *Papa*, struck the animal with a hammer before killing it with a knife. The best part of the intestines was then strewn with barley meal, wine, and incense, and burnt upon the altar.

The fundamental idea of sacrifice, viewed in the light of an atonement for sin, was, that the animal devoted to sacrifice was understood to be substituted in the place of the offerer, and thus became a vicarious

oblation, slain in his room, in order to save him from the penalty of death due to sin. To represent emblematically this great truth, the offerer, in the case of a Hebrew sacrifice, solemnly laid his hands upon the head of the victim, thus transferring in a figure his own guilt to the animal, that bearing his sin it might be fitted to endure his punishment. The victim was now slain, and laid upon the altar, the life of the animal being understood to be accepted by God instead of the life of the offerer. Thus the sacrifices of the ancient economy pointed forward the faith of the pious worshipper to Him who, in the fulness of time, should come to take away sin by the sacrifice of himself.

Unbloody sacrifices consisted of those eucharistic offerings, such as libations, incense, fruit, and cakes, which were presented to the gods of the heathen in token of gratitude for blessings received, or to obtain favours desired. Such sacrifices were more properly OFFERINGS (which see), while the term sacrifices more properly applied to those which were strictly propitiatory, and whose distinctive feature was the shedding of blood for the remission of sin. These sacrifices, or slain offerings, were divided, in the ancient Jewish economy, into *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, all of which are described in this work under their respective names. Those sacrifices which were public and belonged to the whole nation of Israel, were accounted most holy, while others of a more private nature were regarded as less holy. The former were slain upon the north side of the altar; the latter upon the east or south. The skins of the former belonged to the priests, those of the latter to the offerers. See BLOOD, OFFERINGS.

SACRILEGE, a crime which consisted among the ancient heathens in stealing those things which were consecrated to the gods, or deposited in a sacred place. In the early Christian Church, however, sacrilege more properly consisted in diverting to a common use anything which had been devoted to the service of the church. Jerome says, "To take from a friend is theft; but to defraud the church is sacrilege." It was also accounted a sacrilegious act, in these ancient times, to rob graves or to deface the monuments of the dead. Such, accordingly, as had committed these crimes, were punished with death. The case of the ancient *Traditors* was considered one of sacrilege, inasmuch as they delivered up their Bibles and holy utensils to the heathen to be burnt. The Donatists were charged with this crime for profaning the sacraments, and churches, and altars. Whatever, in short, tended to desecrate sacred objects in any way, was accounted sacrilege, and punished in the early church with great severity.

SACRISTAN, an officer who formerly had charge of the sacred mensils and moveables of a church.

SACRISTY, the place in a Roman Catholic Church where the sacred utensils and the consecrated wafer are kept.



## EXPLANATION OF THE PLATE,

### The Great Sacrifice of the Romans on undertaking a War.

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At the gate of the fortified camp, the Emperor or chief General officiates at a temporary altar, pouring wine from a metal patera on the flames. He stands in front of the pretorium or imperial tent, and is clothed in an ample sacrificial vest of white linen. On the other side of the altar stands a boy with the vase of gold or silver containing wine or blood, and a young man who sounds the double flute. Behind are the legionaries with the standards. On the left are three priests,—the eldest stript and girt ready to slay the victims,—in his hand the axe to strike the animal down, and at his side a case with the *dolostrum*, or knife; his garment is also of white linen bordered with purple. The second priest holds a vase of lustral water to sprinkle the assistants; and the third a small basket of first fruits and flowers. On the other side, another elderly priest holds the bull by its gilded horns and brings it into position; across the bull's back is a dorsal cloth of various colours, with a border of purple and a fringe. Behind him follow the ram and the hog, these three forming the sacrifice called *Suave Taurilia*. The younger men conducting the inferior victims are called "Victimarii," their office being to take care of them, prepare them, and bind them. Behind run *Tubicini*, making a triumphal sound on the *lituo*, a shrill instrument of bronze curved upon itself, and on the *tuba*, a straight silver trumpet.





The Great Sacrifice of the Romans

*From the Temple of Mars at Rome*



SADDUCEES, an ancient Jewish sect which endeavoured to restore the original religion of Moses in its purity, by removing from it all that had been added by the traditions of the Pharisees. They are supposed to have derived their name either from Sadoc, who lived nearly 300 years before the Christian era, and is supposed to have been the founder of the sect; or from the Hebrew word for justice, as if they alone were just, and could justify themselves before God. They are alleged to have denied the immortality of the soul, and the existence of a future state. They denied the resurrection of the dead, the existence of angels and of departed spirits. Their belief was, that there is no Spirit but God only; that in the case of man the present world is his all, that body and soul perish together, and that, therefore, there is no future state of reward or punishment. In opposition to the Pharisees, whose traditions they rejected, the Sadducees taught that it was proper to keep to the letter of the law, and that nothing was to be believed except what was contained in the Pentateuch. Some have maintained that they did not absolutely reject the other parts of Scripture, but only that they preferred the Pentateuch to the rest of the Bible. To obviate this idea, however, it is worthy of remark, that when our blessed Lord opposes their doctrines, his arguments are drawn exclusively from the five books of Moses. Another branch of the heresy of the Sadducees related to the doctrine of predestination, which they wholly cast aside, and asserted the absolute and unrestricted freedom of man to choose either good or evil, without either grace to guide him to the one, or to restrain him from the other.

The Sadducees were the smallest in number of all the Jewish sects, but many of them were men of rank and influence. They were bitterly opposed to the Pharisees, but as Neander well remarks: "Directly at variance as were the two systems of Phariseism and Sadduceism, still they had something in common. This was the one-sided legal principle which they both maintained. And indeed by the Sadducees this principle was seized and held after a manner still more exclusively one-sided than by the other sect; since with them all religious interest was confined to this point; and since they misinterpreted or denied everything else that belonged to the more fully developed faith of the Old Testament. Moreover, the essential character of the law in its spirit, as distinguished from its national and temporal form, in its strictness and dignity, was recognized by them still less than by the Pharisees. While the Pharisees attributed the highest value to ritual and ascetic works of holiness, with the Sadducees—as, perhaps, the name they give themselves may denote—uprightness in the relations of civil society passed for the whole. Starting from this principle, there was nothing in their view of morality which presented a point of contact for the feeling of religious need, which most readily emerges from the depth of the

moral life. Add to this that they ascribed divine authority, an authority binding on religious conviction only, to the Pentateuch. The observance of the law, understood after their own way, was for them the only thing fixed and certain; in respect to all other things, they were inclined to doubt and disputation." Josephus represents the Sadducees as having been mostly persons of wealth, whose whole affections were placed on earthly things to the utter neglect of the things of eternity. The sect appears to have perished in the destruction of Jerusalem by the Romans, for we find no mention of them after that event. Their opinions, however, were revived, to some extent, long after by the CARAITES (which see).

SAGAN, the second priest of the Jews, who acted as deputy of the high-priest, often officiating for him in the sacred service of the temple. He was sometimes called high-priest, and was identical with the ruler of the temple. In 2 Kings xxv. 18, Zephaniah is called the second priest, whom the Chaldee paraphrast calls the Sagan. Maimonides observes, that all the priests were under his authority, and he occupied the post of honour at the right hand of the high-priest.

SAINT-WORSHIP. The doctrine of the Romish Church on this subject is contained in the creed of Pope Pius IV., which affirms, "Likewise that the saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated." The council of Trent also decrees as follows: "The holy council commands all bishops and others, who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian religion, the consent of venerable fathers, and the decrees of holy councils, they labour with diligent assiduity to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them, that the saints, who reign together with Christ, offer their prayers to God for men; that it is a good and a useful thing suppliantly to invoke them, and to flee to their prayers, help, and assistance; because of the benefits bestowed by God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men, or that to beseech them to pray for us, is idolatry; or that it is contrary to the Word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate, verbally or mentally, those who reign in heaven."

The practice of the invocation of saints appears to have had its origin in the extraordinary veneration paid in the early ages of Christianity to those who surrendered their lives for the cause of Christ. Religious services were performed with peculiar sanc-

tity at their graves, and at length, in the age of Constantine, it had become customary to erect splendid churches over their burial-places, and even to enshrine some relic of a martyr in the buildings erected to their honour. It is still regarded, indeed, as essentially necessary to the consecration of a Romish church, that relics be deposited in the altar. Gieseler informs us, that in the fourth and fifth centuries Christians in Egypt showed their reverence for departed saints by embalming their bodies, and preserving them in their houses. They even went so far as to dig up the bodies of saints from their graves, and bury them in churches, especially under the altar. The idea now began to arise that peculiar efficacy was to be attached to the intercession of martyrs and saints. Origen was the first who publicly inculcated such a notion; and so rapidly did it spread that in a short time men chose their patron saints, and dedicated churches to their worship. During the sixth century an incredible number of temples were erected in honour of the saints, both in the eastern and the western provinces; and numerous festivals were instituted to keep up the remembrance of these holy men. Thus the practice of invoking the saints, and imploring the benefit of their intercession, came to be established.

According to a Romish authority of some note, "no one should be venerated as a saint without the license of the Pope; though during his lifetime he may have wrought miracles." And many writers maintain that the Pope cannot err in the canonization or beatification of saints. The first canonization of which we have an authentic record is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 955. It was not, however, till the twelfth century that the popes asserted their right to add new saints to the calendar. The kind of adoration or worship which is given to the saints is of the lowest kind, being that which among Romanists is termed *dulia*. It is thus described by Ferraris: "That it may be fully understood what worship or adoration is due to them, it is to be observed, that adoration is an act by which any one submits himself to another, in the recognition of his excellence. This is the common opinion. And this adoration or worship is civil or political, sacred or religious. Adoration merely civil or political, is that which may be offered to kings and supreme princes on account of the excellence of their station, or the excellency of human power which they possess beyond others; as is mentioned in Scripture, where some are said to have adored kings. So David, falling on his face, adored three times. (1 Sam. xx. 41.) 'All the assembly blessed the Lord God of their fathers, and bowed themselves, and adored God, and then the king;' (1 Chron. xxiv. 20;) where, as you see, the same word adoration refers to God and the king; although, to God the worship is *latría*, to the king it is only civil respect. Sacred or religious adoration is that which is offered to any one on account of sacred or

supernatural excellence, as the adoration which is rendered to God, the blessed Virgin Mary, and all the saints."

It was not until the close of the sixth century that the invocation of saints became a part of the prayers of the church. About that time Pope Gregory the Great appointed litanies to be used in churches, in which saints were invoked by name. From the eighth century saint-worship was a recognized feature of the worship of the Church of Rome, and at the present day it is impossible to peruse her authorized formularies without being struck with the extent to which this practice is still carried. In the *Confiteor* sin is confessed not only to God, but to angels and saints, in these words: "I confess to Almighty God, to blessed Mary, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed." Throughout every part of the authorized worship of the Church of Rome, saints are implored to intercede for the worshipper. This is more especially the case in the 'Litany of the Saints,' which is in constant use among Romanists, both in public and private, and in which more than fifty saints are mentioned by name, who are entreated to pray for the petitioner. Sometimes Romanists address prayers to the saints, asking them by their own power to confer blessings. Thus, "O holy Michael, O archangel, defend us in battle that we perish not in the dreadful judgment." In the same spirit the apostles are thus addressed on St. John's day: "Ye judges of the ages and true lights of the world, we implore with the prayers of our hearts, hear the voices of your suppliants. Ye who by a word shut the temples of heaven and loose its bars, command us who are guilty to be released from our sins." Every Romanist also, in his daily prayers, is taught thus to address his guardian angel, "O my good angel, whom God by his divine mercy hath appointed to be my guardian, enlighten and protect me; direct and govern me this night. Amen." In addition to this, many of the saints are believed to have some particular province or function assigned to them in regard to which they are often invoked. The old breviaries, accordingly, contained special offices addressed to these patron saints. But under whatever form, saint-worship meets with not the slightest countenance from the Word of God. See BEATIFICATION, CANONIZATION.

SAITIS, a surname of *Athana* among the ancient Greeks in Argolis.

SAIVAS, the general name given to those among the Hindus who worship *Shiva*, the destroyer, one of the members of the *Trimurti*. The only form under which this deity is worshipped by his votaries is that of the *Linga*, which they adore either in temples, in their houses, or on the side of a sacred stream. This has been from a remote period the religion of the *Brahmanas*.

SAKIAR, an evil spirit mentioned in the Jewish Talmud as having taken possession of the throne of Solomon.

SAKII BHAVAS, a Hindu sect which worships Rádhá as the personification of the *Sakti* of *Krishna*. They assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women. They are held in little estimation, and are very few in number; they occasionally lead a mendicant life, but are rarely met with; it is said that the only place where they are to be found in any number is Jaypur; there are a few at Benares, and a few scattered throughout several parts of Bengal.

SAKTAS, the worshippers of the *Sakti*, the female principle, or the divine nature in action, which is personified under different forms, according as the worshippers incline towards the adoration of *Vishnu* or *Shiva*. The probable origin of this sect or class of worshippers is thus explained by Professor H. H. Wilson: "The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the will or purpose to create the universe, is represented as originating from the Creator, and co-existent with him as his bride, and part of himself. Thus in the *Rig Veda*, it is said, 'That divine spirit breathed without afflation single, with her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed, and the *Sána Veda*, speaking of the divine cause of creation, says, 'He felt not delight, being alone. He wished another, and instantly became such. He caused his ownself to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced.' In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of wish or will in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced."

SAKTI, the active volition or omnipotent energy of any one of the members of the Hindu *Trimurti*. It may exist separately from the essence of Deity, and in such a case it is conceived to be invested with a species of personality, and to be capable of exerting an independent agency. When viewed as the cause of phenomena, or sensible appearances, it is called MAYA (which see). The *Sakti* is worshipped by many Hindus, being personated by a naked female, to whom meat and wine are offered.

SAKTI SODHANA, a religious ceremony in connexion with the *Sakti*, or personified energy of Deity among the Hindus. The object of worship in this

case should be a dancing-girl, a harlot, a washerwoman, or barber's wife, a female of the *Brahmanical* or *Saltra* tribe, a flower-girl, or a milk-maid. The ceremony is performed at midnight with a party of eight, nine, or eleven couple. Appropriate *mantras* are to be used according to the description of the person selected for the *Sakti*, who is then to be worshipped according to the prescribed form; she is placed disrobed, but richly ornamented, on the left of a circle described for the purpose, with various *mantras* and gesticulations, and is to be rendered pure by the repetition of different formulas. Being finally sprinkled over with wine, the act being sanctified by the peculiar mantra, the *Sakti* is now purified, but if not previously initiated, she is further to be made an adept by the communication of the radical mantra, whispered thrice in her ear, when the object of the ceremony is complete.

SAKYA-MUNI. See CHAKIA-MOUNI.

SALACIA, the goddess of the sea among the ancient Romans, and the spouse of *Neptune*.

SALII, priests of Mars among the ancient Romans. They were instituted by Numa, and were guardians of the ancilia, or twelve sacred shields. They received the name of Sali, according to Plutarch, from the dance which they performed when in the month of March they carried the sacred shields through the streets of Rome. According to tradition, one of these shields fell from heaven into the hands of Numa. At Rome the Sali had their temple on the Palatine hill; there they exercised their sacred functions, and hence they were surnamed the Palatini. Originally the Sali college amounted to the same number as that of the sacred shields committed to their care.

SALSA (MOLA). See MOLA SALSA.

SALT, a substance of great importance and utility. It was expressly appointed by God to be used in all the sacrifices offered to him. Thus Lev. ii. 13, "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." Dr. Adam Clarke remarks upon this passage: "Salt was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that are necessary in the worship of God. Everything was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called 'the salt of the covenant of God,' because, as salt is incorruptible, so was the covenant and promise of Jehovah. Among the heathens salt was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their

gods, from whose sacrifices it was never absent." Hence no sacrifice was offered to the gods among the ancient heathens without the salt-cake or *MOLA SALSA* (which see).

It was a custom among the Oriental nations in former times to ratify their engagements by salt. This substance was regarded as the emblem of friendship and fidelity, as well as a sacred pledge of hospitality. Hence when the Lord "gave the kingdom over Israel to David for ever, to him and his sons," it is called "a covenant of salt." It was salt which was regarded among the ancient Hebrews as seasoning the sacrifice and giving it a relish before God. Accordingly, Jesus, when describing, in his Sermon on the Mount, the peculiar responsibilities of the believer as placed in the world, uses these remarkable words, Matth. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." In the employment of such an expression, our Lord indicates that the world is viewed as, in the estimation of God, a tasteless, insipid mass, having no relish with Him, except from the presence of His own children. It is for the elect's sake that all the common benefits and blessings of Providence are received by the world. The offering is presented before Him, but it is only the salt which gives it a relish. What restrains the fiery clouds from discharging fire and brimstone upon the abandoned cities of the plain? It is because the righteous Lot is there. The wicked owe their worldly comforts to these very men whom they hate and persecute. The Lord dealt kindly with the house of Pharaoh for Joseph's sake. But there is still another kindred aspect in which the figure of salt may be viewed as applicable to the true believer. When salt was used in Old Testament times, in the formation of a covenant, its presence seems to have imparted perpetuity to the covenant, which is accordingly termed, "a covenant of salt for ever." This notion is in harmony with the well known use of salt in preserving substances from passing into corruption. And in this sense believers are well entitled to be called "the salt of the earth." The whole world is lying under the sentence of a righteous God; and what restrains Him from hurling forth the thunderbolts of His holy indignation, and executing the fierceness of His anger in a moment? It is because men of whom the world is not worthy are treading its polluted soil. Let the elect be once gathered in from the four winds of heaven, and judgment will come forth to do its work.

*SALUS*, a Roman goddess personifying health, prosperity, and the public good. She was worshipped publicly on the 30th of April, along with Pax, Concordia, and Janus, and had a temple on the Quirinal hill.

*SALUTATION* (ANGELIC). See *ANGELIC SALUTATION*.

*SALUTATORIUM*, a place adjoining to the church in ancient times, where the bishop and presbyters sat to receive the salutations of the people as they came to solicit their prayers in their behalf, or to consult them about important business.

*SAMANERA*, the name given to a novice among the Buddhists. It is derived from *Sramana*, an ascetic. He must be at least eight years of age, and must have received the consent of his parents to his abandonment of the world. He cannot receive ordination until he is twenty years of age, and before he has reached that age he can perform any religious rite, but is not allowed to interfere in matters of discipline or government. The vow of a *Samanera* is in no case irrevocable.

*SAMARITANS*, a people who, though regarded by the Jews as idolaters, may, nevertheless, be looked upon as, in some sense, a Jewish sect. The origin of this people is detailed in 2 Kings xvii. About B. C. 709, Sennacherib, king of Assyria, carried away to a distant country the great body of the ten tribes, substituting in their place a mixed multitude of heathen strangers from Cutlah, Ava, Hamath, and Sapharvaim. These mingled with one another, and with those of the Jews who still remained in Palestine, so that they formed a single people, who took the name of *Samaritans*, from the name of their principal city, Samaria. At first they continued to practise the idolatrous worship which they had brought with them from their native land, but having been visited with manifest tokens of the Divine anger, they were anxiously desirous of being instructed in the knowledge of the true God, and gladly welcomed one of the captive Jewish priests, who was sent by the king of Assyria to teach them. Unwilling, however, wholly to renounce idolatry, they foolishly endeavoured to combine Judaism and heathenism, the service of the God of Israel with that of the gods of the heathen. At length, after the Jewish captivity in Babylon had come to an end, the Samaritans professed wholly to abandon their heathen customs and ceremonies, and to adhere to the worship of the true God. So far, indeed, did they seek to identify themselves with the Jews, that they expressed an earnest wish to associate themselves with that people in rebuilding their temple. But this offer having been rejected, the Samaritans were enraged, and used every means in their power to retard the work of building, in which they so far succeeded that it was delayed for fifteen years. From this time the most deadly hostility arose between the Jews and the Samaritans, which was not a little increased by the obstructions which were thrown in the way of Nehemiah when he sought to restore the walls of Jerusalem.

Shortly after this, Sanballat, a prince of the Samaritans, sought and obtained permission from the Persian monarch to erect on Mount Gerizim a rival temple to that of the Jews. Thus commenced in Samaria a national system of worship identical in all

respects with that which had been established by the Jews at Jerusalem. The enmity, accordingly, which existed between the two nations, now gathered strength every day, and in the time of our Lord, we are told that it had risen to such a height, that the Jews had no dealings with the Samaritans—a fact which accounts for the question which the Samaritan woman addressed to our Lord, "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria?"

Even after the destruction of their temple the Samaritans still continued to worship on Mount Gerizim, and to maintain that no other place was equally sacred, as having been the spot on which altars were reared and sacrifices offered by Abraham and Jacob. They alleged also, that Gerizim was the place of blessing referred to in Deut. xxvii., for while in the Hebrew Bible the altar was appointed to be set up, not on Gerizim, but on Mount Ebal, the word Ebal in the fourth verse reads Gerizim in the Samaritan Pentateuch, and thus the whole case is altered, other passages in the Bible, which might seem to favour the Jews, being set at nought, on the simple ground that the Samaritans believed in the genuineness and inspiration of no other parts of the Sacred volume, except the five books of Moses.

A small remnant of the Samaritans still exists in Shechem. In November 1850 they amounted to only 63 males in all, 35 of whom were taxable men above 14 years of age. They trace their lineage to Ephraim, second son of Joseph; and the relentless animosity which has for ages existed between the Samaritans and the Jews is at this day as strong as ever. Few communities have been exposed to more severe reverses of fortune, or have been called to endure so much in defence of their religion and their ancient customs. Their mode of worship resembles that of the Jews, with the exception of the single circumstance, that the Samaritans put off the shoes before entering the synagogue. Among their valuable manuscripts is found a copy carefully preserved of the Pentateuch, perhaps the oldest manuscript extant. They affirm it to have been written sixteen years after the death of Moses, upon parchment made from the skin of the first sheep offered in sacrifice by Joshua on Mount Gerizim. It is also affirmed, that it was written by Abishua, the son of Phinehas. The Samaritans profess to be able to trace the paternal descent of their priest by an unbroken line to Aaron, the first high-priest of the Jews.

**SAMBATION**, a river mentioned in the Talmud, as flowing during the first six days of every week, and drying up on the Sabbath. The Rabbis are not agreed as to the situation of the river, some placing it on the borders of Ethiopia, and some in India.

**SAMIUS**, a surname of **POSEIDON** (which see).

**SAMMAEL**, a demon among the modern Jews, most commonly styled the Angel of Death. The rabbis allege, that the removal from the present life

of those who die in the land of Israel is assigned to Gabriel, whom they call an Angel of Mercy, while those who die in other countries are despatched by the hand of Sammael, the prince of demons. Several of the rabbis confidently assert, that the latter has no power over the Jews, and 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."

**SAMOKRESTSCHENTSI** (Russ. self baptizers), a sect of Russian Dissenters who baptize themselves, under the impression that no other persons are sufficiently pure to perform the rite for them.

**SAMOSATENIANS**, a sect which arose in the third century, deriving its origin, as well as its name, from Paul of Samosata, a bishop of Antioch in Syria. The system of doctrine taught by Paul and his followers, who were sometimes called *Paulianists*, was a species of Monarchianism, and approached very near to that of the *Artemonites*, giving special and almost exclusive prominence to the human nature of Christ. The peculiar views of the Samosatensians are thus sketched by Neander: "The Logos—according to Paul of Samosata—is in relation to God nothing other than reason in relation to man,—the Spirit in relation to God, nothing other than the spirit in relation to men. As he controverted the doctrine of a personal Logos, so too he declared himself opposed to the theory of an incarnation of the Logos, of an indwelling of its essence in human nature. He would only concede, that the divine reason or wisdom dwelt and operated in Christ after a higher manner than in any one else. To his mode of developing himself, as man, under the divine influence, is to be attributed the fact that he outshone in wisdom all other messengers of God that preceded him. For this reason—because he was, in a sense in which no other prophet before him had been, an organ of the divine wisdom that revealed itself through him—he is to be styled the Son of God. Thus Paul is said to have employed the expression, 'Jesus Christ, who comes from here below,' in order to indicate that the Logos did not enter into a human body, but Christ, as man, was deemed worthy of being exalted to this peculiar union with God by means of such an illumination from the divine reason. And hence, indeed, Paul affirmed that the divine Logos came down and imparted his influence to Christ, and then rose again to the Father. Although by this theory, Christ was regarded as a mere man, yet Paul, adopting the scriptural and church phraseology, seems to have called him God in some improper sense, not exactly defined. In this case, however, he explained, that Christ was not God by his nature, but became so by progressive development. If his language was strictly consistent with his system, he certainly referred the name, Son of God, to Christ alone,—to the man especially distinguished by God after the manner above described

and hence he ever made it a prominent point, that Christ, as such, did not exist before his nativity; that when a being with God before all time is ascribed to him, this is to be understood as relating only to an ideal existence in the divine reason, in the divine predetermination. Hence, when his opponents, judging rather from the connection of ideas in their own mind than in his, accused him of supposing two Sons of God, he could confidently affirm, on the contrary, that he knew of but one Son of God. It may be, however, that, where it was for his interest to accommodate himself to the terminology of the church, he too spoke of a generation of the Logos in his own sense, understanding by this nothing else than the procession of the Logos to a certain outward activity,—the beginning of its creative agency." Various unsuccessful attempts were made to convict Paul of Samosata of holding erroneous doctrines, but at length, at a council held in A. D. 269, his opinions were condemned, he himself deposed, and his office conferred upon another. Being supported, however, by a large party of followers, and, besides, patronized by Queen Zenobia, Paul, even though formally deposed, continued to keep possession of his bishopric until A. D. 272, when the matter having been referred by the Emperor Aurelian to the bishop of Rome, he was compelled to resign.

**SAMPSEANS**, a name given to the **ELCESAITES** (which see).

**SANAKADI SAMPRADAYIS**, one of the *Vaishnavi* sects among the Hindus. They worship *Krishna* and *Radhika* conjointly, and are distinguished from other sects by a circular black mark in the centre of the ordinary double streak of white earth; and also by the use of the necklace and rosary of the stem of the *Tulasi*. The members of this sect are scattered throughout the whole of Upper India. They are very numerous about Mathura, and they are also among the most numerous of the *Vaishnavi* sects in Bengal.

**SAN BENITO**, the garment worn by the victims at the Inquisition on the occasion of the *Auto da Fè* with devils and flames painted on it. Those who were to be burnt alive had the flames pointing upward, while those who had escaped this horrible fate had them pointing downward.

**SANCTUARY**. See **TABERNACLE**, **TEMPLE**.

**SANCUS**, an ancient Roman divinity said to have been identical with *Dius Fidius*, and to have presided over oaths, particularly marriage oaths. He had a temple at Rome on the Quirinal Mount.

**SANDEMANIANS**. In the article **GLASSITES** (which see), it has already been mentioned, that Mr. Robert Sandeman, a native of Perth, was led to embrace the opinions of Mr. Glas, which he so zealously diffused both in England and America, that at length the name of the founder was lost in that of the zealous advocate, and the sect came to be known, south of the Tweed, exclusively by the appellation

of *Sandemanians*. The writings of Mr. Sandeman ultimately obtained a more extensive circulation than those of Mr. Glas, and though, from the year 1755, he openly avowed his adherence to Glassite opinions, it was not until he removed to London in 1760, that the sect became known in England. Having gradually gathered round him a congregation in the English metropolis, he laboured among them with indefatigable earnestness, but in 1764 he sailed for America, where, after enduring much opposition and many trials, he was cut off in 1771 in the prime of life, at Denbury in Massachusetts. The inscription on his tomb stone refers to his peculiar views on the nature of justifying faith: "Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith; that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God."

Soon after Mr. Sandeman had embraced Glassite opinions, he published 'Letters on Theron and Aspasio,' under the signature of Palemon. This work excited considerable sensation in England, and gave rise to what is familiarly known by the name of the Sandemanian controversy. The peculiar doctrines maintained in the 'Letters,' are thus described by the author himself: "The motto of the title-page of this work is, 'One thing is needful;' which he calls the sole requisite to justification, or acceptance with God. By the sole requisite, he understands the work finished by Christ in his death, proved by his resurrection to be all-sufficient to justify the guilty; that the whole benefit of this event is conveyed to men, only by the apostolic report concerning it; that every one who understands this report to be true, or is persuaded that the event actually happened, as testified by the apostles, is justified, and finds relief to his guilty conscience; that he is relieved, not by finding any favourable symptom about his own heart, but by finding their report to be true; that the event itself, which is reported, becomes his relief so soon as it stands true in his mind, and accordingly becomes his faith; that all the Divine power which operates on the minds of men, either to give the first relief to their consciences, or to influence them in every part of their obedience to the gospel, is persuasive power, or the forcible conviction of truth:

"That all men are equally fit for justification, or equally destitute of any plea for acceptance with God; that those called the stricter sort cannot, by their utmost assiduity in devotion, contribute any more to this end than the most notorious felons ready to suffer for their crimes; that in this respect, no one of mankind has the least room to glory over another; that man's impotency to do what is pleasing to God, lies in the aversion of his will; and that all men are as able to please God as they are willing:

"That the supernatural facts recorded in the writ-



ings of the apostles, open to view a further discovery of the Divine character than can be learned from any thing observable in the course of nature; that in the work finished by Christ on the cross, this new discovery of the Divine character was made; that thence it appeared that God might be just in justifying the ungodly, or those who have nothing about them but what fits them for condemnation; that this is proved and demonstrated, with evidence sufficient to counterbalance all objections, by the resurrection of Christ from the dead; that every one who is persuaded of the fact of Christ's resurrection, as circumstanced in the gospel history, even when he finds nothing about himself in the way of wish, desire, or otherwise, but what renders him obnoxious to the Divine displeasure, knows how God may be just in justifying him, and receiving him into favour presently as he stands; so finds relief from the disquieting fear for which no remedy can be found by any argument drawn from any appearance of God in the course of nature:

“That the great mistake of popular preachers, or the chief leaders in devotion, lies in this, that they cannot understand how God can appear to an unrighteous person just in justifying him as he presently stands, without feeling some motion or tendency in his will towards a change to the better; whether this motion be called some faint desire to close with Christ, to trust in him, to put forth an act of faith, or by any other name:

“That, in effect, they make their acts of faith to stand not only for the ground of acceptance with God, but also for the evidence and proof of one's being in favour with God; that accordingly they show their disaffection not only to the justifying work of Christ, but also to the works of self-denied obedience, wherein his people are called to be conformed to him, as a proof of their being his disciples indeed; that the appropriation contended for in the popular doctrines is disagreeable to the Scripture, and productive of the worst consequences; that no man can warrantably be assured that he is a Christian, a believer in Christ, or an object of the peculiar favour of God, in any other way than by being assured, on good grounds, that his practice in obedience to the peculiar precepts of Christianity is influenced by the love of that same truth which influenced the lives of the apostles.”

The main position of this system evidently is, that justifying faith is nothing more than a simple assent of the understanding to the Divine testimony—a doctrine which was ably combated by Mr. Andrew Fuller. It is an undoubted truth that faith in itself, without reference to its object, but viewed simply as a fundamental principle of the human mind, may be regarded as a purely intellectual act. But when we speak of the faith which justifies, we dare not separate the act of faith from the object of faith. It is Christ the object which lends all its force and efficacy to the act of faith, and hence we find the

Scriptures declaring concerning justifying faith what cannot be affirmed in regard to any merely intellectual act, that “it works by love,” “purifies the heart,” and “overcomes the world.” It is, in short, a thoroughly practical principle influencing the whole heart and life of man, thus sanctifying while it saves.

After the departure of Mr. Sandeman for America his congregation in London received considerable accession to its numbers under the ministry of his successor, the Rev. S. Pike, who enjoyed much popularity as a preacher. Congregations holding the same principles were afterwards formed in different parts of England, as well as in America. Like the Glas-ites in Scotland they partake of the Lord's Supper every Lord's day, observe love-feasts, mutual exhortation, washing each other's feet, the use of the lot and other practices, which they believe to have been followed by the primitive Christians. The numbers of this sect have considerably diminished in course of time, so that at the last census, in 1851, only six congregations were reported as belonging to the body, and these having each of them a very small attendance.

**SANGA**, a name given to the sacred pilgrimage of ISUI (which see), practised among the Japanese.

**SANGARIUS**, a river-god among the ancient Greeks, the son of Oceanus and Tethys.

**SANGHA**, an assembly or chapter of Buddhist priests.

**SANHEDRIM**, the supreme council, or court of justice among the ancient Jews. There is no satisfactory evidence that this council existed before the time of the Maccabees. Some, no doubt, have endeavoured to trace its origin to the seventy elders of Israel who were chosen by Divine appointment to assist Moses in judging the people in the wilderness. It is highly probable, however, that this latter council was a merely temporary institution, as we find no trace of such a council during the whole period which elapsed from the death of Moses to the Captivity. But the Sanhedrim, when instituted in the time of the Maccabees, may possibly have been formed after the model of the ancient institution.

This Jewish court of judicature consisted of seventy or seventy-two members selected from the chief priests, the elders, and the scribes. It was presided over by the high-priest. When met in council, all the members were seated so as to form a semicircle, with the president in the centre, having on his right the vice-president, and on his left the second vice-president. The meetings were held generally in the immediate neighbourhood of the temple, or as some allege, in the temple itself. At the pretended trial of our Lord, however, they assembled in the palace of the high-priest. The authority of the Sanhedrim appears to have been very extensive, reaching to affairs both of a secular and sacred character. When Judea became subject to the Romans, the court was prohibited from inflicting capital punishment, and the execution of such a sentence placed wholly

in the hands of the Roman governor. Hence the statement of the Sanhedrin at the trial of Jesus, "It is not lawful for us to put any man to death;" and when the martyr Stephen was stoned, it was not done by the authority of the Sanhedrin, but in the midst of a tumultuous assemblage of the people. On an after occasion, we find Peter and John brought before the council for "preaching through Jesus the resurrection from the dead;" and at a still later period all the apostles were summoned before the Sanhedrin, and ordered to be beaten. The members of the council usually sat when engaged in trying any cause, but in all cases of blasphemy they stood, and when the witnesses uttered the blasphemous words which had been spoken, the judges rent their garments in token of abhorrence. The Sanhedrin was the court of final appeal, not only to the Jews within the bounds of the land of Israel, but even beyond it.

**SĀNKHĪYA PHILOSOPHY (THE)** a famous system of philosophy among the Hindus. Its origin is attributed to Kapila, who is sometimes alleged to have been one of the seven great *Rishis* that emanated from Brahm, while others maintain him to have been an incarnation of the god *Vishnu* or of *Agni*, the god of fire. The most complete exposition of this abstruse system is to be found in the *Karika*, a poem of seventy-two stanzas, which has given rise to a great number of commentaries.

The word *Sāṅkhya* is said to be derived from *Sankhya*, which denotes number or reason, probably because its author considered it as a thoroughly rational system, whereby all things are to be explained, whether material, intellectual, or moral. Its two cardinal points were *Prakriti*, the primordial matter, and *Atma*, the soul. The following brief sketch of this, which Cousin terms the sensationalist system of India, is given by Mr. Hardwick, in his 'Christ and other Masters:—' "In this creed, the plastic origin of all material things, the primary productive essence (*Prakriti*), whose properties come before us in sensation, is the 'indiscrete,' the indestructible, the all-embracing, or, in modern phraseology, the Absolute. 'Creation' is the individualising of this universal principle: yet the motive power is due in no case to a conscious and designing Agent, but rather to blind impulses, evolving first intelligence, or *buddhi*, one of the inherent properties of the material essence, and then self-consciousness, the third in order of the *Sāṅkhya* principles. The consciousness of individual existence is thus, according to the present system, an attribute of matter: its organ is material: it can only be connected with the soul by self-illusion; it is no proper and original element of man; and in the school of Kapila, the aim is so to educate the young philosopher, that he is prepared to lay aside the pronoun I entirely, to affirm that souls have individually no interest either in human passions or possessions, and in this sense to declare, as the grand climax of his

teaching, 'Neither I am, nor is aught mine, nor is there any I.'

"Another feature of the system is that, without impugning the reality of spirit, or refusing to it some directive agency, the active principle in man is always held to be a property of body, and action itself regarded as material. Kapila did not wish, as it would seem, to enter on elaborate discussions touching the origin and destination of man's spiritual nature. Philosophy, he concluded, ought to deal chiefly with phenomena, not with final causes, and excepting hints to the effect that *buddhi*, or intelligence, though itself material, is the link between the soul and matter, we shall look in vain for any definite theory as to the connexion and disconnexion of the visible and the invisible. The *Sāṅkhya* speculator had before him two distinct classes of effects, a world produced by nature, and a multitude of souls proceeding from a spiritual essence. The first attracted his chief interest. He did not, however, fail to recognise the fact that souls are in the ordinary state of man possessed, or, he would say, deluded by the consciousness of individuality, and that this consciousness will haunt them till, so far as they are interested, all the processes of nature have completed their development. He also held that such activity of nature has no other object than the liberation of the soul: it is an instance of unselfishness: the process will go on with reference to that liberation, till it is no longer needed.—as a man boiling rice for a meal desists when it is dressed.' 'Generous nature, endued with qualities, does by manifold means accomplish without benefit [to herself] the wish of ungrateful soul, devoid of qualities:—expressions, which, if I mistake not, were among the earliest evidences that philosophic minds were rising to the great conception of self-sacrifice, or rather of spontaneous action in behalf of others."

The *Sāṅkhya* system is strictly dualistic in its character, the two original elements being Nature and the Soul. The former, however, is the only active and generative principle, while the latter is utterly passive and unproductive. These two exhaust the whole primordial elements, and, accordingly, this philosophical system excludes an Infinite Being who formed and governs the universe. Thus it is thoroughly atheistic in its whole nature and results. Like the other Hindu systems that of Kapila sought to purchase exemption from liability to repetition of birth, by a profound acquaintance with the twenty-five categories which formed the basis of the *Sāṅkhya* philosophy. In opposition to the Vedānti system, which taught that amid the endless diversities of beings in the universe there is only one single soul, human souls in the *Sāṅkhya* system are personally distinct, but all of equal worth and elevation. It admitted, no doubt, that there were many inequalities in the condition of men; but these it explained not by any difference in their souls, but in the distribution of the primary elements from

which their bodies are compounded. These elements are three, purity or goodness, which approximates man to the superhuman; imperfection or pain, which renders man barely human; and indifference or darkness, which degrades him to the level of the brutes. Transmigration, or the emigration of the soul through various forms of bodily organization, forms an essential doctrine of this philosophy; and Kapila, to show its consistency with the sluggish inactivity of the soul, maintained that every soul is invested originally with a certain species of bodily framework, which it never parts with until the hour of its ultimate emancipation from the bonds of nature.

At a period long subsequent to the rise of the Sāṅkhya of Kapila, which, as we have seen, was fundamentally atheistic, another school was formed under the name of the "Theistic Sāṅkhya," which originated with Patanjali, who is alleged to have lived in the second century before Christ. Of this system, which some have traced to a period even posterior to the introduction of Christianity, the doctrine of an *Iswara* or lord, forms a prominent part, so that this school recognizes God as the Creator, the Preserver, and the Judge of men. It teaches Yoga, or concentration of mind, to be the means of dispelling ignorance. The Sāṅkhya system has few, if any, adherents in India at the present day.

**SANTA CASA.** See LORETTO (HOLY HOUSE AT).

**SANTO VOLTO.** See HANDEKCHIEF (HOLY).

**SANTONS.** See ARDAIS.

**SANYASI**, a Hindu ascetic of the most extreme kind who assumes a state of silence, and gives up the use of fire, eats little, and asks but once in the day for food. "At the time," says the code of Manu, "when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten, and when dishes are removed, let the Sanyasi beg for food." He feeds upon roots and fruits. In order to fit him for immortality, he endeavours to reach a state of indifference and entire freedom from passion and emotion of every kind. He must never walk without keeping his eyes upon the ground for the sake of preserving minute animals; and for fear of destroying insects, he must not drink water until it has been strained. The only occupation suitable to his situation is meditation.

**SARABAITES**, a vagrant class of monks among the Egyptians in the fourth century, who wandered about from place to place, earning a subsistence by pretended miracles, trading in relics, and other modes of imposition.

**SARASWATI**, the consort of *Brahma* among the Hindus. She is usually represented riding on a peacock.

**SARONIS**, a surname of *Artemis*, under which a festival was celebrated annually in her honour at Trozene.

**SARPEDONIA**, a surname of *Artemis*, derived from Sarpedon in Cilicia, where she had a temple and an oracle.

**SARPEDONIUS**, a surname of *Apollo* in Cilicia.

**SATAN**, a Hebrew word signifying an adversary, and applied to the devil, as being the enemy of mankind. See ANGELS (EVIL).

**SATANAEI**, a being whom the *BOGOMILES* (which see) of the twelfth century regarded as the first-born son of the Supreme God, who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits they believed that God had committed a particular administration, while Satanael was placed over all as his universal vicegerent; but having apostatized, he persuaded his companions in apostacy to create a new heaven and a new earth, which should be an empire independent of the supreme God. He ruled in the world which he had created, bringing many thousands to ruin by his seductive wiles. But the good God resolved to rescue men from the dominion of Satanael, and to deprive him of power. This was accomplished by the *Logos*, who became incarnate, or rather took an ethereal body, which resembled an earthly body only in its outward appearance. Satanael was deprived by Christ of his divine power, and obliged to give up the name of *El* and remain nothing but Satan. This doctrine of Satanael, as taught by the *Bogomiles*, has a marked resemblance to that of the *ETCHITES* (which see).

**SATANIAANS.** See MESSALIAANS.

**SATI.** See SUTTEE.

**SATISFACTION**, a doctrine peculiar to the Church of Rome, according to which she asserts, that when the eternal punishment of sin is remitted, the penitent must satisfy the justice of God as far as the temporal punishment is concerned, either by doing voluntary or compulsory acts of penance, by obtaining indulgences, or undergoing the penalty in purgatory. It forms one of the most important parts of the Romish sacrament of *PENANCE* (which see).

**SATNA'MIS**, a Hindu sect who profess to adore the true name alone, the one God, the cause and Creator of all things. They borrow their notions of creation from the Vedanti philosophy. Worldly existence is with them illusion, or the work of *Máyá*. They recognize the whole of the Hindu gods, and although they profess to worship but one God, they pay reverence to what they consider manifestations of his nature visible in the *Avatárs*, particularly *Ráma* and *Krishna*. They use distinctive marks, and wear a double string of silk bound round the right wrist. They do not uniformly employ frontal lines, but some make a perpendicular streak with ashes of a burnt-offering made to *Hannan*. Their moral system approaches to that of the Hindu Quietists, or Grecian Stoics, consisting chiefly of a spirit of rigid indifference to the world, its pleasures and pains, advantages and disadvantages, a strict adherence to all ordinary, social, and religious duties, com-

bined with the calm hope of final absorption into the one spirit which pervades all things.

**SATURN**, the most ancient of the Roman divinities and the father of the gods. He is said to have introduced agriculture into Italy, as well as all the arts of civilized life. A temple was erected in honour of this deity at the foot of the Capitoline hill, and in it was deposited the public treasury, along with various public laws. This deity corresponded to the Greek *Chronos*. Saturn is said to have devoured his sons as soon as they were born, until his wife, having brought forth twins, namely Jupiter and Juno, gave her husband a stone to devour instead of Jupiter, whom she sent to be nursed on Mount Ida, by the priestesses of Cybele. Human sacrifices were first offered to Saturn, because he was supposed to delight in human blood. The golden age of the poets is usually ascribed to the reign of Saturn when justice and innocence reigned throughout the earth, and the soil produced what was necessary for the subsistence and enjoyment of mankind.

**SATURNALIA**, one of the ancient Roman festivals. It was celebrated in honour of Saturn towards the end of December, and was regarded as a kind of protracted holiday, when all public business was suspended, children were let loose from school, and the courts of law were shut. It was kept as a season of universal rejoicing, feasting, and mirth, when the people crowded the public streets, shouting with loud voices *Io Saturnalia*. All distinctions of rank were lost sight of, and the various classes of society mingled together without ceremony or restraint. The most conflicting opinions have been entertained as to the period at which the Saturnalia were first instituted. In the time of the Roman republic the fourteenth day before the Kalends of January was dedicated to the religious ceremonies connected with this festival. The Emperor Augustus set apart three entire days for the purpose, being the 17th, 18th, and 19th of December. In course of time a fourth, and even a fifth, day was added to the festival.

**SATURNIA**, a surname of *Juno* and *Vesta*.

**SATURNIANS**, a Gnostic sect which arose in the second century, deriving its origin from an obscure individual named Saturninus, a native of Antioch, who lived in the time of the Roman Emperor Hadrian. The doctrines of this sect bore a considerable resemblance to those of the **BASILIDEANS** (which see); and to Irenæus and Epiphanius we are indebted for any information we possess upon the subject. From these sources of information Neander gives the following sketch of the opinions of the Saturnians: "At the lowest stage of the emanation world, on the boundaries between the kingdom of light and the kingdom of darkness, or of the *Hyle*, stand the seven lowest angels, spirits of the stars. These combine together to win away from the kingdom of darkness, a territory on which to erect an independent empire of their own. Thus sprang into being this earthly world, and through its different

regions these spirits of the stars dispersed themselves. At their head stands the God of the Jews. They are engaged in an incessant war with the kingdom of darkness, and with Satan its prince, who will not suffer their kingdom to grow at the expense of his own, and constantly seeks to destroy what they strive to build up. A feeble ray only gleams down to them from the higher kingdom of light. The appearance of this light from above fills them with a longing for it. They would seize it for themselves, but cannot. Whenever they would grasp it, it retires from them. Hence they enter into a combination to charm this ray of the higher light, and to fix it in their own kingdom, by means of an image fashioned after the shape of light floating above them. But the form made by the angels cannot raise itself towards heaven, cannot stand erect. It is a bodily mass without a soul. At length the supreme Father looks down with pity from the kingdom of light on the feeble being man, who has been created, however, in his own image. He infuses into him a spark of his own divine life. Man now, for the first time, becomes possessed of a soul, and can raise himself erect towards heaven. The godlike germ is destined to unfold itself, in those human natures where it has been implanted, to distinct personality, and to return after a determinate period to its original source. The men who, carrying within them these divine seeds, are appointed to reveal the supreme God on earth, stand opposed to those who, possessing nothing but the hyleic principle, are instruments of the kingdom of darkness. Now to destroy this empire of the planetary spirits of the God of the Jews, which would set up itself as an independent kingdom, as well as to destroy the empire of darkness, and save those men who, through the divine seed of life, have become partakers of his own nature, the supreme God sent down his *Æon Nus*. But since the latter could not enter into any union with the planetary empire, or the material world, he appeared under the disguise and semblance merely of a sensible form." Beausobre remarks that Clement of Alexandria makes no mention of Saturninus, and hence he concludes that the sect must have been of little importance, and its adherents few in number.

**SATYRS**, a name given in ancient Greek mythology to a class of beings connected with the worship of *Dionysus*, who are said to have resembled goats or rams, and to have been noted for love of wine and sensual pleasures. They inhabited chiefly woods and forests.

**SAURAS**, a Hindu sect who worship only *Suryapati*, or the sun-god. They are few in number, and scarcely differ from the rest of the Hindus in their general observances. Their mark in the forehead is made in a particular manner with red sandal-wood, and their necklace is of crystal. They eat one meal without salt every Sunday, and on every occasion of the sun's entrance into a sign of the zodiac; and they cannot eat until they have beheld the sun.

SAVIGNI (ORDER OF), an order of religious connected with the Romish Church, founded in the twelfth century by Vitalis de Mortain, a disciple of the famous Robert of Arbriscelle, who instituted the order of Fontevraud. The order of Savigni, after continuing for a time, became merged in that of CISTERCIANS (which see).

SAVIOUR, ST. (ORDER OF), a name applied to the order of St. Bridget, because it was pretended that our Saviour personally dictated to the holy foundress the rules and constitutions of the order. See BRIDGET, ST. (ORDER OF).

SAVIOUR (THE). See JESUS.

SAVOY CONFESSION (THE), a Confession of Faith drawn up at a conference or synod of Independent or Congregationalist churches held in 1658 at the Savoy in the Strand, London. See CONGREGATIONALISTS.

SCALA SANTA (Ital. holy staircase). This celebrated staircase is contained within a little chapel near the church of St. John Lateran at Rome. It consists of twenty-eight white marble steps, and it is alleged by Romanists that this is the holy staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims at certain periods crawl up the steps of the *Scala Santa* on their knees, with rosaries in their hands, and kissing each step as they ascend. On reaching the top the pilgrim must repeat a short prayer. The performance of this ceremony is regarded as peculiarly meritorious, and entitling the devout pilgrim to a plenary indulgence. It was a memorable day in the history of Martin Luther when he ascended the holy stairs. "While going through his meritorious work," says Dr. Merle D'Aubigné, "he thought he heard a voice like thunder speaking from the depths of his heart, 'The just shall live by faith.' These words resounded instantaneously and powerfully within him. He started up in terror on the steps up which he had been crawling; he was horrified at himself; and struck with shame for the degradation to which superstition had reduced him, he fled from the scene of his folly." From that hour Luther threw off the shackles of Romish bondage, and walked forth a free man. The ascent of the *Scala Santa*, in fact, formed a turning point in the life of the great reformer.

SCANDINAVIANS (RELIGION OF THE ANCIENT). The early religion of the inhabitants of the North of Europe is involved in considerable obscurity. From the most remote ages a system of polytheism appears to have prevailed, but it is a disputed question among the learned, whether Odin or Thor occupied a higher place in the Scandinavian pantheon. The most general opinion, however, is, that in the more recent or historical times all the northern tribes looked upon Odin as the father of the gods; and, accordingly, he invariably occupies this position in the Eddas. But even with this admis-

sion it is doubtful whether Odin was not viewed rather as a principal mundane divinity than the absolutely supreme and supermundane deity. On this subject Mr. Blackwell remarks, in his 'Critical Examination of the Leading Doctrines of the Scandinavian System: ' "We should be inclined to conjecture that the Scandinavian cosmogonists may have regarded Odin as a real mundane deity. The problem which they had to solve, was the origin of the universe. They might have had recourse to the more pleasing, and at the same time far more rational system that presupposes a Supreme Essence—a spirit moving upon the face of the waters—whereas the one they adopted only recognizes matter which becomes at length sufficiently organized to produce Odin, Vili, and Ve. They may possibly have applied these names to designate three modes of action of one deity,—Odin, or All-Father; but whet er they regarded him as a corporeal being, or as the *anima mundi*—the intelligent and co-ordinate principle of the universe—we think they ascribed to this being or this intelligence, the further work of creation typified by the slaughter of Ymir, and the formation of the earth and the heavens from his body, as it lay extended in Gimunga-gap."

The original seat which Odin occupied as the head of a branch of the Teutonic people, was the country situated in the plains of Upper Asia, between the Black Sea and the Caspian Sea. From this quarter he is alleged to have immigrated into Europe in the century immediately preceding the birth of Christ. Having settled in the northern nations, *Odin* took his place at the head of the Norse pantheon, or the *Æsir* race, as they were called, accompanied by his queen *Frigga*, who corresponded to *Hertha*, or the earth-goddess of the Germans. The most powerful of the sons of *Odin* was *Thor*, the god of thunder, while *Baldur* was the mildest, the wisest, and the most eloquent, whose character as the good god formed a striking contrast to that of *Loki*, the Satan of the Scandinavians. *Njörd* corresponds to the Neptune of the Romans, ruling over the winds and the sea, being specially worshipped by fishermen. By *Skull*, the Minerva of the Norse pantheon, this deity had two children, *Frey* and *Freyja*, who were celebrated for their power and beauty, and whom the learned Icelandic, Finn Magnussen, regards as the personifications of the sun and moon. The god of poetry and eloquence was *Bragi*, whose consort was *Iduna*, the guardian of the golden apples, which restored the gods to immortal youth. The warder of the gods was *Heimdall*, whose residence was situated on the confines of heaven at the termination of *Biffröst*, the rainbow-bridge.

The prose Edda enumerates twelve gods, and as many goddesses, who were worshipped by the ancient Scandinavians, and all of whom were subject to Odin. The paradise of the celestial deities was called *Valhalla*, where they held their court under a vast ash-tree, named YGGDRASILL, (which see).

The cosmogony of the Scandinavians has been already described under the article CREATION (which see). They believed in the immortality of the soul, and in a future state either of happiness or misery, there being two different abodes for the good, and as many for the wicked. The first of these was *Falhallu*, the palace of Odin, and the abode, until the end of the world, of heroes who had died on the field of battle; while the second was *Gimli*, where the just were to enjoy delights for ever. Of the two places of punishment, the first was *Niflheim*, which was only to continue till the renovation of the world; and the second was *Naströnd*, the shore of the dead, where the misery was believed to be of eternal duration.

Among the religious ceremonies of the Scandinavians sacrifices seem to have occupied a conspicuous place. Accordingly, at this day numerous altars are found in Denmark, Sweden, and Norway. These generally consist of circles of upright stones surmounted by a great flat stone, which is supposed to have been the table of the altar. It may be remarked, however, that some antiquarian writers imagine these circles of stones to have been *Thingsteals*, that is, the places where the *Things*, or legislative and judicial assemblies, were held, and where the kings were also elected. In process of time the Scandinavians began to rear temples for the worship of their gods. The most magnificent of these sacred buildings was the temple at Upsal in Sweden, which glittered on all sides with gold, and was consecrated to the worship of the three superior deities, *Odin*, *Thor*, and *Frey*.

The Scandinavians anciently observed three great religious festivals annually. The first was celebrated at the winter solstice, which was with them the commencement of the year; and this feast, which received the name of *Jul*, was observed in honour of *Frey* or the Sun, in order to obtain a propitious year and fruitful seasons. The second festival was instituted in honour of *Gov*, or the earth, and took place at the first quarter of the second moon of the year. The third festival, which was celebrated in the beginning of the spring, was held in honour of *Odin*, with the view of invoking his aid in warlike expeditions.

In the earliest times the altars of the gods were loaded with simple offerings of the fruits of the ground, but afterwards animals, and even human beings, were sacrificed to appease the wrath of their gods. In every ninth month the Scandinavians sacrificed, for nine successive days, nine living victims, whether men or animals. (See HUMAN SACRIFICES.) In a grove near the temple of Upsal, which was called Odin's grove, and was accounted peculiarly sacred, human victims were sacrificed in great numbers. The same kinds of sacrifices were offered in Denmark, Norway, and Iceland. One special design of these inhuman barbarities was to predict future events by the inspection of the entrails of human victims and by the effusion of the blood. Oracles,

augury, and divination of all kinds, prevailed among the Northern nations as much as among the ancient Romans. Down to the ninth century such superstitious practices were regarded by the Scandinavians as an essential part of their religion, which they were bound most reverentially and scrupulously to observe.

SCAPE-GOAT. On the Great Day of Atonement among the Jews in Old Testament times, two goats were selected by the elders of the people as a sin-offering, the one of which was to be slain, and the other banished into the wilderness. The goats having been presented before the high-priest in the inner court of the house of the Lord, an urn containing two lots was brought and placed in the middle between them. On the one of these lots was written the inscription, "for the Lord," and on the other, "for the Scape-goat." The priest having shaken the urn, put both his hands into it, and with his right hand took out one lot and with his left the other. The Jews allege that till the death of Simon the Just the high priest always drew out with his right hand the lot for the Lord and with his left the lot for the Scape-goat, but afterwards no such uniform practice was observed. When the lots were drawn, the high-priest bound upon the head of the Scape-goat a fillet or long piece of scarlet, which was expected to change its colour, becoming white in token of the divine favour in the remission of the sins of the people. This expectation was founded upon the Divine promise in Isaiah i. 18, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After the sacrifice of the one goat which was dedicated to the Lord, the *Azazel* or Scape-goat was brought to the high-priest. The ceremony which followed is thus described by Mr. Lewis in his 'Origines Hebraeae': "The high-priest was first to lay his hand upon the head of the beast, and then he made this solemn confession: 'Ah! Lord, thy people, the house of Israel, have sinned, and done perversely, and transgressed before thee; I beseech thee now, O Lord, expiate the sins, perversities, and transgressions which the house of Israel, thy people, have sinned, done perversely, and transgressed before thee: as it is written in the law of Moses thy servant; For on this day he will expiate for you, to purge you from all your sins, that you may be clean before Jehovah.' Which last word Jehovah, as soon as all the priests and the people that were in the court heard pronounced by the high-priest, they bowed, and fell down flat upon their faces, and worshipped, saying, Blessed be the name of his glorious kingdom for ever and ever. Thus the high-priest, by imposition of hands, and confessing the sins of the people over the goat, with prayer to God to remit them, charged them upon the goat, and the punishment of them was transferred from the people.

“As soon as the confession was made, the goat was sent away into the wilderness by a person prepared before-hand; but he was seldom an Israelite. It is not certainly known what wilderness this was; but the Hebrews call it the wilderness of Tzuk, which, they say, was ten miles from Jerusalem, and that at the end of each mile there was a booth erected, where men stood ready with meat and drink, which they offered to him that went with the goat, lest he should faint by the way. The nobles of Jerusalem, they add, accompanied him the first mile, further than which they might not go, because this day was a Sabbath. After which, they that were in the first booth went with him to the next, and they that were there to the third, and so forward to the last, that they might be sure to have this great work done, of carrying their sins quite away from them. When he came to the last stage, no body accompanied him that led the goat any further, but he went the tenth mile alone by himself, and the men in the booth only stood looking to see what he did with it. The goat was led to the top of a rock, and then let loose, to carry the sins of the people out of sight. Till the time of Simon the Just, the Talmud says, this goat was always dashed in pieces in his fall, on his being let loose, over the precipice; but that afterwards he always escaped, and flying into Arabia, was there taken and eaten by the Saracens.”

The evident design of the ordinance of the Scape-goat was to exhibit by a striking emblem the completeness of the atonement made for sin. By the sacrifice of the one goat sin was expiated, and by the carrying away of the Azazel or Scape-goat, all the sins of the people having previously been confessed over it and put upon it, were carried away into the land of forgetfulness, so that when they shall be sought for, they shall never more be found. “I, even I, am he that blotteth out thine iniquities, and will not remember thy sins.” See ATONEMENT (DAY OF).

SCAPULAR, or SCAPULARY, a badge of peculiar veneration in the Romish Church for the Virgin Mary. It consists of a square or oblong piece of stuff, marked with the initials J. H. S. on one side and two hearts on the other. It is suspended from the neck by a ribbon. It appears to have been invented by a Carmelite friar named Simon Stock, an Englishman, in 1251. According to the Romish legend the monk received the original Scapular from the hands of the Virgin as the distinguishing badge of the Carmelite order, and a certain safeguard in the hour of danger. It is much worn by strict Romanists in the belief that the devil dreads this terrible weapon. In many Roman Catholic churches, the statues of the infant Jesus and of the Holy Virgin have each a scapular hanging round their neck. It is supposed to be an effectual preservative against death by drowning or by fire, and indeed against all that might injure either the soul or the body.

SCAPULAR (CONFRATERNITIES OF THE), associations of persons wearing the Scapular in honour

of the Virgin, and in the full belief that she will rescue them from Purgatory. Privileges and indulgences have been conferred on these devotees by fourteen popes, in as many bulls. One of these, the bulla *Sabbatina*, secures to them, by direct promise from the Virgin to Pope John XXI., deliverance from purgatorial fire on the first Saturday after death.

SCARE, a piece of silk or other stuff which is worn over the rochet or surplice by the bishops and other dignitaries of the Church of England. It is not mentioned in the rubric of the English ritual, but is used from long custom.

SCEPTICS, a sect of philosophers among the ancient Greeks which derived its origin from Pyrrho of Elis, whose doctrines were still further developed by his disciple Timon. The end which Pyrrho seemed to aim at was undisturbed tranquillity of mind, which he proposed to attain by a constant balancing of opposite arguments so as to reduce everything to a state of uncertainty and doubt. The fundamental principle of the whole system of scepticism was, that to every reason a reason of equal weight may be opposed. Hence all science was denied, and the sceptics dwelt in a region of doubt. This sect in course of time became gradually weakened, but it revived afterwards in the formation of the new sceptical school, which extended from *Ænesidemus* to Sextus Empiricus, who lived in the reign of Marcus Aurelius. The latter writer has given the fullest and most complete exposition of the subject. Scepticism sets out with a distinction which reconciles speculation with practice. Man possesses at one and the same time natural instincts and reasoning faculties. By the former he accommodates himself without hesitation or doubt to outward appearances, which thus regulate his practical life; by the latter he endeavours to look at things as they are absolutely in themselves, and thus attempts an impossibility. Thus scepticism admits of a practical criterion. In this view the polemics of scepticism summed up or constructed by Sextus Empiricus, have thrown great light upon the native condition of human reason. “In sounding the depth of sceptical theories, we are led to recognise the fact that reason unfolds itself under a double law, a law of obscurity and a law of light, in a state which might be represented under the image of luminous shadows. It is shadowy, because it begins by believing, without explaining that belief; and thus belief, and thereby certainty, is at its origin a mystery. But these shadows are luminous, since this faith cannot subsist without attaching itself to notions, and every notion, every distinction in thought, is of the nature of light. We need not, therefore, be surprised that we find, in all stages of the development of the human mind, this mixture of darkness and light. It is nothing but the prolongation of that primitive dualism which exists at the very source of reason, and which is itself derived from a still higher source, from the essence of every created intelligence. As intelligence, it is in

the light, for it lives in God, the infinite reason; as a limited intelligence, it is in darkness, being by its very limitations separated from the infinite reason. In this point of view, these shadows become wonderfully luminous. For, if our intelligence cannot penetrate beyond its limits, and comprehend *in itself* the darkness which surrounds it (which would be in contradiction with its finite capacity), it can yet comprehend it as necessary, and, seeing the cause why it can see no more, it penetrates to the impenetrable; and it is a magnificent proof of its feebleness and its grandeur, that, all enveloped as it is in these shadows, which fall upon it from the heights of creation, it knows how to subject them in turn, and to look down upon them."

SCUOPHYLACES. See CIMELIARCHS.

SCUOPHYLACIUM. See CIMELIARCHIUM.

SCHIELING (PHILOSOPHY OF). See IDEALISTS.

SCHERIFS, the descendants of Mohammed in Arabia who receive the double honour that is due to splendid descent and superior sanctity. They are multiplied over all Mohammedan countries, and in the districts to the north of Arabia they are called EMIR (which see). Whole villages are peopled with *Scherifs*, and they are frequently found in the lowest state of misery. The presence of one of this favoured order commands universal respect. His person is considered inviolable, his property safe, and the sanctity of his character a sure defence. From these Scherifs are chosen the rulers of Mecca and its adjacent territories. The Scherif descendants of Mohammed, who reside at Mecca, retain a singular practice of sending every male child, eight days after it is born, to the tents of some wandering tribe, where he is brought up in a hardy manner, and trained to all warlike exercises. In the Ottoman provinces, the dignity of Scherif is less respected, though even in Turkey they enjoy some substantial privileges. In the towns where they reside, the Scherif or Emir is subject, not to the pacha, but to a member of his own family, who is denominated *Nakib*, or general of the Scherifs.

SCHÏTES, one of the two grand classes into which Mohammedans are divided. They are the followers of Ali, and are found chiefly in Persia and India. For three hundred and fifty years the religion of the SchÏtes has been the established religion of Persia. Its fundamental principle is, that ALI (which see) had a Divine and indefeasible right to have succeeded to the caliphate on the death of Mohammed, and to have transmitted that honour through his children, the sole descendants of the prophet. Accordingly, the SchÏtes execrate the memory of the three caliphs who preceded Ali, whom other Mohammedans hold in the highest respect. The rival sect of the *Sonnites* or Traditionists, have six collections of their Traditions, while the *SchÏtes* have four, which, however, they do not seem to regard as of equal authority with the Koran. Next to Ali himself, they assign a prominent place to Hossein

among their twelve IMAMS (which see). Of these Imams, Ali is counted the first, and *Mahdi* the last. The opinion which the SchÏtes entertain concerning *Mahdi* is, that he still lives in the world, hid in some sequestered cave; and they believe that he will yet recover the rights of his house, bring all men to the true faith, and establish a universal caliphate over the whole earth.

It was in A.D. 1492, that Shah Ismail, a descendant of one of the twelve Imams, ascended the throne of Persia, and in his reign the SchÏte faith was adopted by the whole nation, and became the established religion of the country. At this period a strong feeling of animosity arose between the Turks and the Persians, which has occasioned many bloody wars between them. In vain did Nadir Shah, when he accepted the crown of Persia, endeavour to bring about a uniformity of faith. Such is the hold which the merits and claims of Ali have taken upon the imaginations of the SchÏtes, that, though in doctrine and ceremony they differ little from other Moslems, they regard the *Sonnites* with a hatred the most inveterate and implacable. The chief distinction observable between the two rival parties is a slight difference in the manner in which they hold their hands and prostrate themselves in prayer.

Among the great mass of the SchÏtes, Ali is regarded with the highest veneration, and almost worshipped as a god. The twelve Imams also receive special respect. Fatimah, the only child of Mohammed and the wife of Ali, they venerate as a saint — the only case in which Moslems have ever been known to pay religious homage to a woman. The great central object, however, of the system of the SchÏtes, is Ali himself, whom they term the *Wali* or caliph of God, and some of them even go so far as to look upon him as an incarnation of the Deity, while the *Sonnites* honour him only in the fourth degree. The contention, however, as to the right of Ali, seems altogether uncalled for, the caliphate having been for centuries extinct, and any prerogative which may be claimed by the Turkish Sultan is derived from the Fatimite caliph of Egypt, his reputed descendant. Throughout the Turkish dominions, the descendants of Ali, a large body who are distinguished by green turbans, enjoy special privileges, and are treated with the highest respect. In prayer the *Sonnite* spreads forth his hands, but the *SchÏte* folds his. The *Sonnite* places before him, as he kneels, a pad or bag containing a portion of the sacred soil of the Kaaba at Mecca, that his forehead may rest upon it as on holy ground; the *SchÏte* substitutes a portion of the mould from the tombs of his martyrs Hassan and Hossein at Kerbelah. The prayers used on these occasions and the portions of the Koran recited are in Arabic, and committed to memory for the purpose. When the *Muezzin* calls to prayers from the minaret of a mosque, among the Persians, who are SchÏtes, he adds to the usual Moslem profession of faith, "There is no God but



God, and Mohammed is the prophet of God," the words "and Ali is the vicar of God." To the ears of a Turkish Sonnite these last expressions appear to be blasphemous in the extreme, and fill his mind with the most intense disgust and horror.

The only pilgrimage enjoined by Islamism is that to Mecca, but while many of the Persian Schiites annually resort to that sacred city, many more rest contented with a less laborious pilgrimage. The country of which Bagdad is the chief city is the holy land of the followers of Ali, as having not only been the seat of his government and the scene of his murder, but as being a sacred spot watered by the blood of many of their martyrs. Hither, accordingly, multitudes of Schiites annually resort, and even carry along with them the bodies of their dead relations to deposit them in the holy ground. In this region are four principal places of resort, the most frequented being Kerbelah, where it is believed that Hossein, the second son of Ali, was buried. About thirty miles south of this famed place, is Nejif or Meshid Ali, which is said to be the resting place of Ali the vicar of God. The next place of pilgrimage is Kathem, distant about three miles from Bagdad, where stands the tomb of the seventh Imam; and the fourth and last is a cave in the neighbourhood of Bagdad, where the Mahdi or twelfth Imam is said to have mysteriously disappeared.

The Schiites devoutly observe the fast of Ramazan, and the various festivals usually kept by the other Moslems, but there are several annual celebrations which are peculiar to themselves. One of the most prominent of these is a solemn festival in honour of Ali, held on the 21st of the month Ramazan. On this occasion, a covered gallery for the accommodation of the chief men is erected, in front of which is a kind of pulpit eight feet high, covered with cloth. From this pulpit is read, in a mournful voice, an eulogium upon Ali, and at the end of each passage the chief men repeat the imprecation, "May the curse of God be upon the murderer of Ali!" and all the people respond, "Rather more than less!" At the close of the service a procession is formed, accompanied by three camels bearing representations of the tombs of Ali, and his two sons Hassan and Hossein. These are followed by three chests covered with blue cloth, containing the treatises which they are said to have written; horses carrying bows, turbans and flags; and men bearing on their heads little boxes covered with feathers and flowers, containing the Koran. The procession is closed by musicians and young men performing a variety of dances.

The first ten days of the month Moharram are devoted by the Schiites in Persia to a solemn mourning in memory of the death of Hossein the son of Ali. (See *HOSSEIN'S MARTYRDOM, ANNIVERSARY OF.*) Among the incidents of this celebration, is the representation of the marriage of Kassem the son of Hassan with the daughter of his uncle Hossein. A young

man acts the part of the bride, attired in a rich wedding-dress, and accompanied by her relatives, who sing a mournful elegy upon the death of the bridegroom, who was slain before the marriage was consummated. On parting with his bride, Kassem presents her with a mourning robe, which she puts on. At this point in the drama, the people, frantic with rage, rush upon the edify representing the caliph Yezid, the destroyer of Ali's family, and tear it in pieces.

Another festival observed by the Persian Schiites, is designed to commemorate the death of the Caliph Omar. A large platform is erected, on which is placed an image of the caliph, as much as possible disfigured and defaced. The people address the image in language the most reviling and abusive, for having supplanted Ali the lawful successor of Mohammed. They then assault the image with sticks and stones, and batter it in pieces. The inside being hollow and filled with sweetmeats, these are scattered among the people, who forthwith seize and devour them. The Schiites do not consider themselves specially bound to attend the mosques on Friday, which, as is well known, is the Mohammedan Sabbath; and the reason of this laxity is, that their last Imam Mahdi having disappeared, they have no caliph to conduct their public worship. They have, indeed, an Imam of the assembly, as he is called, who performs the service on Friday at noon, but they look upon his office as merely temporary, being designed to continue only till the missing Imam shall appear. Still, through respect for the day, the attendance at prayers on Friday is much larger than on any other day of the week.

SCHISM, a causeless and unnecessary separation from the church of Christ, or from any portion of it.

SCHISM BILL (THE), an act passed in the reign of Queen Anne, rendering nonconformist teachers of schools liable to three months' imprisonment. It was also laid down as imperative upon every schoolmaster, that he should receive the sacrament in the Church of England, take the oaths, and teach only the Church Catechism. If he should attend a conventicle, he was incapacitated and imprisoned. The Queen, however, died on the very day that the act was to have received her signature, and consequently, though it had passed both houses, it fell to the ground.

SCHOLASTIC THEOLOGY, an expression used to denote the system of Divinity taught by a class of philosophic thinkers, from the eleventh to the fourteenth centuries, the distinguishing peculiarity of which was the application of logic, dialectics, and speculative philosophy in general to Theology. The standard guides of the Schoolmen were Aristotle and Augustin. When the scholastic system first began to be developed, the influence of Aristotle, in so far as logic was concerned, was undoubtedly great, but in its theological as well as its philosophical aspect,

it bore the obvious appearance of being more deeply indebted to Plato than to Aristotle. Anselm, archbishop of Canterbury, towards the end of the eleventh century, may be regarded as the first of the schoolmen, and his profound speculations on the existence of God, in opposition to Roscellin, who seemed to convert the Trinity into Tritheism, stamp him as one of the ablest writers of his age. Such, indeed, was the effect of his reasoning, that his opponent was compelled publicly to recant his heretical opinions.

From the beginning of the twelfth century, Paris was the chief seat of scholastic theology, and among the most distinguished of its teachers was the famous Abelard. But the progress of the dialectic divinity was not a little retarded by the opposition which it was doomed to encounter from the saintly Bernard of Clairvaux, who was strongly inclined to mystic views. The tide now began to turn against the opinions of the schoolmen, and speculative theologians sought to support their reasonings by frequent appeals to Holy Scripture and the Christian Fathers. Among the most powerful of these orthodox divines was Peter Lombard, Master of Sentences, who for centuries exercised a marked influence on theological learning. In the person of Bernard, mysticism had openly repudiated Scholasticism; but a school arose headed by Hugo of St. Victor, which attempted to reconcile the two conflicting systems, uniting the contemplation of the mystic with the dialectics of the Schoolmen. To the same theological school belonged Richard of St. Victor, who first attempted to determine scholastically the degrees of mystical intuition.

The second period of Scholastic Theology was characterized by a most exaggerated admiration for the philosophy of Aristotle, not only as a sure guide in secular teaching, but as capable of being brought to bear upon Theological teaching. This new era was introduced by Alexander of Hales, who was followed by several men of note, but more particularly by Thomas Aquinas, the Angelic Doctor, who met with a powerful opponent in John Duns Scotus, who, by his ingenuity and acuteness, earned for himself the title of the Subtle Doctor.

The third period of the Scholastic Theology, to which William Occam belonged, was chiefly remarkable for the violent contentions which took place between the Nominalists and the Realists. In the course of this period, the doctrines of the Schoolmen sunk in general estimation, and so rapidly did their influence decay, that, at the time of the Reformation, Scholasticism was glad to hide itself from public view, in the recesses of religious houses, where it was cherished for a time, as a subject of curious speculation, conversant only with pure and unprofitable abstractions.

SCHOLIA, brief grammatical or exegetical notes. Sometimes they are found on the margin of manuscripts, and at other times either interlined or inserted at the close of a book. The CATENA PATRUM

(which see), may be adduced as an instance of a collection of Scholia.

SCHOLIASTS, writers of *Scholia*, or brief notes of passages of Scripture. Many of the ancient Christian Fathers, particularly the Greek Fathers, wrote Scholia, which have come down to us, and show the views entertained of the meaning of various portions of the Sacred Volume.

SCHOOLS OF THE PROPHETS. See PROPHETS (SCHOOLS OF THE).

SCHOOLS (CATECHETICAL). See CATECHETICAL SCHOOLS.

SCHWENKFELDERS, a denomination of Christians, which arose in Silesia in the sixteenth century. It derived its name from its founder, Casper Schwenkfeld von Ossing, a Silesian knight and counsellor to the Duke of Lignitz. At the commencement of the Reformation in Germany he took a lively interest in the success of the movement, and, while he held the chief Reformer in the highest respect, he was not prepared to adopt their views without some reservations. The first point in which he differed from them was on the subject of the Eucharist. Thus the words of institution, "This is my body," Schwenkfeld proposed to invert, reading them thus, "My body is this," that is, such as this bread, a true and real food, nourishing, satisfying, and invigorating the soul. And again the words, "This is my blood," he inverted in the same way, "My blood is this," that is, such as this wine which strengthens and refreshes the heart. The second point on which he differed from Luther and the other Reformers, was in reference to the efficacy of the divine word. He denied that the external word possessed any power to enlighten and renew the mind, but maintained that all power of this kind was to be ascribed to the internal word, which in his opinion was Christ himself. A third point of difference between Schwenkfeld and the Reformers had reference to the human nature of Christ, which in its exalted state he would not allow to be called a creature or a created substance, being united in that glorified state with the divine essence.

Schwenkfeld, though he was zealous and unwearyed in propagating through the press his peculiar opinions, often declared his unwillingness to form a separate sect, but after his death, which happened in 1562, numbers were found to have embraced his views in Silesia, his native country. At different periods this denomination, which received the name of Schwenkfelders, were subjected to severe persecution at the hands of the established clergy, who were Lutherans. But amid all opposition, this peaceful and pious people steadfastly maintained their opinions, and gradually increased in numbers. At length having taken deep root in Silesia, and become a religious denomination of some importance, they attracted the attention of the Jesuits, who despatched missionaries to labour among them with the view if possible of converting them to the faith of Rome. The Emperor of Austria was at the same time

induced to publish an edict that all parents should attend regularly upon the ministrations of the Jesuit Missionaries, and should bring their children to be instructed in the holy Catholic faith under severe penalties. In vain did the Schwenkfelders appeal to the Emperor for toleration and indulgence. At the instigation of the Jesuits, a still harsher and more peremptory edict was promulgated, in consequence of which, a number of families fled into Saxony in 1725, where they remained for eight years, at the end of which they emigrated to Altona in Denmark, whence they sailed to Pennsylvania, in North America.

On reaching their Transatlantic home the Schwenkfelders held a festival in gratitude for the divine goodness and protection, and since that period (1734), this commemorative festival has been annually observed. The sect is chiefly found in different parts of Pennsylvania. They are a small body, all of them Germans, and accordingly their public worship is conducted in the German language. Their pastors are chosen by lot, and being generally a pious and highly moral community, they maintain a strict church discipline. Divine service is regularly held every Sabbath, and on the afternoon of each alternate Sabbath a catechetical service is held both for the young and old. This denomination of Christians has a service in reference to infants which is unknown among other religious bodies. As soon as a child is born, a preacher or minister is called in to pray for the happiness and prosperity of the child, exhorting the parents to bring up their offspring in the nurture and admonition of the Lord. A similar service is also performed at church as soon as the mother is capable of attending with the child.

**SCIAMANCY** (Gr. *Scia*, a shadow, and *manteia*, divination), a species of divination by which it was pretended the dead were brought from the shades below.

**SCRAPHORIA**, a festival which was celebrated at Athens, in honour of *Athena*, in the month of Scirophorion.

**SCRAS**, a surname of *Athena*, under which she was worshipped in the island of Salamis.

**SCIRON**, the god of the north-west wind among the ancient Greeks.

**SCLAVINA**, a long gown worn by Romish pilgrims.

**SCOTISTS**, a philosophico-religious school which arose in the end of the thirteenth and beginning of the fourteenth century. It derived its origin from John Duns Scotus, one of the ablest of the schoolmen. The birth-place of this eminent mediæval philosopher is doubtful, being placed by some in England, by others in Scotland, and by others still in Ireland. He studied at Paris, attended the lectures of Bonaventura and Thomas Aquinas, and having joined the Franciscans, became a distinguished ornament of that order. He died in 1308 at Cologne, where he had for some time occupied a chair of philosophy. From the remarkable acuteness of

his mind, he received the name of the "Subtle Doctor," and though educated by Thomas Aquinas, he arrived at certain conclusions both in philosophy and theology which were completely opposed to those of his master; so that, for a long period, the *Scotists* and the *Thomists* contended with the utmost bitterness against each other. Both St. Thomas and Duns Scotus set out from the same principles, followed the same methods, both of them subordinating philosophy to theology as its aim and rule, both taking Aristotle as their guide, nevertheless they arrived on almost all points at diametrically opposite results. Without adopting to its full extent the opinion of Augustin and Bonaventura, who considered rational knowledge as a ray of divine light, Duns Scotus supposed that that kind of knowledge arose indirectly from divine illumination, in so far as the human mind discovers divine ideas in the objects of which they have been the types. Hence all science belongs to theologians. The properties even of the triangle are known in a more noble manner by divine participation, and by those notions of the order of the universe which express the perfections of God, than by theological demonstrations. The Realistic opinions of this philosopher coloured his whole system of thinking. He believed in the reality of universal notions, and in order to form individuals from universals he believed in certain positive entities, which determine the peculiar nature of each individual object. These the *Scotists* termed *Hæccecities*. Thus Peter is an individual, because the notion of Peter comes to be united in him to the notion of humanity. In this way the Schoolmen resolved the problem of the nature of things.

Duns Scotus maintained, in opposition to the *Thomists*, that in reality the intellectual faculties have no separate existence from one another, nor do they exist separately from the mind itself. His definition of the will is remarkable; he considers it as an absolute spontaneity, a free causality. The struggle between the *Scotists* and the *Thomists* turned principally upon Theological questions relative to liberty, grace, and predestination. One great question, in particular, was keenly discussed by the two rival sects for a long period, and indeed still divides the doctors of the Church of Rome at the present day, viz. whether the Sacraments confer grace morally or physically? The physical efficacy of the Sacraments was maintained by the *Thomists*, while their moral efficacy was inculcated by the *Scotists*. The followers of Duns Scotus alleged both original sin and grace to be the invariable attributes of all men, and thus they held them to be developments of the spiritual world in the ordinary course of Providence. At the Reformation in the sixteenth century, when the Protestant party had succeeded in directing the attention of the Church to these delicate points, the Jesuits adopted the views of the *Scotists*, and contended in favour of them with the utmost eagerness against the Dominicans, who had inbilled the opinions of the *Thomists*.

SCOTLAND (ESTABLISHED CHURCH OF). It is difficult to ascertain the precise period, at which Christianity was first introduced into Scotland. The only reference to the subject in the writings of the Christian Fathers, is to be found in the works of Tertullian, who states that those parts of Britain which were inaccessible to the Romans had become subject to Christ. If by this remark of the Latin Father we are to understand that the light of Divine truth had penetrated previously to his time, so far as to Caledonia, such an event can only be accounted for by the fact, that the frequent and severe persecutions under the Roman Emperors may have driven some Christians to seek an asylum on the remote shores of Britain, where they may have employed themselves in instructing the Scots and Picts in the knowledge of Christianity. It was not until a later period, however, that a British Bishop named Ninian planted Christianity in the southern provinces of the Picts in Scotland. Columba also, who earned for himself the honourable appellation of the "Apostle of the Highlands," came from Ireland about the middle of the sixth century, and established the gospel in the northern and western portions of the Pictish territories. The native country of Columba was at that time the seat of numerous monastic institutions from which missionaries were sent forth to diffuse the gospel in menlightened countries. One of the most energetic of these devoted heralds of the cross was the Abbot Columba himself, who, fired with holy zeal, set sail accompanied by twelve chosen companions for Scotland. This interesting missionary band crossed the Irish channel in a small curragh, or wicker boat covered with hides, and landed on an island afterwards called Iona, and more recently Icolukill. This island is situated on the west of Mull, about midway between the territories of the Picts and the Caledonians. Here Columba founded a monastery, over which he presided with great honour and usefulness for thirty years, encouraging his monks to cultivate Biblical literature, and sending them forth to carry the glad tidings of the gospel to the remotest parts of the north of Scotland.

At its commencement this great missionary enterprise met with but partial success. By perseverance and prayer, however, Columba at length prevailed, and his was the high satisfaction to see not only the Pictish territories but almost every district of Scotland and its islands renounce idolatry and submit themselves to the doctrines of the Cross. Religious establishments after the model of Iona were speedily instituted in various places, both on the Mainland and the Western Isles; and from these valuable seminaries of learning were sent forth many eminently able and useful ambassadors of Christ. The chief employment of these Culdee ecclesiastics comprehended both preaching and teaching, and by their laborious exertions, with the Divine blessing, almost all Scotland, as well as a great part of England, was gained over to the Christian faith.

In the article devoted to a description of the CULDEES it has been already shown that they differed essentially from the Church of Rome both in ecclesiastical polity and theological doctrine, and offered the most determined resistance to the encroachments of Papal supremacy. At an early period, accordingly, schemes were devised and set on foot for subjecting the Culdees of Scotland to the sway of Rome. A few leading ecclesiastics were by these means gained over to the Romish Church, yet the great body continued boldly to maintain their independence of the chair of St. Peter and to prosecute their work as a church submissive only to Christ. Hence David I., king of Scotland, who was a bigoted supporter of Romanism, found the native clergy so opposed to his wishes that he was under the necessity of filling up the vacant benefices with foreigners. In this way he sought to give the Papacy an ascendancy in Scotland. Long and strenuously did the Culdees struggle against the advancing authority and influence of this ambitious power, but so effectually did Rome triumph over all opposition that in the beginning of the fourteenth century the Culdees disappear from the pages of history, and Scotland is found enshrouded in Papal darkness. "The state of religion in Scotland," says the younger McCrie, "immediately before the Reformation, was deplorable in the extreme. Owing to the distance between us and Rome, it was the more easy for the clergy to keep in the minds of the people a superstitious veneration for the papal power; and our ancestors, who heard of the Pope only in the lofty panegyrics of the monks, regarded him as a kind of god upon earth. Of Christianity almost nothing remained but the name. An innumerable multitude of saints was substituted in the place of Him, who is the 'One Mediator between God and man.' The exactions made by the priests were most rapacious. The beds of the dying were besieged, and their last moments disturbed by these harpies, with the view of obtaining legacies to their convents. Nor did the grave itself put a period to their demands, for no sooner had the poor farmer or mechanic breathed his last, than the priest came and carried off his corpse present; and if he died rich, his relations were sure to be handsomely taxed for masses to relieve his soul from purgatory. The profligacy of the priests and higher clergy was notorious. The ordinances of religion were debased; divine service was neglected, and, except on festival days, the churches (about the demolition of which such an outcry has been made by some) were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic, or resorts for pastime."

In such a state of matters Christianity may almost be said to have disappeared from the land. Both clergy and people were alike in the deepest spiritual ignorance. But the time had now come when, in the gracious Providence of God, Scotland was to be res-

cued from the miserable condition into which she had fallen. The Reformation, which had commenced in Germany in an early part of the sixteenth century, had taken root in various other countries of Europe, before it found its way to the distant shores of Scotland. It is true, that at a somewhat earlier period a spirit of religious reformation had begun to display itself in the western districts of Kyle, Carrick, and Cunningham, so that the existence of the Lollards in these quarters may be traced from the days of Wickliffe, to the time of Wishart. But the first person who brought the tidings of the Lutheran Reformation to Scotland was Patrick Hamilton, a young gentleman of noble extraction, who was honoured to seal his testimony with his blood.

Hamilton's martyrdom did much for the progress of the Reformed cause. It lighted up a flame in Scotland which Rome could neither extinguish nor even repress. Other martyrs followed. Hamilton, Wishart, Wallace and Mill, form the small but honoured band of Christian heroes to whose noble efforts under God the origin of the Reformation in Scotland is mainly to be traced. Speaking of Mill, the historian Spottiswoode remarks: "This man was the last martyr that died in Scotland for religion, and his death, the very death of Popery in this realm, for thereby the minds of men were so greatly enraged, as resolving thereafter openly to profess the truth, they did bind themselves by promise and subscription to oaths, if any should be called in question for matters of religion, at any time after, they should take up arms and join in defence of their brethren against the tyrannical persecution of the Bishops." To the same effect Keith declares, "This man's death proved the death of Popery itself in this realm."

But while it might be truly said that in Scotland, as has often happened in other countries, "the blood of the martyrs proved the seed of the church," it was a remarkable feature of the Scottish Reformation that its principles were first embraced, not by the humble and illiterate classes, but by the flower of the nobility and landed gentry. These men, availing themselves of the high position of influence and authority which they occupied, threw the shield of their protection over the Reformed preachers, and by this means, as well as by encouraging the reading of the Scriptures in the English version, they were eminently instrumental in advancing the Reformed cause. In their exertions, however, they met with the most determined opposition from the Queen-Regent, who was a bigoted Romanist. For a time she professed to tolerate the new opinions, but at length throwing off the mask, she declared herself the open enemy of the Protestants, and avowed her resolution to crush them by force of arms.

The first overt act of hostility committed by the Queen-Regent was the issuing of a public proclamation, "prohibiting any person from preaching or administering the Sacraments without authority from the bishops; and commanding all the subjects to

celebrate the ensuing feast of Easter, according to the rules of the Catholic church." This proclamation, made at the market-cross of Edinburgh, was utterly disregarded, and the Queen, enraged at the contempt thrown upon her royal edict, summoned four of the Protestant preachers to stand trial before the Justiciary court at Stirling on the 10th of May 1559, for disobeying the Queen's proclamation, teaching heresy, and exciting sedition among the people. The Protestant nobility and gentry saw with pain and regret this decided step taken by the monarch, and in token of sympathy with their persecuted preachers, they resolved to accompany them to Stirling on the day appointed. At this crisis of the Protestant cause a most opportune event occurred—the arrival of JOHN KNOX in Scotland, at the invitation of the Lords of the Congregation. No sooner did the great Scottish reformer land at Leith, than the Romish party were thrown into the utmost consternation. The provincial council of the clergy happened to be sitting in the monastery of the Greyfriars, and while engaged in their deliberations, a monk, entering the apartment pale with terror, announced, "John Knox is come! John Knox is come!" Instantly the council, on hearing the alarming tidings, broke up and dispersed in haste and confusion. The news of Knox's arrival speedily reached the palace, and the Queen lost no time in proclaiming the dreaded Reformer an outlaw and a rebel. Nothing daunted, he determined to present himself at the approaching trial of the four ministers at Stirling. With this view, he proceeded to Dundee, and thence to Perth, where he preached a sermon against the idolatry of the mass, and the worship of images. An incident followed which has sometimes been most unjustly referred to as throwing discredit both upon the Reformer and the Reformation. The details are thus given by the elder McCrie in his 'Life of Knox': "Sermon being concluded, the audience had quietly dismissed; a few idle persons only loitered in the church; when an impudent priest, wishing either to try the disposition of the people, or to show his contempt of the doctrine which had just been delivered, uncovered a rich altar piece, decorated with images, and prepared to celebrate mass. A boy having uttered some expressions of disapprobation was struck by the priest. He retaliated by throwing a stone at the aggressor, which falling on the altar broke one of the images. This operated like a signal upon the people present, who had sympathized with the boy; and in the course of a few minutes, the altar, images, and all the ornaments of the Church, were torn down and trampled under foot. The noise soon collected a mob, who finding no employment in the Church, by a sudden and irresistible impulse flew upon the monasteries; and although the magistrates of the town, and the preachers assembled as soon as they heard of the riot, yet neither the persuasions of the one nor the authority of the other could restrain the mob, until the houses of the grey and black friars with the

costly edifice of the Carthusian monks were laid in ruins. None of the gentlemen or sober part of the congregation were concerned in this unpremeditated tumult; it was wholly confined to the baser inhabitants, or as Knox designates them, 'the rascal multitude.'"

The Queen gladly availed herself of this untoward event to turn the public indignation away from herself to the Protestant party. Though a mere accidental outburst of the indignation of a mob, she represented it as a regular and determined rebellion, which called upon her to adopt the most summary measures for its suppression. With this view, accordingly, she assembled an army, and proceeded to Perth, threatening to lay waste the town with fire and sword. The Earl of Glencairn, however, and the other Lords of the Congregation, acted with such promptitude, that on reaching the town, the Queen deemed it prudent to enter into a negotiation, whereby the town was spared and the rioters pardoned. But the Protestants had already been deceived by the Queen, and, therefore, before quitting Perth, the leading nobility and gentry who held reformed opinions, entered into a sacred bond by which they pledged themselves to mutual support in the defence and promotion of the true religion. At this period they began to be termed the Lords of the Congregation.

The leaders of the Protestant party being now united in one common league, took immediate steps for the reformation of the church and for setting up the reformed religion wherever their influence extended. St. Andrews was the place fixed upon for commencing their operations. There, accordingly, in spite of all remonstrances, the Scottish Reformer publicly preached on the 10th of June 1559 and the three following days, exposing the errors of popery with unflinching boldness, and calling upon the authorities and the people to cast out the corruptions which had been introduced into the church. Nor was the powerful appeal of Knox without effect. The Reformed worship was immediately set up in the town, and the Romish monasteries were levelled with the ground. The example thus set by St. Andrews was speedily followed in other parts of Scotland; and in some of the principal towns the monasteries were destroyed, the pictures and images were removed from the churches, and every remnant of Popery rooted out. A decided step was now taken by the Scottish metropolis, John Knox having been elected by the inhabitants to be their minister. The ministerial labours of the Reformer, however, had scarcely begun when the Queen Regent having taken possession of the city, it was thought expedient that, to save his valuable life, he should retire for a time, his place being occupied by Willock, who was less obnoxious to the Popish party. Knox set out accordingly on a preaching tour, and in less than two months he travelled over the greater part of Scotland, exciting everywhere a warm interest in the

Protestant cause, and before September 1559, eight of the principal towns were provided with pastors, while other places remained unprovided owing to the scarcity of preachers. In the course of the following year, a free parliament was assembled, which formally abolished Popery and substituted the Protestant religion in its place, ratifying and approving a Confession of faith submitted to them by the Protestant ministers. Thus was Protestantism established by the Scottish Parliament as the national religion, even before the Presbyterian church was legally recognized.

The first meeting of the General Assembly of the Church of Scotland was held at Edinburgh on the 20th of December 1560. It consisted of forty members, of whom only six were ministers. No moderator was chosen to preside over their deliberations during the first seven meetings, and for at least twenty years after the Reformation no representative of the Sovereign was present in the General Assembly. The church was still unendowed, and the ministers were wholly supported by the voluntary contributions of the friends of the true religion. The ecclesiastical property which had belonged to the Romish church was in danger of being seized by the landed gentry and appropriated to their own use. To defeat as far as possible the shameless rapacity of the nobles and landlords, the Protestant ministers, headed by Knox, urged that a considerable proportion of the forfeited property should be devoted to the support of the poor, the education of the people, and the maintenance of a pure gospel ministry in the land. Such valuable suggestions, however, had little effect on the Privy Council, who came to the resolution to divide the revenues of the church into three parts, two of them to be given to the ejected prelates during their lives, and the third to be divided between the court and the Protestant ministers. Yet even this small sum reserved for the preachers of the true gospel, was neither fully nor regularly paid.

About this time the first Book of Discipline was prepared and laid before the Privy Council, but having been keenly opposed by some of the nobles, it was never formally ratified, though regarded by the Church as one of her standards.

The constitution of the Reformed Church of Scotland, as set forth in the First Book of Discipline, was strictly Presbyterian. "It recognises," says the younger McCrie, "four classes of ordinary and permanent office-bearers,—the pastor, the doctor, the elder, and the deacon. The two former are distinguished merely by the different work assigned to them,—the pastor being appointed to preach and administer the sacraments, while the doctor's office was simply theological and academical. The elder was a spiritual officer, ordained to assist, in the discipline and government of the Church, those who laboured in word and doctrine;" and to the deacon was assigned, as of old, the oversight of the revenues of the Church and the care of the poor. The affairs of each con-

gregation were managed by the kirk-session, which was composed of the pastor, elders, and deacons; the weekly exercise, afterwards converted into the Presbytery, took cognisance of those which concerned the neighbouring churches; the Provincial Synod attended to the wider interests of the churches within their bounds; and the General Assembly, which was composed of ministers and elders, commissioned from the different parts of the kingdom, and which met twice or thrice a-year, attended to the general interests of the National Church. These were the general features of the system, in the formation of which it was the study of our reformers to imitate, as closely as possible, the model of the primitive churches exhibited in the New Testament; while, in all the subordinate details of their discipline, they steadily kept in view the apostolic rule, 'Let all things be done unto edification.' Though shackled, in point of practice, by the imperfect provision made for the settlement of churches, and labouring under the disadvantage of not having obtained a civil ratification to their discipline, which would have settled the point at once, they yet declare it as a principle founded on the Word of God, that 'it appertaineth to the people, and to every several congregation, to elect their own minister.' Indeed, from its very infancy, the Church of Scotland was, essentially and pre-eminently, the Church of the People. The interests of the people were consulted in all its arrangements; and the people, on their part, who had been mainly instrumental in its erection, felt deeply interested in its preservation. They watered the roots of their beloved Church with their blood; and when it 'waxed a great tree,' and they were permitted to lodge under the shadow of its branches, they surveyed it with the fond pride of men who felt that they had a share in its privileges, and therefore an interest in its prosperity."

The Protestant ministers being as yet few in number, it was found necessary to resort to a temporary expedient, until the Presbyterian system should be organized. This was the establishment of a class of ecclesiastical officers called Superintendents, who were appointed to take the spiritual charge of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. In the discharge of these multifarious duties, the Superintendents were accountable to the General Assembly, and at each annual meeting of that supreme court they were bound to report diligence. It has sometimes been alleged by Episcopalian writers that these officers were in almost every respect identical with bishops, but instead of being vested with such authority over their brethren, as could in any sense be considered as episcopal, the church refused to accede to them the name of bishops, and they were regarded as in all respects on a footing with other ministers, with the single exception that a greater amount of labour was assigned to them. Nor was the existence of the office of

superintendent of long duration, for on the death of the first incumbents it gradually ceased, its powers being vested in Presbyteries as they came to be formed.

Scarcely had the Reformation been established in Scotland, when the arrival of Queen Mary from France awakened the utmost anxiety among the Protestant ministers and people. Knowing that she had been educated as a strict Romanist, and had been the wife of the French Dauphin, they naturally feared that she would use her most strenuous exertions to bring back her Scottish subjects to the obedience of the Romish See. Notwithstanding these fears and suspicions, her arrival at Leith in August 1561, was hailed by the inhabitants both of Edinburgh and Leith with acclamations of joy. One of her first acts on landing, was to order the celebration of mass in her own private chapel. Such a step was viewed by many as ominous; but the people, and even the Lords of the Congregation themselves, were disposed to look upon the movements of the young Queen with tenderness, and to excuse the strong attachment which she showed to her own religion. Knox, however, the intrepid reformer, instead of palliating the Popish leanings of Mary, denounced from the pulpit the idolatry of the mass, and though she endeavoured to remonstrate with him in private on his audacity in opposing the Church of Rome, she was utterly unsuccessful in producing even the slightest change on the opinions of this resolute defender of the Protestant faith. The proud and self-willed Queen of Scots could ill brook the powerful rebukes of the Reformer, more especially when he protested against her marriage with Darnley. She had sufficient influence with the nobles to gain over a party, who eagerly espoused her cause. Mass was now openly celebrated; and Knox was accused of high treason, and exposed to such imminent danger, that at the advice of his friends he left Edinburgh for a time.

The infatuated conduct of the Queen soon altered the whole aspect of affairs. The murder of Darnley and her marriage with Bothwell, his murderer, led to a complete change of government. The Protestant nobles were restored to power, and Mary was compelled to abdicate the throne and take refuge in England, when her infant son was proclaimed King of Scotland, under the title of James VI. Knox now returned to Edinburgh and resumed his ministerial labours, in which he was officially aided by his colleague, John Craig. But the valuable life of the Reformer soon came to a close. Having been seized with an attack of apoplexy, he was incapacitated from pulpit work; and after lingering for a short time, he died on the 24th of November, 1572. At the death of this eminent champion of the Reformation in Scotland, the Church of Scotland was far from being in a settled state. Her form of government, as laid down in the First Book of Discipline, had been strictly Presbyterian; but an attempt was now made to introduce Episcopacy, at least in so far

as the titles of archbishop, bishop, and other dignitaries were concerned. A few superintendents and other ministers endeavoured to effect this change, but the General Assembly condemned the innovation; and though bishops were appointed through the influence of Morton and some of the other nobles, they were contemptuously styled *Tulchan Bishops*, having only the title, and little or nothing more. Still the introduction of these nominal dignitaries threatened seriously to endanger the future peace of the Church. Throughout the whole period of Morton's regency, indeed, which extended from 1572 to 1578, the Court was engaged in an incessant struggle with the Church, to prevail upon it to submit to this modified form of Episcopacy. Not a few of the Scots ministers had scarcely sufficient boldness to resist the measures of the Court; and in all probability, had it not been for a small number of active and energetic spirits, the Church would have succumbed and surrendered her independence without a struggle.

In the midst of the keen contention which was now carried forward between the Court and the Church, the former being in favour of Episcopacy, and the latter of Presbytery, another champion of the Reformation, who had been residing for ten years on the Continent, arrived in Scotland. This was Andrew Melville, one of the ablest and most accomplished men of his day, who was honoured to be a powerful instrument in advancing the cause both of the religion and literature of his native country. In the affairs of the Church, more especially, he took a prominent part, being one of those who were chiefly concerned in the composition of the Second Book of Discipline, which received the sanction of the General Assembly in 1578. This valuable work, which is still recognized as one of the standards of the Church of Scotland, defines the government of the Church with still greater exactness than the First Book of Discipline. In particular, it points out the line of demarcation between the power of the State and that of the Church, claiming for each of them an independent authority within the limits of its own jurisdiction. It asserts also the right of Church courts to settle business without being subject to the interference of the civil power. The Courts of the Church are declared to be Kirk-Sessions, Presbyteries, Synods, and General Assemblies. Pastors or teaching Presbyters are declared to be the highest officers in the church, diocesan bishops or pastors of pastors being utterly disowned. No ministers are to be intruded contrary to the will of the congregation; and accordingly lay patronage is objected to as too often leading to such intrusion. These and the other great leading principles of the system of church government and discipline laid down in the Second Book of Discipline, are generally regarded by Presbyterians as founded on the Word of God, and therefore of Divine origin.

At the early age of twelve, James VI. was per-

suaded to dispense with the regency, and to take the reins of government into his own hands. In the year which followed his accession to the throne, the youthful monarch gave a very gratifying proof of his attachment to the Protestant cause by agreeing to the National Covenant. In consenting to this solemn deed, he made a formal abjuration of Popery, and an engagement to support the Protestant religion, an act which was all the more gratifying to the Scottish people as a very general dread existed among them that an influential party of the nobles, headed by the Earl of Arran, was plotting the re-introduction of Popery. No sooner, accordingly, did James and his household swear to and subscribe the National Covenant, than all classes throughout the kingdom hastened to append their names to the same sacred bond.

About this time a sharp dispute arose between the Court and the General Assembly, arising out of the acceptance of the nominal archbishopric of Glasgow by Robert Montgomery, minister of Stirling. This altercation lasted for some time, and led to a collision between the civil and ecclesiastical jurisdictions. The Church was resolved to assert her independence, and went so far in this direction as to pronounce upon Montgomery the sentence of excommunication. This was followed by the most unpleasant consequences. "The Presbytery of Glasgow having met to carry this judgment into effect, Montgomery entered the place in which they were assembled, with the magistrates and an armed force to stop their procedure. The Moderator, refusing to obey the mandate, was forcibly pulled from his chair by the provost, who tore his beard, struck out one of his teeth by a blow on the face, and committed him to the tolbooth. In spite of this, however, the Presbytery continued sitting, and remitted the case to the Presbytery of Edinburgh, who appointed Mr. John Davidson, who had now returned to Scotland, and was settled at Liberton, to excommunicate Montgomery. The Court stormed and threatened, but the intrepid young minister boldly pronounced the sentence before a large auditory, and it was intimated on the succeeding Sabbath in Glasgow, Edinburgh, and many of the adjoining churches."

It seemed to be the great aim of James to establish in Scotland an episcopal hierarchy, but his wishes met with the most determined resistance both from ministers and people. At length, in 1590, he professed to have become a convert to Presbyterianism; and in the General Assembly of that year, he pronounced a highly coloured eulogy upon the Church of Scotland, declaring it to be "the purest Kirk in the world." The effect upon the Assembly of such an unexpected outburst on the part of the king was such, that "there was nothing heard for a quarter of an hour but praising God and praying for the king."

In June, 1592, the Scottish Parliament passed an act which to this day continues to be regarded as



the legal charter of the Church of Scotland, inasmuch as it formally restored the Presbyterian form of church government by Sessions, Presbyteries, provincial Synods, and General Assemblies, thus giving the civil sanction to her ecclesiastical constitution. This important act met with considerable resistance, and the king gave the royal assent with some hesitation; but when passed, it was hailed by the people of Scotland generally as being the civil establishment of the Presbyterian Church of Scotland. Amid its outward prosperity, the Church was visibly declining in inward vitality. To remedy this unhappy state of matters, the General Assembly of 1593 appointed a commission for the general visitation of Presbyteries. A proposal was also made and cordially agreed to, that the National Covenant should be solemnly renewed. This transaction took place in the Little Church of Edinburgh, on Tuesday, the 30th of March, 1596; and as a great number of the ministers were absent, the Assembly appointed it to be repeated in the different synods and presbyteries, and afterwards extended to the congregations.

The ordinance was readily obeyed throughout the whole country, and the Scottish people bound themselves by a solemn oath to uphold the cause of God and of truth. James was at heart a bitter enemy of Presbytery, chiefly because, from its very nature, it asserted the spiritual independence of the Church. In such circumstances, it is not at all surprising that the monarch and the clergy were completely at variance, or that the pulpits should resound from Sabbath to Sabbath with the strongest denunciations of the royal proceedings. The object which the king steadily cherished, and which he at length accomplished, was the overthrow of the Presbyterian polity. His first attempt with this view was to deceive the clergy as to his plans. In the most plausible spirit, accordingly, he prevailed upon the General Assembly to appoint commissioners, with whom he might advise on church affairs. He next persuaded the Parliament to declare Prelacy to be the third estate of the realm, and to concede to bishops the right of voting in Parliament. The monarch, however, had some difficulty in obtaining the consent of the Church to this measure, which several of the more sagacious among the clergy viewed in no other light than as a covert attempt to introduce Episcopacy. At length, in 1598, an Assembly convened at Dundee, yielded the point, and agreed, by a majority of ten, to the clergy having a vote in Parliament. But though the crafty sovereign seemed to have gained his object, a considerable period elapsed before he could summon courage to constitute bishops; and at last, in 1600, he quietly appointed three ministers to the vacant bishoprics of Ross, Aberdeen, and Caithness, who, in the face of the general opinion of the clergy, sat and voted in the ensuing Parliament as the third estate of the realm.

James, having now succeeded in establishing

bishops in Scotland, directed his next efforts to procure their acknowledgment by the Church. This, however, was no easy matter, involving as it did the destruction of the freedom of the General Assemblies. According to the Act of Parliament, 1592, the time and place of meeting were to be arranged by the preceding Assembly with the consent of the king. In opposition to this Act, James had on several occasions changed the time of meeting at his pleasure; and at last, the Assembly which should have met at Aberdeen in July, 1605, was indefinitely prorogued. This decided infringement on the liberty of Assemblies excited the utmost alarm in the minds of the clergy; and a few of them having met at Aberdeen, constituted an Assembly. Notice of the intended movement having reached the King, he despatched a letter to his commissioner, authorizing him to dissolve the meeting, on the ground that it had not been called by his majesty. The meeting took place, and a moderator was chosen; but while engaged in reading the king's letter, a messenger at arms appeared, ordering them, in the king's name, to dissolve, on pain of rebellion. The brethren present were ready to obey the royal orders, and to dissolve, if the commissioner would appoint the time and place for the next meeting. On his refusing to do so, the moderator, at the request of the brethren, appointed the next Assembly to meet in Aberdeen, on the last Tuesday of September following. This broke up the famous Aberdeen Assembly, which led to the persecution of several of the faithful ministers, who were ready to maintain to the last the spiritual independence of the Church.

The king having thus driven into banishment some of the most devoted Presbyterian ministers, resolved gradually to carry out his favourite scheme—the introduction of Prelacy into Scotland. In pursuance of this object he proposed to confer upon the bishops the office of constant moderators, thus bestowing upon them the power to preside in all meetings of church courts. To this proposal the utmost resistance was offered in various parts of the country, and many disgraceful scenes were enacted in consequence of this interference of the monarch with the proper judicatories of the Church. At length, however, in 1610, the General Assembly, in a meeting held at Glasgow, was so far controlled by royal influence that it gave its formal consent to the recognition of the bishops as moderators of diocesan synods, conceding to them the power of ordaining and deposing ministers, and visiting all the churches within their respective dioceses. Presbyterian writers uniformly allege that this reception of diocesan bishops by the Glasgow Assembly was effected by the most notorious bribery and intimidation. Yet even those ministers who were thus won over to support the royal plans had no idea of admitting the divine right of Episcopacy, but, on the contrary, they seem to have flattered themselves that Presbytery would still be maintained in all its former effi-

ciency, with the single modification, which they regarded as unimportant, that the bishops would preside as moderators in the courts of the church.

It was felt, however, by the king and his party, that an important step had been gained, and no sooner, accordingly, had the Assembly at Glasgow closed its sittings than three of the bishops hastened to London and received Episcopal ordination from the English prelates, after which they returned to Scotland entitled, as they imagined, to exercise authority over their brethren in virtue of a divine right connected with their consecration. But their authority met with little respect either from ministers or people; and the king, finding that his bishops were unable to exercise spiritual authority, invested them with civil power. With this view he set up a new tribunal called the High Commission Court, which was authorized to receive appeals from any church court, to try clerical delinquents who might dare to oppose the established order of the church, and, on finding them guilty, to depose and excommunicate or to fine and imprison them. But these powers, partly civil, partly ecclesiastical, it was judged expedient to refrain from exercising; and though the meetings of the General Assembly were meanwhile suspended, the other courts of the church continued to conduct their business in their usual way without interruption for several years.

The quietness and order which now prevailed in Scotland was mistaken by James for implicit submission to his episcopal arrangements. He resolved therefore to advance another step towards destroying Presbytery, and rendering the ecclesiastical arrangements of his northern in all respects identical with those of his southern dominions. Having paid a visit to Scotland in 1617 he took up his residence for a time at Holyrood Palace. To prepare for his reception he had given orders to repair the chapel, to introduce an organ, and to set up gilded wooden statues of the Twelve Apostles. This was too much for the people, who began to express their discontent in ill-concealed murmurs. At the urgent entreaties of the bishops his majesty dispensed with the gilded statues, but, in obedience to the royal will, the English Liturgy and all the other Episcopal forms were, for the first time since the Reformation, observed within the venerable precincts of Holyrood.

Not contented with thus publicly showing his personal preference for the ceremonies of the Episcopal church, the king had no sooner arrived in Scotland than he prevailed upon the parliament to pass an article declaring that "whatsoever his majesty should determine in the external government of the church, with the advice of the bishops and a competent number of the ministry, should have the strength of a law." Such an enactment naturally excited the fears of the clergy, who accordingly, in considerable numbers, hastened to draw up an earnest supplication to the king and parliament on the subject. This document, though never formally presented, fell into the

hands of the king, who, enraged at the opposition unexpectedly offered to his plans, threw out volleys of indignation against the bishops for having deceived him with false representations as to the state of feeling on the part of the ministers.

In the face of all opposition, James was determined to make every attempt to gain his object. With this view he called a meeting of the clergy at St. Andrews, where he proposed five articles of conformity to Episcopal ceremonies, which were agreed upon the following year at Perth, and are on that account usually known by the name of the ARTICLES OF PERTH (which see). These articles, which led to much confusion and disorder both in the church and country, were as follows: (1.) Kneeling at the Lord's Supper; (2.) The observance of certain holidays, viz., Christmas, Good Friday, Easter, Ascension, and Pentecost; (3.) Episcopal confirmation; (4.) Private baptism; (5.) Private communicating. These innovations on the forms of public worship in the Presbyterian church were regarded as unsanctioned by the Word of God, and serious apprehensions were entertained that they might be imposed on the consciences of both ministers and people under civil penalties. Nor were the fears of the Presbyterian ministers on this head groundless. In a short time the obnoxious Articles of Perth received the sanction of the privy council, and in July 1621 they were ratified by parliament, and thus became the law of the land.

In the early part of the seventeenth century religion was at a low ebb in many parts of Scotland, and some of the most faithful ministers of Christ were banished for their resistance to the Episcopal ceremonies which the king had forced upon the country. Amid the spiritual desolation which thus prevailed in various districts of the land, a remarkable spirit of prayer was poured out upon the pious, followed by two great revivals of religion, which took place, the one at Stewarton in 1625, and the other at the Kirk of Shotts in 1630. Such seasons of refreshing from the Lord's presence were gladly welcomed by a large body of godly men who had been long mourning in secret over the persecutions to which the friends of Presbytery were exposed. Many were the prayers which ascended to heaven for the deliverance of the church and nation. But though times of awakening were graciously sent to sustain the drooping hearts of the Lord's people, their trials were destined to be still more severe than they had yet been. The death of James, and the succession of his son, Charles I., to the throne, instead of mitigating, only aggravated the troubles of the Scottish church and people. From the commencement of his reign the new king was even more arbitrary, faithless, and unprincipled than his father. Restrained neither by conscience nor a regard to constitutional principles, he was not long in showing a settled determination to trample on the liberties, both civil and ecclesiastical, of his subjects. Notwithstanding the persever-

ing hostility which had been manifested in Scotland during the reign of James to the forms and ceremonies of Episcopacy, Charles was no sooner crowned sovereign of that ancient kingdom than he openly avowed himself the decided enemy of Presbyterianism, and accordingly the joy with which he had been welcomed at his coronation was exchanged for sorrow and indignation.

Thirty years had now elapsed since Episcopacy had been established in Scotland, and yet the people were no more reconciled to it than at the first. Nay, so imprudently had the bishops and the clergy conducted themselves in their dealings with the flocks on which they had been obtruded, that the antipathy of all classes to the lordly prelates was evidently every day on the increase. In this irritated state of the public mind, however, Charles was infatuated enough to take steps for introducing, not the English liturgy or Book of Common Prayer, which the Scots would have been unwilling to receive, objecting as they did to all fixed forms of prayer, but an Anglo-Popish service-book, prepared by Laud himself for the special benefit of the people of Scotland. Determined to thrust this liturgy upon the Church of Scotland, the king issued an injunction to every minister to procure two copies of Laud's liturgy for the use of his congregation upon pain of deprivation. This expression of the royal will was followed by an order from the king and council that the new liturgy should be read in all the churches.

The 23d July, 1637, was the day appointed for commencing the use of the service-book. It was a Sabbath, and the High Church of St. Giles was crowded with a vast multitude of people prepared to denounce the reading of the obnoxious liturgy. The service was conducted on that occasion by the dean of Edinburgh, but no sooner had he begun to read than his voice was drowned amid the shouts of the indignant audience. The opposition, however, was not limited to words. An old woman named Janet Geddes, infuriated at the audacity of the dean, threw with violence at his head the stool on which she had been sitting. Her example was followed by others, and such was the confusion which prevailed, that the service was interrupted and the audience became a tumultuous mob. The example thus set by Edinburgh was rapidly followed throughout the country; and so general was the opposition both among the common people and the gentry, that it was found necessary to suspend the use of the liturgy. A numerous signed supplication was forwarded to the king for the suppression of the service-book. But his majesty was inexorable. Instead of yielding to the petition of his Scottish subjects, he issued a new proclamation enjoining the use of Laud's liturgy and condemning the whole proceedings of the supplicants. Matters had now become so critical that it was judged expedient by the zealous Presbyterians to renew the national covenant, with some additions applicable to the present

circumstances. This solemn act was accordingly performed in the Greyfriars' Church at Edinburgh, on the 1st of March, 1638; and, as Livingstone informs us, "through the whole land, excepting the professed Papists and some few who adhered to the prelates, people universally entered into the covenant of God." Men of all classes hastened to append their names to the sacred bond, and its strenuous supporters, now become a powerful body identical with the Reformed Presbyterian Church of Scotland, were known by the name of COVENANTERS, and accordingly their history has been already traced in the article bearing that title down to the Revolution in 1688.

During the reigns of James and the first Charles the ruling motive of action in dealing with the Church of Scotland appears to have been the establishment of Episcopacy instead of Presbytery, but in the gloomy period which elapsed between the Restoration and the Revolution, the ultimate design of the rulers was to reduce Scotland under the sway of Rome. Both Charles II. and James II. had a decided leaning to Popery, not so much from conscientious regard to it as a system of belief, but as being, in their opinion, more favourable than Protestantism to absolute power. The Revolution, however, effected a complete change in the whole aspect of affairs, and secured the civil and religious liberties of the country. With all its defects, the REVOLUTION SETTLEMENT (which see) brought inestimable blessings to the Scottish people. In the parliament of Scotland an act was passed "abolishing Prelacy and all superiority of any office in the church in this kingdom above presbyters." Those acts of parliament also which had been passed in the reign of Charles II. for the establishment of Prelacy were rescinded. The Presbyterian ministers, who to the number of four hundred had been ejected for their hostility to Prelacy, were now permitted to return to their flocks, but so busy had death been in the interval with this noble band of faithful men that only about sixty were found to have survived to witness the restoration of Presbytery.

At this period the Church of Scotland consisted of two opposite parties who could scarcely be expected to act in harmony—the prelate clergy and the restored Presbyterians. William was no doubt personally favourable to Presbytery, but being desirous to effect a complete union between England and Scotland he was earnestly anxious to persuade the latter country to consent to a modified Episcopacy. "For that reason," to use the words of Dr. Hetherington in his 'History of the Church of Scotland,' "he abstained from a full recognition of Presbytery in Scotland at first, waiting to try the effect of returning peace to produce unanimity; and when he did consent to the establishment of the Presbyterian Church in Scotland, he refused to do so on the ground of its being of Divine institution, and consented simply because

it was 'most agreeable to the inclinations of the people.' The same course of policy led him to desire in Scotland itself a union of the prelatie clergy of the two preceding reigns and the restored Presbyterians; though, how he could expect any degree of cordiality to subsist between humbled and fangless persecutors, and their rescued yet wounded and still bleeding victims, it is not easy to imagine. By prosecuting this specious yet most baneful policy, dictated no doubt by that great deceiver of the world's sages and statesmen, expediency, William both alienated and so far paralyzed his Presbyterian friends, to whom chiefly he owed the British crown, left power in the hands of enemies and traitors, and excited those feelings of discontent in the minds of the one party and turbulent anticipations of change and counter-revolution in the other, by which his whole reign was rendered a scene of distraction and turmoil."

The prelatie clergy, unwilling to acknowledge the government of William and Mary, held secret correspondence with James in his exile, and were even discovered to be using their utmost endeavours to supply him both with men and money. A large number of the delinquents were tried by the privy council for this offence, and deprived of their benefices. The conduct of the prelatists in supporting the Jacobite party opened the eyes of William to the true state of matters, and he resolved accordingly to favour the sound Presbyterians. He commenced with procuring an act to be passed rescinding the Act of Supremacy, following it up by another restoring to their churches those of the Presbyterian ministers who had been ejected since the 1st of January 1661, and making way for them by the removal of the prelatie incumbents. But the most important of those acts which were passed in 1690 was an act "ratifying the Confession of Faith and settling Presbyterian Church government." Lay patronage also was abolished, and it was enacted, "that in the case of the vacancy of any parish, the heritors of the said parish being Protestants, the elders are to name and propose the person to the whole congregation, to be either approved or disapproved by them." It was required of the people, however, that they should state their reasons if they disapproved, which reasons were to be judged of by the Presbytery. See PATRONAGE IN SCOTLAND. To reconcile the patrons to the loss of their rights the sum of six hundred merks was assigned as an equivalent, on the receipt of which the patron was bound to renounce the patronage in favour of the parish.

Thus was the Presbyterian church once more re-established in Scotland, and on the 16th October, 1690, the General Assembly was convened for the first time after an interval of forty years. The clergy were divided into three parties, the largest of which consisted of those who had conformed to Prelacy, and whom William was disposed to favour. The admission of such men into the church of Scot-

land was one of the most fatal steps which could have been taken, paralyzing her energies and weakening her influence to a most lamentable extent. Both the king and the clergy indeed sought peace at the expense of principle, losing sight altogether of the Second Reformation and the National Covenants. The Covenanters alone were firm and unflinching, and stood aloof from the Church, censuring her strongly for her want of faithfulness and zeal.

From the commencement of his reign William had set his heart upon securing the admission of the prelatie clergy into the Scottish Church in constantly increasing numbers. His scheme for this purpose, which was based upon a compromise, proved utterly unsuccessful. He openly declared his royal pleasure that the Episcopal clergy who were willing to sign the Confession of Faith should not only retain their churches and benefices, but also be admitted to sit and act in church judicatories. The Church, however, though quite ready to accord with the wishes of the king in the former point, refused to submit in the latter; and although the royal commissioner, finding that the wishes of the king were not granted to their full extent, summarily dissolved the assembly without naming a day for the meeting of another, the moderator declared the intrinsic power of the church to meet in the name of Christ, its only Head, and accordingly appointed a day for its next meeting. The rashness of the king on the one hand in thus venturing to interfere with the liberties of the Church, and the firmness of the ministers on the other in asserting their independence, gave rise to great excitement throughout the country. But William was not to be shaken in his purpose, and therefore he caused an act of parliament to be passed "for settling the peace and quiet of the Church," the object of which was not to compel the Assembly to admit the prelatie ministers, but to secure them in the possession of their churches, manse, and stipends. The injurious effects of this act were not immediately apparent, but in course of time it was found to give rise to the admission into the Church of a class of ministers who were not only indifferent to Presbyterian principles, but even strangers to vital godliness.

To avoid an immediate collision with the State the Church held no Assembly during the year 1693, and in the prospect of the meeting of that court in March of the year following, the ministers applied to the privy council to be exempted from taking the oaths of allegiance and assurance. This request, however, was refused, and a royal order was issued that no member should be allowed to take his seat until he had taken the oaths. Matters were now to all appearance in a critical condition, the ministers being fully determined not to take the oaths, and yet to hold an Assembly. The king was equally resolute that his orders in regard to the oaths should be obeyed. A collision was evidently at hand, but through the prompt and earnest interposition of Car-

stairs, the king's chaplain, the calamity was averted by the declaration on the part of his majesty of his willingness to dispense with putting the oaths to the ministers. Thus was the Church of Scotland saved even at the eleventh hour from one of those unhappy collisions with the civil authorities which have threatened to disturb her stability and peace at various periods of her eventful history.

In gratitude perhaps for the timely concession made by the king to the claims of the Church, an act was passed by the Assembly of 1694, giving all the faculty that could be desired to the admission into ministerial communion of the ministers who had conformed to Prelacy. At the same time much attention began to be directed to the spiritual destitution which prevailed in various parts of the country, more especially in the Highland counties. Nor was William an indifferent spectator of the laudable exertions of the Church, but, on the contrary, he seconded their benevolent efforts by procuring an act of parliament establishing a school in every parish throughout the whole kingdom.

The Church of Scotland now directed her most strenuous exertions towards the promotion of vital religion among all classes of the community. The death of King William, however, and the accession of Queen Anne, gave rise to serious apprehensions lest the best interests both of the church and country might be endangered. In the first parliament which met after the new sovereign had ascended the throne an act was passed securing the Protestant religion and the Presbyterian Church government. The Church also confidently set itself to devise measures for promoting its own internal purity and efficiency.

Public attention was now turned both in England and Scotland to a point of the highest importance—a proposed treaty of union between the two countries. The General Assembly appointed a national fast for the purpose of supplicating the Divine direction in this momentous matter, and strict charges were given to the Commission to see that the Church's welfare was not compromised in the arrangements which might be made. The very first point, accordingly, which parliament took into consideration before proceeding to frame the articles of Union was the best mode of maintaining intact the Presbyterian Church of Scotland. With this view an Act of Security was passed, in which the acts recognizing the Confession of Faith and the Presbyterian form of church government were ratified and established "to continue without any alteration to the people of this land in all succeeding generations." It was further declared that this Act of Security, "with the establishment therein contained, shall be held and observed in all time coming as a fundamental and essential condition of any Treaty of Union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort, for ever." Such, and so firm, was the basis on which the Church of Scotland, with all her rights

and privileges, was made to rest in the Act of Security, which formed an essential part of the Treaty of Union between the two countries.

At this important period of the history of the Church the Form of Process was ratified by the Assembly, a document which has ever since continued in use as the chief guide of the various ecclesiastical judicatories in the matters which come before them. An act of parliament was passed at this time which, in its operation, has often been productive of much injury. The lords of the court of session were appointed commissioners of teinds, and authorized to decide as to the removal of a church from one part of a parish to another, it being provided that before any such removal can take place the consent of three-fourths of the heritors in point of valuation must be obtained.

From the Union between England and Scotland may be dated the commencement of an era of melancholy declension in the character and condition of the Church of Scotland, from which she cannot be said to have recovered throughout the whole of the eighteenth century. At an early period after the Union the internal harmony of the Church was seriously disturbed by the inveterate enmity which existed between the Presbyterian ministers and the prelate clergy; and the soundness of her doctrine was affected by the introduction into her pulpits of a modified Arminianism, such as prevailed at that time both in England and on the Continent.

The year 1712 may be regarded as probably the most disastrous in the annals of the Church of Scotland. In that eventful year a bill was passed through both houses of parliament, in the face of all remonstrance from the Presbyterians, granting legal toleration to the Episcopalian dissenters in Scotland who wished to use the liturgy of the Church of England. But this act was harmless compared with another act which passed during the same year, the object of which was the restoration of church patronage in Scotland. This fatal measure, which has been the source of endless troubles and anxieties down to the present hour, was hurried with indecent haste through both houses of parliament, although on all hands it was acknowledged to be a violation of the Act of Security, a great grievance to the church, and a heavy blow aimed at her Presbyterian constitution. The royal assent was given to the Patronage Act on the 22d April, and the General Assembly, which met on the 1st of May, gave strict injunctions to its commission to use all dutiful and proper means for obtaining redress of the grievance of patronage—instructions which were repeated to every succeeding commission down to the year 1782, when, Moderate ascendancy having reached its height, all reference to the subject of patronage in the instructions issued to the commission from that time were omitted. So obnoxious and unpopular indeed was the act of 1712, that a long series of years was permitted to elapse before it was attempted to be brought into operation. In

the very first instance which occurred under the act the presentation was repelled by the presbytery, and the case having come by appeal before the Assembly, the probationer who had accepted the presentation was deprived of his license.

The violent assault thus made upon the independence of the Scottish Church by the passing of the Patronage Act met with but feeble resistance from the Church itself. No doubt the most godly of her ministers mourned over the unhallowed invasion made upon her sacred liberties by the statesmen of the day, but the great mass of her clergy had sunk into a state of spiritual indifference and sloth. Erroneous doctrines were taught with impunity both from her pulpits and her professors' chairs. In vain was the General Assembly called upon, as in the case of Professor Simson, to visit with ecclesiastical censure the most flagrant departure from the principles of a sound theology. Open heresy was tolerated and strict orthodoxy frowned upon and discountenanced. To corruptness in doctrine was added the utmost laxity in discipline. In this lamentable state of things the friends of truth and righteousness strove, both by prayer and the most energetic efforts, to stem the torrent of irreligion and impiety which was fast threatening to inundate both the Church and the country. By the republication of some of the best writings of the old divines a more healthful tone was sought to be infused into Scottish theology. Hence arose the MARROW CONTROVERSY (which see), conducted with the utmost bitterness, and showing in the plainest and most significant manner the hatred which the majority of the clergy bore to the cardinal doctrines of the gospel.

The Church having now departed from the purity of her doctrinal standards and become corrupt in her administration, speedily yielded herself up to the degrading influence of a high-handed patronage, which trampled under foot the liberties of the Christian people, and in the course of a few years led to one of the most important events in the history of the Church of Scotland—the rise of the first Secession in 1733. The history of this momentous period has already been traced in the articles headed ASSOCIATE PRESBYTERY and ASSOCIATE SYNOD.

The shock which the Church had thus received by the determined steps taken by the four brethren in constituting themselves into a separate ecclesiastical body, led at first to the adoption of some measures by the General Assembly which seemed to betoken a wish to return to the principles of other and better days. Thus we find in 1735 a formal application made to the legislature for the repeal of the Patronage act, and a bill actually framed for that purpose, which, however, having met with feeble support, was speedily abandoned. But the church deemed it prudent to adopt a milder course in the case of disputed settlements, no longer appointing "riding committees," as they were termed, forcibly to intrude unacceptable presentees into reclaiming parishes. So far indeed

did the General Assembly go in this direction that they passed an act avowedly "against intrusion of ministers into vacant congregations." The spirit, however, which dictated these measures was, as the Seceders had predicted, only temporary. In the course of a few years the Moderate party regained their ascendancy, and the complaints of reclaiming congregations were again disregarded, and the practice of riding committees, which had been prohibited by the Assembly of 1735, was brought anew into active operation.

While the Moderate party were thus rendering the Church obnoxious to many of the best and most pious of her people by the tyrannical manner in which they thrust unacceptable ministers upon unwilling parishes, the evangelical ministers felt themselves called upon to labour with greater diligence and fidelity in their pastoral work. The consequence was, that in 1742 various districts of Scotland were visited with remarkable revivals of true religion, more especially the parishes of Cambuslang and Kilsyth. Nor did the effects of these manifestations of the Spirit's power pass away without leaving behind many evident traces that it had been a work of the Lord. The Church was entering on a lengthened period of spiritual darkness and declension; and it was well that a goodly number of her people should have been prepared by extraordinary communications of spiritual life and grace to testify boldly for Christ in a time of prevailing backsliding.

For a long series of years, as we have already mentioned, the Patronage Act of 1712 was permitted to remain in a state of abeyance. At length, however, it began to be put in full operation; and as a natural consequence, numerous cases of disputed settlements arose, which, when brought before either the civil or ecclesiastical courts, were almost invariably decided in favour of the patron and presentee, and against the reclaiming parishioners. All presentations, however unpopular, were carried into effect by the church courts, backed, if necessary, by the civil authorities. Cases, accordingly, of disputed settlements were of very frequent occurrence; and an unhappy case of this kind gave rise to the Second Secession, or the formation of the RELIEF CHURCH, (which see) founded by the Rev. Thomas Gillespie, minister of Carnock in Fife, who was deposed by the General Assembly in 1752.

During the last half of the eighteenth century, the Church of Scotland rapidly declined in doctrine from the purity of her standards. Heresies sprang up among her ministers, which, though openly avowed from her pulpits, called forth but feeble condemnation from her ecclesiastical courts. Arminian, Pelagian, and even Socinian sentiments were entertained by not a few of the clergy, while a spirit of indifference to all religion characterized the great mass of the people. In such a melancholy condition of things the congregations of the seceding ministers

received numerous accessions from the churches of the Establishment. Cases of violent settlements, also, which were occurring from time to time, drove multitudes from her pale. From year to year the painful spectacle presented itself of the national church abandoned by large masses of her people. Nor did the opinions and feelings of those who remained in her communion receive much respect or attention from the majority of the General Assembly. The leaders of that supreme court, indeed, regarded it as matter of conscience and principle to uphold the rights of patrons as maintained by the law of the land, however it might affect the spiritual interests of the parishioners. Accordingly the principles, as respected the law of patronage, which were held by Dr. Robertson, who for many years led the deliberations of the Assembly, are declared by Dugald Stewart in these words:—"That as patronage is the law of the land, the courts of a national church established and protected by law, and all the individual ministers of that church, are bound, in as far as it depends upon exertions arising from the duties of their place, to give it effect: that every opposition to the legal rights of patrons tends to diminish that reverence which all the subjects of a free government ought to entertain for the law; and that it is dangerous to accustom the people to think that they can elude the law or defeat its operation, because success in one instance leads to greater licentiousness. Upon these principles Dr. Robertson thought that the church courts betrayed their duty to the constitution, when the spirit of their decisions, or negligence in enforcing obedience to their orders, created unnecessary obstacles to the exercise of the right of patronage, and fostered in the minds of the people the false idea that they have a right to choose their own ministers, or even to put a negative upon the nomination of the patron. He was well aware that the subjects of Great Britain are entitled to apply in a constitutional manner for the repeal of every law which they consider as a grievance. But while he supported patronage as the existing law, he regarded it also as the most expedient method of settling vacant parishes. It did not appear to him that the people are competent judges of those qualities which a minister should possess in order to be a useful teacher either of the doctrines of pure religion, or of the precepts of sound morality. He suspected that if the probationers of the church were taught to consider their success in obtaining a settlement as depending upon a popular election, many of them would be tempted to adopt a manner of preaching more calculated to please the people than to promote their edification. He thought that there is little danger to be apprehended from the abuse of the law of patronage, because the presentee must be chosen from amongst those whom the church itself had approved of, and had licensed as qualified for the office of the ministry; because a presentee cannot be admitted to the benefice, if any relevant charge as to his life or doc-

trine be proved against him; and because, after ordination and admission, he is liable to be deposed for improper conduct. When every possible precaution is thus taken to prevent unqualified persons from being introduced into the church, or those who afterwards prove unworthy from remaining in it, the occasional evils and abuses from which no human institution is exempted, could not, in the opinion of Dr. Robertson, be fairly urged as reasons against the law of patronage."

Such were the principles which guided the Assembly during the thirty years of Principal Robertson's administration; and the same principles are still maintained by the moderate party in the church. With such views, moderatism and absolute patronage have uniformly gone hand in hand. And so marked has ever been the tendency of the uncontrolled exercise of patronage to recruit the ranks of the Secession, that those periods of the history of the Established Church which have been signalized by the exercise of a high-handed patronage, are the very periods in which Secession churches have flourished to the greatest extent.

When Dr. Robertson retired from the leadership of the Assembly in 1780, heresy and even irreligion had been gaining ground for many years previously, and had reached such a height that, as Sir Henry Moncrieff informs us in his *Life of Dr. Erskine*, a plan was actually concocted for abolishing subscription to the Confession of Faith and the other formularies of the Church. The knowledge of such a scheme being projected, and his unwillingness to lend it the slightest countenance, led, as is generally supposed, to the learned principal's retirement from the public business of church courts into private life. The motives which prompted so wild a proposal as the abolition of subscription to the standards soon became apparent. Socinianism, in its grossest form, was openly avowed by a party of ministers, particularly in the West of Scotland. One of them, Dr. McGill of Ayr, was bold enough to publish an essay on the Death of Christ, in which Socinian tenets were plainly taught. The appearance of this heretical production gave rise to no small excitement; and the author was under the necessity of withdrawing the work from general circulation. By this simple act, and without the slightest investigation as to the principles which he actually held, Dr. McGill was permitted to retain his position as one of the ministers of Ayr in connection with the Established Church.

The closing decade of the last century was a marked era both in the political and religious history of Europe. The French Revolution spread democratic principles among all nations, and awakened a universal desire for constitutional liberty. But the sudden change in the political aspect of the European countries, interesting though it undoubtedly was, dwindled into utter insignificance when compared with the spiritual awakening which rapidly

diffused itself throughout every section of the Church of Christ. The paramount obligation which lies upon Christians, as such, to propagate the gospel among heathen nations, came now to be recognized in all its intensity. Societies were formed having this great object in view, and all denominations of Christians were disposed harmoniously to combine in the glorious work of evangelizing the heathen. The Church of Scotland alone declined to take a share in the holy enterprise, which had been commenced and was actively carried on by many earnest Christians in every section of the Christian church. No wonder, in such circumstances as these, that dissent was rapidly on the increase, in those parts especially where Moderatism chiefly prevailed. In other districts of the country, again, where the people were favoured with the blessing of an evangelical ministry, the high importance they attached to the privileges which they themselves enjoyed, led them to desire the extension of the same advantages to others. Hence arose the idea of Chapels of Ease in populous parishes where additional church accommodation was required. The supply in this way, however, of increased means of religious instruction was strenuously resisted by the Moderate party, who at length, finding the measure likely to find favour with the church generally, procured an Act of Assembly to be passed into a law in 1798, embodying a clause to the effect that, when a petition for a chapel of ease is laid before any presbytery, they "shall not pronounce any final judgment on the petition, till they shall have received the special directions of the Assembly thereon." By this clause the Moderate party hoped to have it in their power, by securing a majority in the Assembly, to prevent the erection of a chapel of ease in any quarter where the existence of such a chapel might be injurious to the interests of their party, or likely to advance the cause of evangelism. At this time, indeed, Moderatism was completely in the ascendant, and to signalize the triumph of their party, they passed an Act through the Assembly of 1799, prohibiting ministers of the Established Church from employing to preach on any occasion, or to dispense any of the ordinances of the gospel, persons not qualified to accept a presentation, and also from holding ministerial communion in any other manner with such persons. In complete harmony with the spirit of such an act as this, whereby the Church of Scotland voluntarily shut herself out from church fellowship with all the other sections of Christ's visible church, the same Assembly issued a pastoral address, warning the people against giving countenance to religious societies, missionary associations, itinerant preachers, and Sabbath schools, alleging them to be conducted by "ignorant persons, altogether unfit for such an important charge," and "persons notoriously disaffected to the civil constitution of the country, and who kept up a correspondence with other societies in the neighbourhood."

Thus the last century closed with a series of Acts passed by the General Assembly, which manifestly showed that the Moderate party had reached the culminating point of their power and influence. The Church, however, had not wholly lost its vitality as a Christian body. It still numbered among its ministers a small but earnest band of faithful and devoted servants of Christ, who not only preached the gospel in purity in their own parishes, but protested in the church courts against those measures of the Moderate party, which were calculated to retard the progress of the gospel whether at home or abroad. A question arose about this time which occasioned a keen discussion between the Moderate and Evangelical parties in the General Assembly—that regarding a plurality of offices in the Church, held by the same individual. The Moderates, as usual, triumphed over their opponents in point of numbers, but the public mind declared itself, in no ambiguous manner, opposed to pluralities. The popular hostility began to extend from the system to its defenders, and thus an impression was excited to the serious disadvantage of Moderatism. And this unfavourable impression was not a little strengthened by the celebrated Leslie case, in which an attempt was made to secure the appointment of one of the city ministers to the chair of mathematics in the Edinburgh University, by charging the successful candidate, who was a man of the most distinguished talents and scientific attainments, with the public advocacy of principles of an atheistic tendency. The subject gave rise to a controversy of the most bitter and angry description. Pamphlets of great ability and power were published on both sides; and after a protracted debate in the General Assembly, the Moderate party was defeated by a majority of twelve. This was the first occasion for a very long period on which Moderatism had failed to carry a measure in the supreme Church court. To that memorable debate may be traced the alienation of a large portion of the more intelligent part of the community from the Moderate clergy, who began now to be regarded as seeking after their own aggrandisement at the expense of the best interests of the community.

In proportion as Moderatism fell, Evangelism rose in public estimation; and this result was not a little aided by occasional divisions which arose in the ranks of the Moderates themselves, and tended to disturb the unanimity which had hitherto marked the policy of the party. While this disorganization was gradually going forward, an event occurred—the translation of Dr. Andrew Thomson from Perth to Edinburgh—which commenced a new era in the history of the Church of Scotland. This eminent man was no sooner admitted as one of the ministers of the Scottish metropolis, than he attracted marked attention, not only by his popularity as a preacher, but by his skill and ability as a speaker in church courts. When the new parish of St. George's was



formed in the New Town of Edinburgh, Dr. Thomson was fixed upon as the most suitable person to occupy the highly important and responsible position of its first minister. By this arrangement evangelical truth was from Sabbath to Sabbath pressed home with ability and power upon the higher classes of society, and the hostility with which it had hitherto been regarded was gradually overcome. Not contented with availing himself of the pulpit to recommend orthodox religion to public attention, Dr. Thomson made use of the press also to propagate his views, both upon pure theology and questions connected with ecclesiastical administration. By means of a monthly magazine, the 'Christian Instructor,' he diffused throughout the community a lively interest in the affairs of the church, and thus brought a healthful influence to bear upon the discussions of her courts. The standards and past history of the Church of Scotland began to be more extensively studied, and her true constitutional principles to be more thoroughly understood. And by a happy coincidence, at this very time—1811—Dr. Thomas M'Crie gave to the world his 'Life of John Knox,' a work which threw a flood of light upon the early history of the Scottish Church, dissipating unfounded prejudices which had long been entertained, and commending to public favour principles which had too long been either forgotten, or, if remembered, treated with contempt.

From this period the influence of Moderatism in the General Assembly rapidly declined. This was quite apparent when in 1813 the relative strength of parties was tried in a plurality case which occurred, the union of a professorship with a ministerial charge being sanctioned by the very small majority of five; and in the following year, the subject having been again brought before the Assembly by an overture from the synod of Angus and Meams, a declaratory Act was passed, declaring it to be inconsistent with the constitution and the fundamental laws of the Church of Scotland for any minister to hold another office which necessarily required his absence from his parish, and subjected him to an authority that the presbytery of which he was a member could not control. The Moderate party were indignant at the passing of this Act, and strenuous efforts were made in the Assembly of the following year to procure its repeal, on the ground that it had never been transmitted to presbyteries in the terms of the Barrier Act. An overture, accordingly, was framed similar to the recent declaratory Act, and sent down to presbyteries, by a majority of whom it was approved, and in 1817 became a permanent law on the subject of pluralities, prohibiting every such union of offices as was incompatible with residence in the parish. Thus one important step was gained in ecclesiastical reformation in consequence of the gradual increase in the number of evangelical ministers, and still more perhaps in consequence of the gradual improvement

which had taken place in the whole tone and spirit of public opinion.

The tide of popular feeling had now decidedly turned in favour of evangelical religion; and nothing contributed more powerfully to urge forward the movement than the translation, which took place in 1815, of Dr. Chalmers from Kilmany to the Tron Church, Glasgow. This distinguished man, who was destined to occupy so conspicuous a place in the ecclesiastical history of Scotland, had only recently been led to embrace Scriptural views of divine truth, and to consecrate his eminent talents, his brilliant imagination, and his earnest and impassioned eloquence, to the high and holy service in which he had embarked, that of labouring for the conversion and salvation of his fellow-men. Such a man was not likely to remain long in the contracted sphere of a small rural parish. His fame had spread far and wide; and a vacancy having occurred in Glasgow, he was invited to accept of a charge in that large and populous city. From this period he assumed a conspicuous position, not in Glasgow alone, but in the Church at large. The population of the western metropolis had far outgrown the means of grace, and vast masses of the labouring classes were living in habitual neglect of the outward ordinances of religion. The alarming extent to which this evil had reached when Dr. Chalmers commenced his labours in Glasgow, roused his energies, and led him to project plans for overtaking in some measure the growing spiritual destitution of the inhabitants of that great city. So early as 1817 he proposed the erection by public subscription of twenty additional churches. "His views on pauperism," as we have already remarked in a sketch of the life of this illustrious man contained in the 'Christian Cyclopedia,' "had been published some years before, and now he longed for an opportunity of carrying out these views, and of thus exhibiting, by experiment, before the world, their practicability and soundness. This opportunity, in the providence of God, was at length afforded him. A new church, St. John's, was built in the eastern part of Glasgow, and a parish attached to it. To this new sphere of operation Dr. Chalmers was transferred in 1819, and here he found a ready and congenial field for carrying on his long-cherished plans of social regeneration. The population of the parish assigned him was upwards of 10,000, consisting chiefly of the humbler classes of society. To enable him to overtake this extensive charge, he summoned into operation a large and intelligent agency, dividing the parish into twenty-five sections, and placing a deacon over each of these sections, whose office it was to use all the means in his power for advancing the social comfort and the moral and spiritual well-being of the families under his charge. To meet the expenses of the economical management of the entire parish, the collections at the church door on Sabbath were in a short time found to be more than adequate, and the surplus was dedicated

to educational and other parochial means of improvement. Day-schools were erected, Sabbath-evening schools were opened, throughout the whole parish. The deacons made themselves minutely acquainted with the situation, in all respects, of each individual family; and, besides, the elders visited the whole district once a-month. And thus the parish of St. John's was brought under so complete and effective an agency, that it exhibited the best, if not the only, instance in Scotland of a well-arranged and admirably working parochial machinery."

The labours of Dr. Thomson in Edinburgh and of Dr. Chalmers in Glasgow were the means, undoubtedly, of working a gradual change in the feelings of the middling and upper classes towards evangelical religion; and although the Moderate party in the Assembly still adhered, as in the case of pluralities, to their former line of policy, they were not altogether unaffected by the alteration which had evidently taken place in the bearings and tendencies of public sentiment. Some of the most enlightened men belonging to the party openly taught evangelical doctrine in their Sabbath ministrations; and to Dr. Inglis, one of their ablest leaders, was the Church indebted for the origin of her Indian Mission, a scheme which has experienced to a large extent the Divine countenance and blessing.

Religious questions of public interest were discussed with great ability in the pages of the 'Christian Instructor,' under the efficient editorship of Dr. Thomson. Hence arose first the Apocrypha and then the Voluntary controversy, both of which excited the utmost sensation throughout the Christian community. These keen discussions outside the Church were soon followed by a controversy inside the Church, the most momentous in its bearings and results that has occurred within the whole range of its history. The Evangelical party had now become a large and influential body, both in the church courts and in the country. Their supporters were every year on the increase, and the questions on which they differed from the Moderates were attracting the attention of all classes of society. The points in particular connected with patronage and the election and calling of ministers began to be discussed in the inferior courts of the church with greater keenness than ever. At length, in 1832, several overtures regarding the appointment of ministers were brought up to the General Assembly, which, however, refused to entertain the question. Next year, however, a motion was carried, declaring the right of heads of families to object to the presentee, on the understanding that the presbytery were to judge of the validity of the objections.

The year 1834 is memorable in the history of the Church for the passing of the celebrated Veto Act by a majority of forty-six. This Act declared it to be a fundamental law of the Church, that no minister should be intruded on any congregation contrary to the will of the Christian people: and the better to

effect this, it enacted that if a majority of male heads of families being communicants should object to any presentee, the presbytery, on that ground alone, without enquiry into the reasons, should reject the presentee. The objectors, however, were required, if called upon, to declare solemnly before the presbytery that they were actuated by no malicious motives, but solely by a conscientious regard to their own spiritual interests, or those of the congregation. The legality of this measure was doubted by some, on the ground of its alleged interference with the civil rights of patrons, whilst others were no less decided in their opinion that it was legal.

In the course of a few months after the Veto Act had passed, events occurred which at length brought matters to a crisis, causing a collision between the civil and ecclesiastical jurisdictions. The details are thus accurately and concisely given in a work published under the title of 'The Churches of the United Kingdom:' "Mr. Robert Young received a presentation, from the Earl of Kinnoull, to the parish of Auchterarder, and, in dealing with this, the presbytery proceeded according to the Veto Act, neither patron nor presentee objecting. When the call was moderated in, it was signed by only three individuals, out of a population of upwards of three thousand, whilst, of three hundred and thirty heads of families, two hundred and eighty-seven expressly dissented. Without objecting to the veto law, the presentee carried the case to the Assembly, which confirmed the proceedings of the inferior court; and he was in consequence rejected. He then brought the case before the Court of Session, which was required to find and declare that the presbytery, as 'the only legal and competent court to that effect by law constituted,' was bound and astricted to make trial of his qualifications, and if these were found sufficient, to admit and receive him as minister of the church and parish of Auchterarder. The Court of Session decided that the passing of the veto law was *ultra vires* of the Assembly, and that the presbytery were bound to proceed as if it had no existence; and this sentence was confirmed by the House of Lords, to which the case was now carried by appeal. With this decision the church still refused to comply, alleging that it had power to pass the veto law, that it was independent in its own sphere, and that the General Assembly was the supreme court in all spiritual matters, from whose decision there was no appeal. The right of the Assembly to declare what was or was not spiritual, was also asserted, the question in this form being named the Independence of the Church on the State. Finally, this question was also legally decided against the church.

"Meanwhile other similar disputes had arisen. It is not necessary to give the particulars in the Lethendy case, in which the Court of Session also decided against the church courts, and inflicted a 'solemn censure' on certain clergymen for transgressing an interdict granted in it. The case of Marnoch, in the

Presbytery of Strathbogie, is more interesting. In June 1837, Mr. Edwards was presented to that parish, but on moderating in the call it was only signed by one parishioner, whilst two hundred and sixty-one out of three hundred heads of families, communicants, dissented. After some delay Mr. Edwards was rejected by the presbytery, and after a new presentation had been issued by the patron, he applied to the Court of Session on the same grounds as in the Auchterarder case. The decision was similar, it being found that the presbytery were bound to take him on trials, and a majority of that body being Moderates, they were disposed to comply. The commission of the Assembly, however, interfered, first prohibiting them from proceeding with the settlement, and when this was found insufficient, suspending the majority from all their offices, as ministers, till next meeting of Assembly. An interdict against this sentence was obtained from the civil court, and the seven suspended clergymen continued to exercise their functions. In the Assembly of 1840, a motion to continue the sentence of suspension was carried by two hundred and twenty-seven to one hundred and forty-three votes; the commission was ordered to prepare a libel against the seven; and ministers or preachers were sent to supply their places in their parishes. The majority of the presbytery, supported by the civil courts, and countenanced by a minority of the church and Assembly, who held all these ecclesiastical proceedings illegal, and consequently null and void, met on the 21st of January, 1841, and inducted Mr. Edwards into the church of Marnoch. For this contempt of its authority, they were deposed by the Assembly of that year, and Mr. Edwards' settlement declared void. This sentence had, however, no effect, the civil courts preventing its legal enforcement, and a large minority of the clergy continuing to hold communion with their deposed brethren, notwithstanding the censures imposed on them.

"Another doubtful question added to the troubles in which the church was now involved. The Assembly of 1834, which passed the veto law, also admitted the ministers of chapels of ease to a place in church courts, and to all the privileges of parish ministers. By this act, and the rapid increase of *quoad sacra* churches, nearly three hundred ministers, or more than a fourth part, were added to the constituency of the ecclesiastical courts; most of these, in consequence of their mode of election and support, belonging to the high or popular party. The legality of this measure was speedily called in question. The presbyteries, it was asserted, were not simply spiritual, but also civil courts, which had to decide on several matters of a purely temporal nature. These courts, it was said, were constituted and had their rights, privileges, and duties defined by the civil law, which also assigned a legal method of augmenting their numbers in case of necessity. By introducing new members on their own authority, the church courts had, it was alleged, vitiated their constitution,

and all their acts were therefore null and void. This question also came before the Court of Session, which again decided against the church courts, and these consequently could not carry out their sentences against several individuals accused of scandalous or immoral conduct.

"In 1842 all these affairs came to a crisis. The law, as declared by the state, was in open collision with the principles adopted as of divine appointment by the majority of the church. The latter could admit of no compromise, and all attempts at a remedy by various legislative measures were decisively rejected. The courts of law proceeded to enforce compliance with their decisions by pecuniary penalties, damages to a large amount being awarded to the persons deprived of their churches by the presbyteries refusing to induct them. The Assembly of that year, on the 23d May, declared, by a majority of two hundred and sixteen to one hundred and forty-seven, that patronage ought to be abolished; and next day, by a majority of two hundred and forty-one to one hundred and ten, issued a claim of rights against the encroachments of the civil courts. In this, after reciting the various statutes by which they conceived their privileges secured, and the way in which these had been encroached on by the Court of Session, the Assembly did, 'in name and on behalf of this church, and of the nation and people of Scotland claim, as a right, that she shall freely possess and enjoy her liberties, government, discipline, rights, and privileges, according to law, especially for the defence of the spiritual liberties of her people, and that she shall be protected herein from the fore-said unconstitutional and illegal encroachments of the said Court of Session, and her people secured in their Christian and constitutional rights and liberties.' A memorial to this effect was presented to the government; but without any favourable result; and on the 9th of August, the House of Lords gave judgment against the majority of the presbytery of Auchterarder, finding them liable in damages to Mr. Young and the Earl of Kinnoul."

All hope of a right adjustment of matters by any concession on the part of government seemed now evidently at an end; and accordingly the ministers favourable to the principles set forth in the Claim of Rights held a convocation at Edinburgh on the 17th November, at which resolutions were passed and signed, pledging those who subscribed to adhere to these principles at all hazards; and if a satisfactory measure were not granted by government, to dissolve their connection with the state. A few months passed, during which many anxiously hoped that the legislature might possibly devise some modified measure so as to obviate the impending crisis. But all hope of a pacific arrangement was doomed to disappointment; and the momentous event took place, which had been dreaded for a considerable period by some of the best friends of religion and their country. At the General Assembly, which met on the 18th

May 1843, Dr. Welsh, the moderator of the previous year, having constituted the meeting, read a protest, signed by one hundred and twenty-one ministers and seventy-three elders, against the constitution of the Assembly, on the ground that, in consequence of the interdicts from the Court of Session, several members were prevented from taking their seats, and that therefore it had ceased to be a free and legal court. Having laid this protest on the table, he withdrew, followed by those who adhered to the protest, and proceeding in a body to Tanfield Hall, Canonmills, they constituted themselves into the General Assembly of the Free Church of Scotland (see next article), choosing Dr. Chalmers as their first moderator.

The original Assembly, after the withdrawal of their brethren, chose a moderator, and proceeded to business in the usual form. At an early period of their sittings they proceeded to undo what former Assemblies had, as the courts of law declared, illegally done. Thus they resolved unanimously that the Veto Act of 1834, having infringed on civil and patrimonial rights, was *ultra vires* of the Assembly, and it was accordingly rescinded. They resolved also that the sentences of suspension and deposition passed against the seven Strathbogie ministers were null and void, and they declared the survivors to be still in possession of their ministerial status, rights, and privileges. The Acts admitting ministers of chapels of ease to the Church courts were in like manner repealed, as having been incompetently passed. On the protest and deed of demission being given in to the Assembly, it was found that the ministers signing it had by their own act ceased to be ministers of the Church of Scotland, and the Assembly therefore declared the churches of the demitted ministers vacant.

Thus in one day four hundred and seventy-four ordained ministers of the Scottish Establishment separated themselves from its communion, and formed themselves, along with the elders and people who adhered to them, into a new ecclesiastical denomination, which, from its numbers, energy, and success, is at this day justly considered as occupying a high position among the churches of Britain.

The friends of the Scottish Establishment, lamenting the untoward events which had driven so many of the worthiest of her ministers, as well as so large a body of her people, from her communion, now set themselves to devise a legislative measure which should secure in future the spiritual independence of the Church, and prevent the recurrence of such a catastrophe as that which had just taken place. Hence was framed what is usually named the Scotch Benefices Act, in which provision is made that the presbytery shall pay regard to the character and number of objectors, and have power to judge whether in all the circumstances of the case it be for edification that the settlement shall take place.

For some years after Lord Aberdeen had succeeded

in passing this Bill through both Houses of Parliament, it was regarded by many as well fitted to prevent the intrusion of a minister on a reclaiming parish. But various cases have since occurred which have gone far to shake public confidence in the efficacy of the measure, and an agitation has in consequence commenced within the church itself which may possibly lead to the more effectual modification in some form or another of the obnoxious law of patronage. An important measure affecting chapels of ease, or *quoad sacra* churches, was a few years ago introduced into Parliament by Sir James Graham, and effectually carried. This Act, which was designed to facilitate the endowment of these churches, provides that, instead of the concurrence of three-fourths of the heritors, which the law formerly required, the consent of a majority only, together with security for a competent endowment, is sufficient to raise those chapels to the dignity and territorial privileges of parish churches.

The government, discipline, and worship of the Established Church of Scotland are in all respects the same as those of other Presbyterian churches. In consequence of her connection with the State, however, there are certain peculiarities connected with the support of her ministers which it may be proper to notice. Dr. Jamieson, in his interesting sketch of the 'Church of Scotland,' contributed to the *Cyclopedia of Religious Denominations*, thus describes these peculiarities:—'The provision made for parish ministers by the law of Scotland, consists of a stipend, arising from a tax on land. It is raised on the principle of commutating tithes or *teinds* into a modified charge,—the fifth of the land produce, according to a method introduced in the reign of Charles I., ratified by William III., and unalterably established by the treaty of union. To make this intelligible, we may observe, that at the Reformation the *teinds* were appropriated by the crown, with the burden of providing for the minister. They were in after times often bestowed as gifts on private individuals totally unconnected with the parish, and who thus came so far in place of the crown. These persons received the name of titulars, from being entitled to collect from the heritors the unappropriated *teinds*; but they were also bound on demand to sell to any heritor the titularship to his own *teinds* at nine years' purchase. From the collective land-produce of a parish, the court of *teinds* determines how much is to be allotted for the support of the minister. This general decree having fixed the amount, a common agent, appointed by the court, proceeds to divide it proportionally among the landholders, and this division, when fully made, is sanctioned by the court. It is called a *decret of modification*, and forms the authority or rule, according to which alone the minister collects his stipend. According to this system, which has proved a very happy settlement of a *questio vezata*, the burden falls not on the farmer or tenant, as in other countries where tithing exac-

tions are made, but on the landholder or titular of the teinds, to whom a privilege of relief is opened by having them *fixed*. He may value them, that is, to use the words of Principal Hill, "lead a proof of their present value before the Court of Session, and the valuation, once made by authority of that court, ascertains the quantity of victual or the sum of money in the name of teind, payable out of his lands in all time coming." The advantage of this system is, that it enables proprietors to know exactly the extent of the public burdens on their estate; and the teind appropriated to the maintenance of the minister, or to educational and other pious uses, being sacred and inviolable, is always taken into account, and deducted in the purchase or sale of lands. But that would not be so advantageous to the minister by fixing his income at one invariable standard, were it not that provision is made for an augmentation of stipend every twenty years in parishes where there are free teinds. This is done by the minister instituting a process before the judges of the Court of Session, who act as commissioners for the plantation of kirks and valuation of teinds; and in this process the act 1808 requires that he shall summon not only the heritors of the parish, but also the moderator and clerk of presbytery as parties. In the event of the minister being able to prove a great advance in the social and agricultural state of the parish, the judges grant his application, allocating some additional chalders; but where the arguments pleaded appear to them unsatisfactory, they give a small addition, or refuse altogether. In many parishes, however, from the teinds being exhausted, ministers had no prospect of augmentation in the ordinary way; but redress was afforded through the liberality of Mr. Percival's government in 1810, which used their influence in procuring an act of parliament to be passed, according to which all stipends in the Establishment should, out of the exchequer, be made up to £150. This, though but a poor and inadequate provision for men of a liberal profession, was felt and gratefully received at the time as a great boon. But such is the mutability of human society, that these stipends which in 1810 formed the minimum, are now greatly superior to many which at the same period were considered, for Scotland, rich benefices; but, which being wholly paid in grain, have, through the late agrarian law, fallen far below that standard. The incomes of city ministers are paid wholly in money. Besides the stipend every parish minister has a right to a manse or parsonage-house, garden, and offices,—the style as well as the extent of accommodation being generally proportioned to the value of the benefice and the character of the neighbourhood. According to law, the glebe consists of four acres of arable land, although, in point of fact, it generally exceeds that measure; and, besides, most ministers have a grass glebe, sufficient for the support of a horse and two cows. All these, by a late decision of the Court of

Session, are exempt from poor rates and similar public burdens. Ministers in royal burghs are entitled to manse, but those in other cities and towns have none."

The statistics of the Established Church of Scotland vary very slightly from year to year. The number of parish churches is 963. In addition to these there are 42 Parliamentary churches, and a considerable number of chapels of ease and *quoad sacra* churches, which, under a scheme efficiently managed by the Rev. Prof. Robertson, are in course of being endowed and erected into new parishes in terms of Sir James Graham's Act. Missions to the Jews and to the heathen are carried on with vigour and activity by this church, and a large staff of ministers in connexion with her communion are labouring in the colonies. She has also a well-organized educational scheme for establishing schools in destitute districts, particularly in the Highlands and Islands.

SCOTLAND (FREE CHURCH OF). This large and useful body of Christians was organized into a separate religious denomination in May 1843. The circumstances which led to its formation as a Church distinct from the Establishment have been already detailed in the previous article. The conflict, which at length terminated in the Disruption, had its origin in the two reforming acts passed by the General Assembly of 1834, the one of which, the Act on Calls, asserted the principle of non-intrusion, and the other, usually called the Chapel Act, asserted the right of the Church to determine who should administer the government of Christ's house. Both of these acts gave rise to lawsuits before the civil tribunals, thus bringing into discussion the whole question as to the terms of the connection between the Church and the State. As the various processes went forward in the courts of law, it became quite plain to many, both of the Scottish clergy and laity, that attempts were made by the civil courts to coerce the courts of the church in matters spiritual. Every encroachment of this kind they were determined to resist as being contrary to the laws and constitution of the Church of Scotland, as well as an infringement on the privileges secured to her by the Act of Security and Treaty of Union.

Matters were evidently fast hastening onward to a crisis, and in the Assembly of 1842, a Claim of Rights was agreed upon to be laid before the Legislature, setting forth the grievances of which the Church complained in consequence of the usurpations of the courts of law, and declaring the terms on which alone she would remain in connection with the State. This important document was adopted by a majority of 131. The claim, however, which it contained was pronounced by government to be "unreasonable," and intimation was distinctly made that the government "could not advise her majesty to acquiesce in these demands." This reply on the part of the supreme branch of the legislature was decisive,

and put an end to all hope of averting the impending catastrophe. At the next meeting of Assembly, accordingly, the Moderator, instead of constituting the court in the usual form, read a solemn protest, which he laid upon the table, and withdrew, followed by all the clerical and lay members of Assembly by whom it was subscribed. This document protests against the recent decisions of the courts of law on the following grounds:

*First*, That the Courts of the Church by law established, and members thereof, are liable to be coerced by the Civil Courts in the exercise of their spiritual functions; and in particular in the admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church, and their views of the Word of God, and to the liberties of Christ's people.

*Second*, That the said Civil Courts have power to interfere with and interdict the preaching of the Gospel and administration of ordinances as authorized and enjoined by the Church Courts of the Establishment.

*Third*, That the said Civil Courts have power to suspend spiritual censures pronounced by the Church Courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

*Fourth*, That the said Civil Courts have power to reduce and set aside the sentences of the Church Courts of the Establishment deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the Gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers—restoring them to the spiritual office and status of which the Church Courts had deprived them.

*Fifth*, That the said Civil Courts have power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

*Sixth*, That the said Civil Courts have power to supersede the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and to authorize the minority to exercise the said functions, in opposition to the Court itself, and to the superior judicatories of the Establishment.

*Seventh*, That the said Civil Courts have power to stay processes of discipline pending before Courts of the Church by law established, and to interdict such Courts from proceeding therein.

*Eighth*, That no pastor of a congregation can be admitted into the Church Courts of the Establishment, and allowed to rule, as well as to teach, agreeably to the institution of the office by the Head of

the Church, nor to sit in any of the judicatories of the Church, inferior or supreme—and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the sanction of a Civil Court

“All which jurisdiction and power on the part of the said Civil Courts severally above specified, whatever proceeding may have given occasion to its exercise, is, in our opinion, in itself inconsistent with Christian liberty, and with the authority which the Head of the Church hath conferred on the Church alone.”

The document goes on to protest that in the circumstances in which the Church was now placed, “a free Assembly of the Church of Scotland, by law established, cannot at this time be holden, and that an Assembly, in accordance with the fundamental principles of the Church, cannot be constituted in connection with the State without violating the conditions which must now, since the rejection by the Legislature of the Church's Claim of Right, be held to be the conditions of the Establishment.”

In the close of this solemn protest, the subscribers claim to themselves the liberty of abandoning their connection with the State, while retaining all the privileges and exercising all the functions of a section of Christ's visible Church. “And finally,” they declare, “while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the Statutes of the kingdom of Scotland, and the obligations of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached—WE PROTEST, that in the circumstances in which we are placed, it is, and shall be lawful for us, and such other commissioners chosen to the Assembly appointed to have been this day holden as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith, and Standards of the Church of Scotland as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of His glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy Word; and we do now, for the purpose

foresaid, withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation; but, at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church." This document, embodying the protest against the wrongs inflicted on the Church of Scotland by the civil power, was signed by no fewer than 203 members of Assembly.

When the Moderator had finished the reading of the protest, he withdrew, followed by a large majority of the clerical and lay members of the court; and the procession, joined by a large body of ministers, elders, and others who adhered to their principles, moved in solemn silence to Tanfield Hall, a large building situated at the northern extremity of the city, in the valley formed by the Water of Leith. Here was constituted the Free Church of Scotland, which, while renouncing the benefits of an Establishment, continues to adhere to the standards and to maintain the doctrine, discipline, worship, and government of the Church of Scotland. Dr. Chalmers was chosen as their first Moderator, and the ordinary business was proceeded with according to the usual forms. On Tuesday, the 23d of May, the ministers and professors, to the number of 474, solemnly subscribed the Deed of Demission, formally renouncing all claim to the benefices which they had held in connection with the Establishment, declaring them to be vacant, and consenting to their being dealt with as such. Thus, by a regular legal instrument, the ministers completed their separation from the Establishment; and the Free Church of Scotland assumed the position of a distinct ecclesiastical denomination, holding the same doctrines, maintaining the same ecclesiastical framework, and observing the same forms of worship as had been received and observed in the National Church. In fact, they had abandoned nothing but the endowments of the State, and even these they had abandoned, not from any change in their views as to the lawfulness of a Church Establishment, but solely because in their view the State had altered the terms on which the compact between the Church and the State had been originally formed.

The Free Church, strong in the conviction that her distinctive principles were sound and scriptural, entered upon her arduous work with an humble but confiding trust in her great and glorious Head. In preparation for the new position in which the church would be placed when deprived of state support, Dr. Chalmers had made arrangements some months previous to the Assembly of 1843 for establishing associations throughout the country with the view of

collecting funds for the support of the ministry. And with such energy and activity had these preparations been carried forward, that before the day of the Disruption came, 687 separate associations had been formed in all parts of the country. So extensive and ardent was the sympathy felt with the movement, not in Scotland only, but throughout the kingdom, and even throughout the world, that funds were liberally contributed from all quarters in support of the cause, and at the close of the first year of the history of the Free Church, her income amounted to the munificent sum of £366,719 14s. 3d. Nor has the source of her supply afforded the slightest symptoms of being exhausted even after the lapse of sixteen years. On the contrary, the Sustentation Fund for the support of the ministry has reached this year (1859) the gratifying sum of £110,435 7s. 6d., yielding an annual salary to nearly eight hundred ministers of £138. The Building Fund for the erection of churches and manses amounts this year to £41,179 2s. 0½d. The Congregational Fund, composed of ordinary collections at the church-doors on Sabbaths, and a great part of which goes to supplement the ministers' stipends, is £294,481 19s. 6d. The Fund for Missions and Education is £55,896 11s. There are various other objects connected with the Free Church which it is unnecessary to detail, but the sum total of the contributions for the last year is £343,377 12s. 10½d. an amount which plainly indicates that its friends and supporters are still animated with an intense and undiminished attachment to the principles on which this peculiar section of the Christian church is based. Upwards of eight hundred churches have been reared by the liberality of her people, who are calculated to amount to somewhere about 800,000. To the large majority of the churches manses or parsonage-houses have also been added. Colleges for training candidates for the holy ministry have been erected in Edinburgh, Glasgow, and Aberdeen, each of them provided with an able staff of theological professors. The entire number of students in attendance on these colleges amounts to about 250, and seems to be on the increase.

In connection with the Free Church a fund was instituted in 1848 for Aged and Infirm Ministers, which already exceeds £39,000. In addition to the home ministry there are nearly 300 settled ministers belonging to this church in the different departments of the Colonial field. The Home Mission and Church Extension Scheme is most efficiently wrought, the agents in the employ of the committee being no fewer than 105, including 18 ordained ministers, 66 probationers, 12 catechists, and 10 students. Of the territorial missions in large towns there are nine in Glasgow, three in Edinburgh, one in Perth, one in Dundee, one in Montrose, and one in Aberdeen. In the Foreign Mission field the Free Church labours with great energy and marked success. The two principal scenes of her labours are Kaffraria and India; the former comprising four stations and fifteen

out-stations; the latter comprising five principal stations, Bombay, Puna, Calcutta, Madras, and Nagpore, at all of which native congregations have been formed and schools established. The Scheme for the Conversion of the Jews employs efficient missionaries at Amsterdam, Breslau, Pesth, Galatz, and Constantinople. In all its operations indeed, whether at home or abroad, the Free Church exhibits a vitality and energetic power which have gained for it a high place among Christian churches.

**SCOTTISH EPISCOPAL CHURCH.** At an early period after the introduction of the Reformed religion into Scotland, attempts began to be made, which were renewed on various subsequent occasions, to establish an episcopal form of church government in the country. Such attempts were sternly resisted by the great body both of the ministers and people. In 1572, through the influence of the Regent Morton, the titles of archbishop, bishop, &c., were conferred upon certain ministers. These not having received episcopal ordination, and not exercising any share in the government of the church, were termed by way of derision *Tulehan* bishops. But however contemptible these nominal dignities in themselves, the last hours of John Knox were embittered by the thought that an attempt should be made to introduce into Scotland the estate of bishops. At length, without interfering with the civil privileges of these prelates, the General Assembly, in 1575, declared that "the name of bishop is injurie to all them that has a particular flock over the which he has ane peculiar charge;" and again in 1580, that "the office of ane bishop as it is now used and commonly taken within this realm, has no sure warrant, authority, or good ground out of the Scripture of God, but is brought in by folly and corruption to the great overthrow of the Kirk of God."

But obnoxious though Episcopacy has always been to the Scottish people, James VI. was unwearied in his endeavours during his whole reign, but more especially after he had ascended the throne of England, to thrust bishops upon his northern subjects. To Charles II., however, must be traced the origin of that Episcopacy, a representative of which still exists in Scotland in the *Scottish Episcopal Church*. No sooner had the perfidious king been seated on the throne than he proceeded to take steps for supplanting Presbytery by Episcopacy. With this view he despatched a letter to the Scottish Council in August 1661, declaring his firm resolution "to interpose our royal authority for restoring the Church of Scotland to its right government, by bishops, as it was before the late troubles." This was followed by the summoning of a Parliament, which formally proclaimed the re-establishment of Episcopacy, with little resistance on the part of the Presbyterians of the time, chiefly owing to the unfortunate discussions which then prevailed between the *Resolutioners* and *Protesters*. The great mass of the people, however, were decidedly attached to

Presbytery, and not one of the courts of the church petitioned in favour of Episcopacy except the synod of Aberdeen.

The first ministers selected by Charles to fill the office of bishops were Sharp, Fairfoul, Hamilton, and Leighton, who were summoned to London, and consecrated to the episcopate in Westminster Abbey. On their return to Scotland the newly-made bishops were restored by Act of Parliament to all their ancient prerogatives, spiritual and temporal. But no enactment could avail to obtain for them the respect or obedience of the clergy. A proclamation, accordingly, was issued, banishing all those ministers from their manses, parishes, and dioceses, who had been admitted since 1649, when patronage was abolished, unless they obtained a presentation from the lawful patron, and collation from the bishop of the diocese, before the 1st of November. In consequence of this act and proclamation nearly 400 ministers were ejected from their charges—an event which, as the younger McCrie well remarks, "did more to alienate the minds of the populace from the bishops than any other plan that could have been devised."

Driven from their congregations, the ejected ministers held field meetings or conventicles, to which the people flocked in great numbers, thus giving grievous offence to the prelates, who, seeing their curates deserted, procured an Act ordaining that all ministers who ventured to preach without the sanction of the bishops should be punished as seditious persons, and that all absentees from their own parish churches should be subject to certain pains and penalties. This Act, which received the name of the bishop's drag-net, was rigorously put in force to the annoyance and oppression of multitudes. In the beginning of 1664, finding other measures ineffectual, the prelates instituted a new court, composed of bishops and laymen, designed to punish all who opposed the government of the church by bishops. Though only in operation for two years, this extraordinary tribunal carried actively into effect the ecclesiastical laws, banishing or imprisoning Presbyterian ministers in considerable numbers, and perpetrating so many palpable acts of injustice, that it was doomed to a speedy abolition.

The history of the COVENANTERS (which see.) exhibits the severities and cruel persecutions by which Episcopacy was maintained until the Revolution of 1688, when Presbyterianism was finally established as the national religion of Scotland. The state of the Episcopal Church at this time is thus described by Mr. Marsden in his 'History of Christian Churches and Sects':—"There were two archiepiscopal provinces, St. Andrews and Glasgow; the former contained the bishoprics of Aberdeen, Brechin, Caithness, Dunkeld, Dunblane, Edinburgh, Moray, Orkney, and Ross; the latter, those of Argyle, Galloway, and the Islands. The clergymen were about nine hundred. The livings were very poor; neither of the three bishoprics of Edinburgh, Brechin, or Dunblane,



about this period were worth a hundred pounds a-year. Some of the Episcopalian clergy followed the course of the revolution, and transferred their allegiance to William and Mary; but the greater part declined the oath of allegiance, refused to pray in public for the new sovereigns, and were dispossessed of their livings. These formed an union with the English non-jurors, and the history of the two bodies is closely entwined for ninety years, until the non-jurors disappeared. The Scotch bishops placed themselves at the head of this party, and the Episcopalian were regarded in consequence as disaffected to the state. The bishops were ejected from their sees; but they suffered no further interruption, and some of them continued to officiate privately in their episcopal capacity; and the clergy who consented to accept the new state of things were allowed to retain their benefices; but as they had no share in the government of the Church of Scotland, it was understood that they should not be subject to its judicatories."

The accession of Queen Anne revived the hopes of the Scottish Episcopalian; and in consequence of a strong appeal made to her for relief, she wrote to the Privy Council, expressing her royal will and pleasure that the Episcopalian clergy should be permitted the free exercise of their worship without let or hindrance. This act of toleration gave great offence to the Presbyterians, but it was all the more generous on the part of the Queen that they declined the oath of allegiance to the reigning family, and still maintained their adherence to the exiled house of Stuart.

The union between England and Scotland, which took place in 1707, was productive of no benefit to the Scottish Episcopalian. An attempt was made soon after to introduce the English liturgy into the service of an Episcopalian chapel which had been opened in Edinburgh. The General Assembly took alarm, and passed an act alleging this innovation to be an infringement on the terms of union, besides being dangerous to the Church and contrary to the Confession. The offending minister, Greenshields, though disowning the authority of the Presbyterian church courts, was formally deposed by them from the office of the ministry, and even apprehended by the magistrates, and imprisoned, until released by an order from the House of Lords. A similar attempt to introduce the English Prayer-book into an Episcopalian chapel in Glasgow led to a riot which, but for the interference of the public authorities, might have been followed by serious consequences. Such unseemly commotions attracted the attention of the English government, and gave rise to the Act of Toleration.

The rebellion of 1715, in behalf of the Pretender, was far from being favourable to the cause of the Scottish Episcopalian, who, from their well-known leanings towards the Stuart family, were regarded with no little suspicion and distrust. Numbers of their congregations were dispersed, their chapels

closed, and their clergy treated with severity, and in some instances committed to prison. Nor were the non-jurors unjustly suspected of siding with the rebels. The Episcopalian clergy of Aberdeen openly presented a complimentary address to the Pretender, styling themselves his majesty's most loyal and dutiful subjects. And among the rebels taken prisoners by the royalist soldiers were found two sons of Scottish bishops. Yet, notwithstanding the part which they thus took in opposition to the reigning house, an Act was passed in 1719, which permitted the Episcopalian clergy, on swearing the oath of allegiance, to resume their official duties, and to use the English liturgy. Some were even allowed to conduct public worship without being compelled to take the oath of allegiance. This tolerant spirit continued to be manifested towards them till the rebellion of 1745, when their marked partiality to the cause of the Pretender exposed them to merited obloquy and severe handling. Their numbers had before this time been much reduced from various causes, but most of all from the bitter dissensions which had sprung up among the Episcopalian themselves. From the time of Charles I. the body had made use of a communion office which differed from the communion office of the Prayer-book of the Church of England chiefly by maintaining the doctrine of the commemorative sacrifice of the eucharist, and asserting that Christ is verily and indeed present in the Lord's Supper, and taken and received by the faithful. The use of this communion office, containing as it does such objectionable statements, has been a ground of quarrel among the clergy and members of the Scottish Episcopalian Church throughout its whole history. At one period the disputed points were actually referred to the Pretender by both of the contending parties as, in their view, the supreme head of the church. Such at length was the combined influence of their internal quarrels, and the opposition of the government on the one hand and the Presbyterians on the other, that when the second rebellion of 1745 broke out the Scottish Episcopalian were reduced to a mere handful. But though few in number, their hostility to the house of Hanover was open and undisguised. The royalists, accordingly, destroyed their meeting-houses, and compelled their clergy to seek refuge in flight. An act was passed prohibiting the non-juring ministers from officiating without having taken the oaths, under penalty of imprisonment for the first offence, and transportation for the second. To prevent their congregations from meeting for public worship, an assembly of five persons was declared illegal, and by a subsequent act in 1746 every person frequenting such illegal meetings was required to give information under a penalty of fine and imprisonment. The act was revived in 1748, and the Episcopalian ministers were permitted to officiate only in their own houses. This state of matters continued until the accession of George III. in 1760.

The Scottish Communion Office was revised by the bishops in 1765, and assumed the form in which it continues down to the present day, and from that year the Scottish Episcopal Church has been in the habit of using the English liturgy in Divine service, with the exception of the communion office. A peculiar honour was reserved for this church in having consecrated, in 1781, the first bishop for America, Dr. Samuel Seabury, bishop of Connecticut. (See EPISCOPAL (PROTESTANT) CHURCH OF AMERICA.) The Scottish Episcopalians having thus set the example, the Church of England sought and obtained an act of Parliament in 1787, empowering the Archbishop of Canterbury and the Bishop of London to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia.

The death of Charles Edward, the last of the Stuarts, placed the non-jurors in Scotland on an entirely new footing, all difficulties in the way of acknowledging the Hanoverian family being thereby removed. The Scottish bishops, accordingly, held a meeting at Aberdeen, when they formally resolved to offer their allegiance to the then reigning sovereign, George III. Having now abandoned their position as a non-juring church, an act was passed in 1792 repealing the penal laws which had been in force against the Jacobites in the reigns of Queen Anne, George I., and George II., but at the same time requiring the Episcopal clergy of Scotland to take the usual oaths, subscribe the Thirty-Nine Articles, and pray by name for the king and royal family. The same act contained a clause prohibiting the Scottish Episcopal clergy from officiating in England, except in the case of those who had been ordained by some bishop of the Church of England or of Ireland. This prohibition continued in force until 1840, when an act was passed permitting the clergy of the Protestant Episcopal Church in Scotland to officiate in England, "only with the special permission of the bishop in writing, such permission extending only to two Sundays at a time."

At a meeting in 1817 of the Scottish Episcopal bishops and clergy, a body of canons was drawn up for their guidance in the exercise of government and discipline. These canons recognize the Thirty-nine Articles of the Church of England as the standard of their faith, and while the English communion office is permitted to be used, the twenty-first canon enacts that "from respect for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted that the Scotch communion office continue to be held of primary authority in this Church, and that it shall be used not only in all consecrations of bishops, but also at the opening of all general synods." In consequence of the tenacity with which the Scottish Episcopal Church adhere to their separate communion office, several congregations have separated from the body, and take the name of English Episcopalians, declining to acknowledge the authority

of the Scotch bishops, and to hold communion with a church which maintains unsound views on the subject of the Eucharist. Of these there are at present fifteen congregations in different parts of Scotland.

Throughout the last century, while Scottish Episcopacy was non-juring in its character, the bishops laid aside their titles; but from an early period of the present century they have resumed them, although the courts of law refuse to recognize episcopal titles in Scotland. There are at present seven Scotch bishops, but no archbishop. The bishops meet in synod regularly every year. Provincial synods are also held in the several dioceses. A general synod is occasionally convoked, consisting of the bishops, the deans, and one clerical delegate from each diocesan synod. This synod has power to alter and abrogate the canons or enact new ones.

"Although the Scottish Church," to use the language of one of her own ministers, "is numerically a small body, compared with the flocking sects surrounding her, she is still composed of the wealthiest landed proprietors, whose united incomes exceed THREE MILLIONS sterling annually! Yet the Scottish clergy are the poorest in the Christian world, and in very many instances have great difficulty in struggling through the year. Their minimum income, as fixed by the Episcopal Society, is £100 per annum; and, as few of them have private incomes, in many cases that must be the maximum also. Some one or two, doubtless, have £300, or £400, or £500 even; but the Country and Highland Charges are almost all upon the Society's resources. Some twenty years ago, the clergy officiated in many places gratuitously to two or three stations, and even built and sustained the chapels out of their own hard-earned finances. The strength of dissenting bodies lies in numerical force; and although they have few of the high and rich classes among them, they include vast numbers of that middle rank, whose contributions are always more ready, and even proportionally infinitely more liberal than those of the aristocratic race. On the other hand, the Scottish Church has few of the middling class, consisting chiefly of the two extreme sections of society, whereof the one cannot, the other *cares not* to support her measures."

The bishops are elected by the clergy of the diocese, and uniformly continue even after their election to be pastors of churches. In the exercise of their episcopal office they claim no more than the spiritual authority derived to them from Jesus Christ, the great Head of the Church—an authority which is paternal rather than magisterial. One of the bishops is elected *primus* or chief bishop during pleasure, there having been no archbishops in Scotland since the Revolution. The seven bishoprics are these:—the diocese of Aberdeen; the united diocese of St. Andrews, Dunkeld, and Dunblane; the united diocese of Moray and Ross; and the diocese of Edinburgh;

the diocese of Argyle and the Isles; the diocese of Brechin; the diocese of Glasgow. The number of officiating clergymen throughout Scotland belonging to the different dioceses amounts to 160. In 1806 a fund was established, which is still in operation, for the purpose of securing a small provision for the bishops and some of the more necessitous of the clergy of this Church. The only income which the bishops derive is from this source, and the provisions are exceedingly small. Another Society, entitled the Scottish Episcopal Church Society, was formed in 1838, to supply the wants of the poorer clergy, as well as to assist in forming new congregations. An educational institution in connection with this church was formed in 1841 at Glenalmond in Perthshire, under the name of Trinity College, its object being not only to prepare students for the holy ministry, but also to supply a liberal education for the sons of the wealthier members of the Church. Another magnificent college has been erected at Cumberae.

For a long period the Scottish Episcopal Church has been regarded as holding principles akin to those of the High Church party in the Church of England; and that this idea is not without foundation was clearly seen by the sympathy manifested with the Tractarian party in the Gorham case. Of late the bishops met in synod have done much to vindicate their Church from the charge of semi-popish leanings by their ecclesiastical censure pronounced upon a minister belonging to their body who had published sentiments in regard to the presence of Christ in the holy sacrament, which they considered as inconsistent with sound doctrine, and approaching to, if not identical with, the erroneous dogmas of the Church of Rome.

**SCRIBES**, a class of men of great repute among the ancient Jews as being teachers of the law of Moses. They are called in the New Testament "doctors of the law," and sometimes "lawyers." The office of a Scribe is said to have been first instituted about B. C. 500, immediately after the Babylonian captivity. Ezra is alleged to have been the first who exercised the office. The Scribes were the most learned body of men in the Jewish nation. Most of them were sprung from the tribe of Levi; some, however, who were of the tribe of Simeon, received the name of scribes of the people. The chief business of the latter class was to copy the sacred writings; and they were also employed in writing out passages for the phylacteries, short sentences to be fixed upon the door-posts, bills of contract or divorce, and other matters of civil or religious interest. They exercised, besides, the office of public notaries in the Sanhedrims and courts of justice. To qualify them for their duties they were trained up in one or other of the forty-eight academies belonging to the Levitical tribe. The higher scribes devoted themselves to the exposition of the Law in public, and hence they are described as sitting "in Moses' seat." They presided in the courts of justice, and sometimes

were styled Fathers of the Sanhedrim. The Scribes in the time of our Lord were generally classed with the Pharisees, not only as chiefly belonging to that sect, but as coinciding with them in the glosses and interpretations which they put upon the sacred writings.

**SCRIPTURALISTS**, a term sometimes applied to *Protestants* on account of their fundamental doctrine that the Scriptures are the only sufficient rule of faith and obedience. The Jews also occasionally use the same word to denote those who reject the *Mishna* and adhere solely to the Old Testament scriptures.

**SCRIPTURES**. See **BIBLE**.

**SCROBICULI**, a name given among the ancient Romans to altars dedicated to the worship of the infernal deities. They consisted of cavities dug in the earth, into which libations were poured.

**SCRUTINY**, one of the three canonical modes of electing a Pope in the Romish church. This, which is almost invariably the mode followed, is thus managed. Blank schedules are supplied to each of the cardinals, who fills them up with his own name and that of the individual for whom he votes. If there are found to be two-thirds of the votes in favour of one person, he is considered as duly elected; but if there are not two-thirds in favour of any one, the cardinals proceed to a second vote by **ACCESSUS** (which see).

**SE-BAPTISTS**, a small and obscure sect, which was formed in England about the beginning of the seventeenth century, by one John Smith of Amsterdam, who maintained that it was lawful for every one to baptize himself. There is a small sect in Russia who hold that every one ought to baptize himself, because, as they maintain, there is no one on earth sufficiently holy to administer this ordinance aright. This sect of self-baptizers is called **SAMO-KRESTSCHIENSI** (which see). The charge was made against Simon Memeo, the founder of the **MENNONITES** (which see), of having baptized himself; but it is denied by his followers.

**SEBUANS**, a sect of the Samaritans originated by Sebua or Sebuiah, who, partly to suit their own convenience, and partly through hostility to the Jews, kept the sacred festivals at different periods from the Jews; namely, the Passover and Pentecost in autumn, and the feast of Tabernacles in the time usually allotted for the Passover. This sect was not permitted to worship along with the other Samaritans in the temple on Mount Gerizim.

**SECEDEERS**, a name applied in Scotland to those bodies of Christians who have separated from the National Church on grounds not implying a disagreement with its constitution and standards, in which latter case they are termed **DISSENTERS** (which see). The Reformed Presbyterians, for example, are rightly called Dissenters, because they dissented from the Established Church on the ground that its constitution was vitally affected by the Revolution

Settlement. The four brethren, on the other hand, who left the Established Church in 1732, were with equal propriety termed *Seceders*, because, still adhering to the constitution and standards of the church, they quitted its communion on the ground that the law of patronage was arbitrarily enforced by the majority of the General Assembly, and ministers were settled in parishes contrary to the wishes of the Christian people. As soon, however, as the Seceders assumed the position of hostility to the Church as an Establishment, or as a Church in alliance with the State, they became in the true sense of the word Dissenters.

SECESSION CHURCH (UNITED), a denomination of Christians in Scotland formed by the reunion of the two sections of the Secession Church,—the *Associate General (Anti-burgher) Synod* and the *Associate (Burgher) Synod*. After several preliminary negotiations, which were conducted with the most remarkable cordiality on both sides, the union was effected at Edinburgh on the 8th September, 1820. The basis of Union, as finally adopted, was as follows:—

“Without interfering with the right of private judgment respecting the grounds of separation, both parties shall carefully abstain from agitating, in future, the questions which occasioned it: and, with regard to the burghs-oath, both synods agree to use what may appear to them the most proper means for obtaining the abolition of that religious clause, which occasioned the religious strife, in those towns where it may still exist.

“Art. I. We hold the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and manners.

“Art. II. We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures,—it being always understood, however, that we do not approve or require an approbation of any thing in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles of religion.

“Art. III. The Presbyterian form of church government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church judicatories, being the only form of government which we acknowledge, as founded upon, and agreeable to, the Word of God, shall be the government of the United Church; and the Directory, as heretofore, shall be retained as a compilation of excellent rules.

“Art. IV. We consider as valid those reasons of Secession from the prevailing party in the judicatories of the Established Church, which are stated in the Testimony that was approved of, and published by, the Associate Presbytery; particularly the sufferance of error without adequate censure; the settling of ministers by patronage, even in reclaiming

congregations; the neglect or relaxation of discipline; the restraint of ministerial freedom in testifying against maladministration; the refusal of that party to be reclaimed. And we find the grounds of Secession from the judicatories of the Established Church in some respects increased, instead of being diminished.

“Art. V. We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us, from their noble and successful efforts in the cause of civil and religious liberty. We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation and vows to God. We acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them; and we assert, that public religious vowing or covenanting, is a moral duty, to be practised when the circumstances of Providence require it; but as the duty, from its nature, is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree that, while no obstruction shall be thrown in the way, but every scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any, in order to church communion.

“Art. VI. A Formula shall be made up from the Formulas already existing, suited to the United Secession Church.”

Thus was healed a breach in the Secession Church in Scotland which had existed for seventy-three years. The two bodies at their reunion were nearly equal in numerical strength, the Associate Synod consisting of 139 ministers, while the General Associate Synod consisted of 123; making a total of 262. The first step which was taken by the United Synod was to publish a Summary of their Principles, with the view of forming a directory for the admission of members. A new formula of questions was also prepared to be employed in licensing preachers and in ordaining ministers and elders. A small body of ministers and laymen protested against the union on the ground that it did not afford sufficient security for the maintenance of the public cause of the Secession. These accordingly formed themselves into a separate denomination under the name of the *Associate (Anti-burgher) Synod*, commonly called *Protestors*; a body which, in 1827, united with the *Constitutional Associate Presbytery*, thus constituting the *Associate Synod of Original Seceders*. (See ORIGINAL SECEDEERS, ASSOCIATE SYNOD OF.)

One of the earliest developed and most pleasing features of the United Secession Church was an increase in the number of their missionaries. “No longer satisfied,” says Dr. Thomson, “with sending out an occasional missionary, or forwarding an occasional contribution to destitute regions, or allowing the liberality of its people to find its way, as it might

into the treasury of some general society, it was determined to adopt a mission of its own, which should gather round it the interest and enlist the prayers of the people, and continue extending in proportion as the liberality of the people enlarged. And the grain of mustard-seed has become a tree. Canada was first selected as an appropriate sphere of operation, then Jamaica and Trinidad, and then, as the first step into the interior of Africa, the shores of Old Calabar. Timid men trembled and doubted as each new scene was measured out, but the growing and steady munificence of the people each time rebuked and dispelled their fears. The missionary spirit was seen rising every year to a higher figure; sometimes in one year the funds increased by thousands. Individual congregations in several instances undertook the entire support of individual missionaries. More recently mission-premises were erected, and office-bearers chosen, who should give themselves wholly to the oversight and control of missionary operations, and in 1847 the Secession church was found to be supporting a staff of more than sixty missionaries. So quick and steady a development of the missionary spirit in the Secession church is one of the noblest features in its later history."

In 1827 a new Testimony was issued, not as one of the authoritative standards of the church, but "as a defence and illustration of the principles and design of the Secession." The body now made rapid progress, evincing in all its operations an activity and a zeal deeply gratifying to every Christian mind. In a few years, a controversy arose on the lawfulness and expediency of civil establishments of religion, in which both ministers and members of the Secession Church took an important part. Various pamphlets of great ability and polemic power were published, attacking the principles of state-endowed churches as unscriptural, unjust, and injurious. Several measures also which were adopted by the Established Church at this time, were regarded by the Dissenters as fitted, if not designed, to weaken the influence and thin the ranks of dissent. Among these the Church-extension scheme may be regarded as holding a prominent place, its object being to rear and ultimately endow chapels for the entire population of Scotland, irrespective of the means of instruction already supplied by the Secession and other nonconforming churches. Various other measures, such as the Veto act and the Chapel act, were passed by the General Assembly, having an undoubted tendency to raise the popularity of the Established Church, and thus to a certain extent to throw dissenters of every kind into the shade. The result was that a bitter spirit began to manifest itself towards the National Church on the part of the various bodies of Dissenters in Scotland.

The common danger, as may well be supposed, gave rise to a common interest and a mutual sympathy even among those dissenting bodies which had once been most widely at variance. This was espe-

cially the case with the *United Secession and Relief Churches*. Proposals for union began to be made, and overtures pointing to the same object were laid upon the tables of both synods, and committees of conference were appointed. At length, on the 13th of May, 1847, the union of these two bodies was harmoniously effected, and the large and efficient Christian denomination thus formed assumed to itself the designation of the UNITED PRESBYTERIAN CHURCH (which see).

SECEDEERS (ASSOCIATE SYNOD OF ORIGINAL). See ORIGINAL SECEDEERS (ASSOCIATE SYNOD OF).

SECEDEERS (SYNOD OF UNITED ORIGINAL). See ORIGINAL SECEDEERS (SYNOD OF UNITED.)

SECRET DISCIPLINE. See ARCANI DISCIPLINA.

SECRETARIA, a name given to the sessions of councils in the early Christian church because they were held in the SECRETARIUM (which see).

SECRETARIUM, a part of early Christian churches, which was also called DIACONICUM (which see). Paulinus says that there was another Secretarium on the right hand of the altar, which was also named PROTHESIS (which see).

SECT, a body of men holding the same opinions and following the same leader, whether in religion or philosophy.

SECTARIES, a term used to denote those who adhere to the same sect and maintain the same doctrines.

SECULAR CLERGY. See CLERGY (SECULAR).

SECULARISTS, a name assumed by a class of infidels in the present day from the fundamental principle of their religious creed, "that precedence should be given to the duties of this life over those which pertain to another world," the assumption being that "this life being the first in certainty, it ought to have the first place in importance." They are professed ATHEISTS (which see), or rather non-Theists, that is, they are not prepared dogmatically to assert that there is no God, but the utmost length to which they go is that they are not satisfied with the arguments adduced by *Theists* for the existence of a God. They allege that they have no sufficient proof of the existence of a Supreme Being distinct from nature. Mr. C. J. Holyoake, the leader of the body, lays down the position that "the nature which we know must be the God which we seek"—a position which unfortunately attaches certainty to what is nothing more than a bare and groundless assumption.

Another principle which the *Secularists* maintain as an essential article of their creed is, that "science is the providence of men, and that absolute spiritual dependence may involve material destruction." By science is meant "those methodized agencies which are at our command—that systematized knowledge which enables us to use the powers of nature for human benefit." The doctrine, then, which the *Secularist* teaches, is, that if man uses aright the

powers of nature which are within his reach, he has no need to resort to prayer with the view of seeking assistance from heaven. If bad men use these powers effectually for the accomplishment of their ends, why may not good men use them quite as effectually for their purposes, without either asking for or requiring aid from above? But in reply to this we remark that it must not be for a moment supposed that science and Christianity are necessarily opposed to each other. The highest knowledge of the one is consistent with the most humble reliance on the other; nay, those very persons who have been the most deeply versed in scientific appliances have been the most ready to admit their entire dependence on a Divine Providence, even while using these appliances.

On the subject of morality the Secularists maintain "that there exist, independently of Scriptural authority, guarantees of morals in human nature, intelligence and utility." Such an assertion is at once self-contradictory and absurd. It alleges that in human nature there are independent guarantees of morality; and if these in themselves have power to render man morally pure and holy, why have they not done so long ago? Is it not a melancholy fact, attested in a thousand forms by the history of nations, as well as individuals, that human nature, when free from the influence of Christianity, instead of affording any proper guarantee of morality, has led the way to immorality and sin? Morality cannot, indeed, be dis severed from religion. As man is constituted, the two are inseparable; and even although the Secularist may labour to limit man's views and prospects to the present scene, the attempt will prove useless and vain.

**SECUNDIANS**, a party of the Gnostic sect of VALENTINIANS (which see), in the second century, established by Secundus, who seems to have kept more closely to the Oriental philosophy than his master Valentinus, and to have maintained two first causes of all things, light and darkness, or a prince of good and a prince of evil.

**SEDES**, a term used by the Latin ecclesiastical writers to denote a bishop's throne, which, with the thrones of his presbyters on each side of it, were arranged in a semicircle above the altar.

**SEDIJA**, seats for the priests and deacons in Episcopal churches during the eucharistic service. They vary in number from one to five, three being the most usual number. They are generally found on the south side of the chancel.

**SEE**, the seat of the bishop's throne, and sometimes used to denote the whole extent of his episcopal jurisdiction.

**SEE (APOSTOLICAL)**. See APOSTOLICAL SEE.

**SEEKERS**, a small sect which arose in England in the year 1645. They derived their name from the employment in which they represented themselves as being constantly engaged, that of *seeking* for the true church, ministry, scripture, and ordi-

nances, all of which they alleged to have been lost. They taught that the Scriptures were obscure and doubtful in their meaning; that present miracles were necessary to warrant faith; that the ministry of modern times is without authority, and their worship utterly vain.

**SEER**, a name given to a prophet in ancient times, as in 1 Sam. ix. 9, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." The word prophet had been applied to Abraham in Gen. xx. 7; but in the time of Samuel the term seer was more frequently used, in common conversation, as implying that the prophet had a miraculous vision of divine things, and saw the future as if it were present.

**SEGETIA**, a deity among the ancient Romans, whom they were accustomed to invoke at seed-time.

**SEIRIM**, a name which is applied in the original Hebrew to Jeroboam's idols in 2 Chron. xi. 15. The same word is used in Isa. xiii. 21, and xxxiv. 14, in both which passages it is translated in our authorized version "satyrs," although it has been frequently maintained that goats are intended. An old English version translates the word *Seirim* by "apes," which, as we have already seen in article APE-WORSHIP, were often regarded with veneration as demi gods.

**SELENE**, a goddess worshipped by the ancient Greeks, being a personification of the moon. She is described as having been a daughter of Hyperion and Theia, and therefore a sister of Helios and Eos. She is said to have been very beautiful, with long wings and a golden diadem. In later times she was identified with *Artemis*. See LUNA, MOON-WORSHIP.

**SELEUCIANS**, an ancient heretical sect mentioned by Augustine as having rejected water-baptism. Their opinions appear to have been identical with those of the HELMIANS (which see).

**SELEZNEVTSCHINI**, a sect of dissenters from the *Russo-Greek Church*, resembling the ancient STRIGOLNIKS (which see).

**SELF-BAPTIZERS**. See SE-BAPTISTS.

**SELLI**, the priests among the ancient Greeks who delivered the oracles of *Zeus* at Dodona. They are mentioned by Homer as having observed a very rigid discipline.

**SEMANTRA**, wooden boards or iron plates full of holes, which the modern Greeks use instead of bells to summon the people to church. These instruments they hold in their hands and knock them with a hammer or mallet, thus making a loud noise.

**SEMAXII**, a name mentioned by Tertullian as sometimes applied to Christian martyrs by their persecutors, from the circumstance that those who were burnt alive were usually tied to a board or stake of about six feet in length, which the Romans called *Semaxis*.

**SEMBLANI**, a Christian sect who derived their

name from Semblanus, their leader, who is said to have condemned the use of wine as a production originating not from God but from Satan.

SEMENTIVÆ FERLÆ. See FERLÆ SEMENTIVÆ.

SEMI-ARIANS, a sect which arose in the fourth century, holding a modified form of Arianism. It was founded by Eusebius of Cesarea and the sophist Asterius. Its symbol was the *Homoousion*, which it substituted for the orthodox *Homoousion*; that is, the Son was regarded not as of the same substance with the Father, but of a substance like in all things except in not being the Father's substance. The Semi-Arians maintained at the same time that though the Son and Spirit were separated in substance from the Father, still they were so included in his glory that there was but one God. Unlike the Arians, they declared that our blessed Lord was not a creature, but truly the Son born of the substance of the Father; yet they would not allow him, with the orthodox, simply to be God as the Father was, but asserted that the Son, though distinct in substance from God, was at the same time essentially distinct from every created nature.

The Semi-Arian party was headed by George of Laodicea and Basil of Ancyra. They were generally men of excellent character and of great earnestness. Athanasius goes even so far in their praise, that he hesitates not to call them brothers. Yet it is somewhat remarkable that the Semi-Arians, on the contrary, in their synod at Ancyra, A.D. 358, anathematized those who held the *Homoousion* as concealed Sabellians. The Emperor Constantius, who, in consequence of the death of his brothers, succeeded to the whole empire, was favourable to the Semi-Arians, who received a considerable accession to their strength by the union with them of the *Eusebians*, headed by Acacius. "The artifice of the Homoion," says Dr. Newman, "of which Acacius had undertaken the management, was adapted to promote the success of his party, among the orthodox of the West, as well as to delude or embarrass the Semi-Arians, for whom it was particularly provided. The Latin Churches, who had not been exposed to those trials of heretical subtlety of which the *Homoousion* was reluctantly made the remedy, had adhered with a noble simplicity to the decision of Nicea; being satisfied (as it would seem,) that, whether or not they had need of the test of orthodoxy at present, yet that in it lay the security of the great doctrine in debate, whenever the need should come. At the same time, they were naturally jealous of the introduction of such terms into their theology, as chiefly served to inform them of the dissensions of foreigners; and, as influenced by this feeling, even after their leaders had declared against the Eusebians at Sardica, were exposed to the temptation presented to them in the formula of the Homoion. To shut up the subject in Scripture terms, and to say that our Lord was *like* His Father, no explanation being added, seemed to

be a peaceful doctrine, and certainly was in itself unexceptionable; and, of course, would wear a still more favourable aspect, when contrasted with the threat of exile and poverty, by which its acceptance was enforced. On the other hand, the proposed measure veiled the grossness of that threat itself, and fixed the attention of the solicited Churches rather upon the argument, than upon the Imperial command. Minds that are proof against the mere menaces of power, are overcome by the artifices of an importunate casuistry. Those, who would rather have suffered death than have sanctioned the impieties of Arius, hardly saw how to defend themselves in refusing creeds, which were abstractly true, though incomplete, and intolerable only because the badges of a prevaricating party. Thus Arianism gained its first footing in the West. And, when one concession was made, another was demanded; or, at other times, the first concession was converted, not without speciousness, into a principle of general theological change, as if to depart from the *Homoousion* were in fact to acquiesce in the open impieties of Arius and the Anomœans."

Semi-Arian creeds were drawn up at the council of the Dedication, A. D. 341, of Philippopolis, A. D. 347, and of Sirmium A. D. 351. Constantius the emperor at length agreed to call an Ecumenical council, in which the faith of the Christian church should be definitively declared. Through the influence of the Eusebians, a double council was held, the Orientals having met at Seleucia in Isauria, while the Occidentals assembled at Ariminum in Italy. The two councils were convened in the autumn of A. D. 359, under the nominal superintendence of the Semi-Arians; but both parties being quite divided in opinion, they despatched deputies to Constantius, who held a conference at Nice or Nicæa, in the neighbourhood of Hadrianople, at which an amended creed was adopted, in which the Semi-Arian peculiarities were omitted. In a short time, indeed, the party lost ground so completely with the Emperor, that their leader Basil and several of his brethren were deposed in the Constantinopolitan council, A. D. 360. In the end of the following year Constantius died, his views having become almost completely Arian in his latter days.

Seven years after the council of Seleucia, the Semi-Arians held a council at Lampsacus, in which they condemned the Homoian formulary of Ariminum, and confirmed the creed of the Dedication. At this time they hoped to gain over the emperor Valens to their party, but finding this impracticable, they resolved to put themselves under the protection of Valentinian, the orthodox emperor of the West. In order the better to accomplish this purpose, no fewer than fifty nine of their bishops subscribed an orthodox formula, A. D. 366, and were received as members of the Catholic church. It was proposed to hold a final council at Tarsus to complete the reconciliation between the two parties. Suddenly,

however, the project was defeated by the declared opposition of thirty-four Semi-Arian bishops to the doctrine of the Homousion which their brethren had adopted. The intended council was forbidden by the emperor, and from this time the Semi-Arians disappear from ecclesiastical history, that portion of the party which refused to conform being merged in the MACEDONIANS (which see).

SEMI-JEJUNIA (Lat. Half-Fasts), a name given to the weekly fasts in the ancient Christian church, because the services of the church continued on these days no longer than till three o'clock in the afternoon, whereas a perfect and complete fast was never reckoned to end before evening. These half-fasts were also called *Stations*.

SEMI-JUDAIZERS, a *Socinian* sect originated in the sixteenth century by Francis David, a Hungarian, who was superintendent of the Socinian churches in Transylvania. The principal doctrine which David and his followers maintained was, that neither prayer nor any other act of religious worship should be offered to Jesus Christ. Faustus Socinus argued strongly against this tenet; and, when all efforts to reclaim the Hungarian heretic were found to be fruitless, the public authorities threw him into prison, where he died at an advanced age, A. D. 1579. The sect, however, survived its founder, and for a long time gave no little trouble to Socinus and his followers in Poland and Lithuania. Faustus Socinus wrote a book expressly against the *Semi-Judaizers*, while, at the same time, he strangely admitted that the point in debate between himself and them was of no great consequence, since, in his own view, it was not necessary to salvation that a person should pray to Christ.

The name *Semi-Judaizers* was also given to a sect founded near the close of the sixteenth century by Martin Seidelius, a Silesian, who promulgated various strange doctrines in Poland and the neighbouring countries. The chief points of this system were, that God had indeed promised a Saviour or a Messiah to the Jewish nation, but that this Messiah had never appeared, nor ever would appear, because the Jews by their sins had rendered themselves unworthy of so great a deliverer; that of course Jesus Christ was erroneously regarded as the Messiah; that it was his only business and office to explain the law of nature, which had been greatly obscured; and, therefore, that whoever shall obey this law as expounded by Jesus Christ, will fulfil all the religious duties which God requires of him. While diffusing these erroneous opinions, Seidelius rejected all the books of the New Testament as spurious.

In Russia, also, a small sect of *Semi-Judaizers* exists, who mix up to a considerable extent Jewish and Christian rites.

SEMI-PELAGIANS, a branch of the PELAGIANS (which see), originated in the fifth century by a Scythian monk named John Cassian. He had been a deacon under the great Chrysostom, and boasted of

being his disciple. To this source is probably to be traced the high importance which he attached to the moral over the intellectual in matters of religion. He regarded all spiritual ignorance and error as having their root in sin, and hence he urged upon the monks as the best preparative for understanding the Scriptures to cultivate purity of heart and holiness of life. Cassian differed from the Pelagians in admitting the universal corruption of human nature, which they denied. But in order to reconcile the Augustinian and Pelagian doctrines, he taught (1.) That God does not dispense his grace to one more than to another in consequence of the decree of predestination, but is willing to save all men provided they comply with the terms of the gospel; (2.) That Christ died for all men; (3.) That the grace purchased by Christ and necessary to salvation is offered to all men; (4.) That man before he received grace was capable of faith and holy desires; (5.) That man born free was consequently capable of resisting the influences of grace or of complying with its suggestions. On the doctrine of grace the Pelagians and the Semi-Pelagians differ in this respect. The former maintain that there is no necessity for inward grace; the latter assert that inward grace is necessary, but they subject it to the operation of free-will. On this subject Neander thus describes the opinions of Cassian: "In faith, he recognizes the communication of divine grace. He constantly affirms the insufficiency of free-will for that which is good without grace; that, without this, all human efforts avail nothing, all willing and running of man is to no purpose; that it is vain to speak of any proper merit or desert on the part of man, although the operation of grace is ever conditioned on the free self-determination of the human will; that, in many cases, there is, moreover, such a thing as prevent grace. He especially laboured, in his monastic colloquies, the famous thirteen among his Collations, to unfold and explain what lay scattered in the above-cited passages. Here also he speaks in the same decided and emphatic manner against the two extremes, as well the Augustinian denial of free-will as the Pelagian infringement of grace. In both these opposite tendencies he sees human presumption, which would explore and define what is unsearchable to human reason. He says here, free-will and grace are so blended and fused with each other, that for this very reason the question has been much discussed by many, whether free-will depends on grace, or grace on free-will; and in answering this question in a presumptuous manner, men have fallen into opposite errors. He affirms that this question does not admit of a general answer suitable for all cases. He controverts as well those who wholly denied a prevent grace, and made grace always dependent on man's desert, as those who denied to the human will any ability to create the germ of goodness by its own efforts, and who supposed grace to be always prevent. This question,



he thought, could not be settled by general conceptions, formed a priori, respecting the *modus operandi* of grace; but could be answered only according to the various facts of experience, as they are brought to view in the holy scriptures; though here, from want of more profound reflection, he neglected to consider that this inquiry transcends the limits of experience and of the phenomenal world, the question relating to invisible motives and laws."

The opposition which Cassian offered to the doctrines of Augustin gave great satisfaction to the monks and even the bishops of the south of France. In answer, accordingly, to the objections of the Gallic Semi-Pelagians, Augustin wrote his two tracts on the Predestination of the Saints and on the Gift of Perseverance, but these writings failed to convince the followers of Cassian. Nor did the controversy terminate with the death of Augustin. It continued for a time to rage in Gaul with as much keenness as ever. The opponents of the Semi-Pelagians appealed to the Roman bishop Cœlestin, expecting that he would declare in favour of the system of Augustin; but in this they were disappointed, his decision being vague and indefinite. The Semi-Pelagians, indeed, interpreted Cœlestin's verdict as favourable to their opinions, and condemnatory of those of the Augustinian party. It was at this stage of the controversy that Vincentius Lerinensis published his *Commonitorium*, in which he brought forward his three famous tests of the truth of a doctrine, namely, antiquity, universality, and general consent.

The appeal to Cœlestin, which had been so unsuccessful, gave the utmost disappointment to Prosper, by whom it had been forwarded. Finding that the Semi-Pelagians were not to be extinguished by authority, he published several writings in refutation of their doctrines; and, on the death of Cœlestin, he endeavoured to prevail upon Sixtus, his successor, to suppress the Semi-Pelagians. In this application, however, he was equally unsuccessful as he had formerly been. In his polemic tracts Prosper directed his efforts chiefly to the removal of some of the leading objections which had been urged against the Augustinian scheme. The same mode of conducting the controversy was followed in an anonymous work which appeared about the same time under the title of 'The Call of all the Nations.' This able production, the author of which is unknown, was evidently designed to bring about a reconciliation between the contending parties.

One of the most distinguished of the Semi-Pelagians in the second half of the fifth century was Faustus, who had been educated as a monk in the cloister of Lerins, and who, in the year 454, became bishop of Rhegium in Provence. By the advice of a council held at Arles in 475, he published a work on the disputed points, under the title, 'On the Grace of God and the Free-will of Man.' This able production reached Constantinople, where it excited a lively sensation. In the reign of the Emperor

Justin, in 520, some Scythian monks assailed the work of Faustus. They appealed to the Roman bishop Hormisdas, who, while he spoke strongly in favour of the doctrines of Augustin, gave no verdict condemnatory of the Semi-Pelagian author. In the south of France, the disputed points were agitated anew, and a synod was held at Orange in 529, which confirmed a scheme of doctrine drawn up by Caesarius, bishop of Arles, in opposition to Semi-Pelagianism as well as to Pelagianism. According to this scheme, preventent grace was declared to be the cause of even the first motions of all goodness in the strict sense of Augustin. The decrees of the council of Orange were confirmed by another council which followed, and were approved by Boniface II., bishop of Rome. Thus the Augustinian doctrine obtained the complete victory over the Semi-Pelagian, which gradually declined in influence until it finally disappeared.

SEMI-UNIVERSALISTS, an appellation given by Mosheim to those Dutch divines of the Reformed Church, in the seventeenth century, who maintained that God indeed wishes to make all men happy, but only on the condition of their believing; and that this faith originates from the sovereign and irresistible operation of God, or from the free, unconditional sovereign election of God. These are sometimes called Hypothetical (conditional) Universalists, and scarcely differ, except in words, from the *INERALAP-SARIANS* (which see).

SEMNEIA, a name applied by Eusebius to the churches of the *THEIAPOLITE* (which see) in Egypt, whom he reckons the first Christians converted by St. Mark. Afterwards the word came to be used for monasteries.

SENA PANTHIS, a Hindu sect which was established by Sená, the third of the disciples of Rámánand, but is now almost, if not altogether, extinct. For some time, however, Sená and his descendants were the family *Gurus* of the Rajahs of *Bandhogerh*, and from that circumstance enjoyed considerable authority and reputation.

SENATORIUM, a place in ancient Christian churches which has been explained by some as the seats for the bishop and presbyters who formed the senate of the church; but Du Fresnoy thinks it was rather the seat of the magistrates called senators.

SENES (Lat. old men), a name given to the Christian primates in Africa, because the oldest bishop was always metropolitan or primate.

SENTENTIARIUM, the followers of Peter Lombard, in the twelfth century, who was archbishop of Paris, and whose four books of Sentences, on their appearance in 1162, at once acquired such authority, that all the doctors began to expound them. This class of theologians brought all the doctrines of faith as well as the principles and precepts of practical religion under the dominion of philosophy. These philosophical theologians were held in the highest admiration, and attracted great numbers of eager

listeners—a state of things which prevailed generally in the schools of Europe down to the time of the Reformation.

SEPARATES, an appellation given to a sect in the United States of North America, which arose about 1740, chiefly in consequence of the zealous labours of the Rev. George Whitefield. At first they were called "New Lights," and afterwards "Separates." Soon after being organized into distinct societies, they were joined by Shubal Stearns, a native of Boston, who, becoming a preacher, laboured among them until 1751, when he embraced the opinions of the *Baptists*, as did also many other of the *Separates* at that time. Stearns was ordained the same year he was baptized, in Tolland, Connecticut; but afterwards removed from New England and settled in North Carolina. The distinctive doctrine of the sect was that believers are guided by the immediate teaching of the Holy Spirit; such supernatural indications of the Divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason.

SEPARATISTS, a term which may be considered as meaning dissenters in general, but it has been applied at different periods to certain sects as the special name by which they choose to be known. In the reign of the bloody Mary, the name was given to two congregations of Protestants who refused to conform to the service of the Mass. Mr. Rose was minister of the one which met in Bow-Clureh Yard, London, where thirty of them were apprehended in the act of receiving the Lord's Supper, and narrowly escaped being committed to the flames. The other congregation was far more numerous, and used to meet privately or under cloud of night, until at last they were discovered at Islington, when Mr. Rough, their minister, and several others falling into the hands of Bishop Bonner, were actually burned in Smithfield.

The term *Separatists* was also applied to certain persons who separated themselves from the worship of the Lutheran church in Germany about the middle of the last century. A sect bearing this name sprung out of the *Pietists* in Wurtemberg. They continued to maintain and to propagate their peculiar sentiments amid much opposition, and even persecution, until at length, in 1803, they resolved to seek an asylum in the United States. Thither, accordingly, George Rapp, followed by a considerable body, went; and having purchased lands, set on foot the HARMONY SOCIETY (which see), the members professing to hold their property in common. Those members of the Separatist body who still remained in Germany, continued in the face of violent opposition to avow their principles. The civil authorities resorted to violence in order to crush the sect, but in vain. At length, in 1818, a congregation was permitted to be formed at Kornthal, with a peculiar ecclesiastical and civil constitution, conformed as near as possible to the type of

the apostolic church, but under the inspection of the civil authorities. Those who refused to conform to the German Evangelical Union formed by Frederick William III., king of Prussia, were also called *Separatists*.

In Ireland there are three distinct bodies of *Separatists*. The first of these was founded by the late Mr. John Walker, formerly a popular minister in the Established Church of Ireland. Having been led to embrace the tenets of the SANDEMANIANS (which see), he seceded from the Established Church, and formed a small church in Dublin on the principle of holding no communion with any other sect; hence their distinctive name of *Separatists*. They have also been termed *Walkerites* from their founder. They profess to found their principles entirely upon the New Testament, and to be governed wholly by its laws. On doctrinal points they agree with the *Sandemanians*, holding faith to be simply an intellectual belief of the divine record concerning Christ. As we learn from a Treatise published by Mr. Walker himself:—"They hold, that it is *by his revealed word* the Spirit of God works in them, both to will and to do. They acknowledge God as the sole author and agent of every thing that is *good*; and maintain, that every thing which comes from the sinner *himself*, either before his conversion to God, or *after* it, is essentially *evil*. They consider the idea of any *successors* to the apostles, or of any *change* in the laws of Christ's kingdom, as utterly antichristian. They have, therefore, no such thing among them as any men of the *clerical* order; and abhor the pretensions of the clergy of all denominations, conceiving them to be official ringleaders in maintaining the antichristian corruptions, with which Europe has been overspread, under the name of Christianity."

There are several Separatist congregations in different parts of Ireland, and a few in Scotland. One was commenced in London in 1820. There is one consisting of a very few members in Edinburgh. At their stated meetings on the Sabbath they pray with and exhort one another, and they also partake together of the Lord's Supper. They hold all their property liable to the calls of distressed brethren; they give to each other the holy kiss; they refuse to take an oath in any circumstances whatever, and they exclude from their fellowship all unworthy members.

Another body of Irish *Separatists* was originated by the Rev. Mr. Kelly, a minister who seceded from the Established Church, and was soon after joined by the Rev. George Carr of New Ross. The few churches belonging to this sect hold the same order and discipline as the *Sandemanians*, though in doctrine they approach more nearly to the evangelical dissenters.

A third class of *Separatists* in Ireland are known by the name of Darbyites, from their leader the Rev. Mr. Darby. Several zealous and pious ministers of the Established Church have joined this

body, which combines evangelical doctrines with the peculiar opinions of the MILLENARIANS (which see). This sect has obtained a number of adherents not only in Ireland, but in England also, and on the Continent.

SEPTIMONTIUM, a festival among the ancient Romans, which was held in the month of December, and lasted only for a single day. The inhabitants of the seven hills on which Rome stood offered on this day sacrifices to the gods, in commemoration, as it was believed, of the enclosure of the seven hills of the city within the walls of Rome.

SEPTUAGESIMA (Lat. seventieth), the Sunday which, in round numbers, is seventy days before Easter.

SEPTUAGINT, an ancient Greek version of the Old Testament, from which there are numerous quotations in the New, as well as in the writings of the Greek Fathers. This translation was made about B. C. 277, as is universally admitted. According to Josephus and Philo it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Some writers, however, refer it to the reign of Ptolemy Soter. It is quite possible, indeed, that the translation may have been effected when both, being father and son, reigned conjunctly. At this time the Jews resided in great numbers in various parts of Egypt, particularly in Alexandria, and had become so accustomed to speak in the Greek language that they understood it better than their own Hebrew. Hence the necessity arose of a Greek translation of the Sacred Scriptures, both for the public service of the synagogue, and the private instruction of the Jewish families. Various accounts have been given by different ancient writers respecting the origin of this ancient version. The most complete, however, is that of Josephus, which is in substance:—"That Demetrius Phalereus, who was library-keeper to the king, proposed to him, that a translation into Greek should be made of the books of the Jewish law—that the king gave his consent, and sent messengers to the high-priest at Jerusalem, bearing a letter to him, with valuable and magnificent presents—that the high-priest selected six eminent persons, out of every tribe, whom he sent to the king, with a present of a beautiful copy of the law—that these seventy men devoted themselves, in Alexandria, to the translation of the books of Moses into Greek, according to the wishes of the king—that, after the translation was finished, Demetrius gathered all the Jews together, to the place where the laws were translated, and where the interpreters were, and read over their translation—that the multitude expressed their delight and gratitude at such an important work, and desired that he would permit their rulers also to read the law—and, in order that it might be still further perfected, and made a standard for their general use, it was enjoined, that, if any one observed either any thing omitted, or any thing superfluous, he would take a view of it

again, and have it laid before them and corrected—that the king rejoiced at the completion of so great a work, made the laws be read to him, and greatly admired them—and, finally, that he gave orders, that the books which he then received should be taken great care of, and preserved uncorrupted."

There are three editions of the Septuagint distinguished by St. Jerome. The first was that of Eusebius and Pamphilus, taken out of the Hexapla of Origen. The second was that of Alexandria, of which Hesychius was the author. The third was that of Lucian, a presbyter of Antioch. The most celebrated manuscripts of the Septuagint are the "Codex Vaticanus" and the "Codex Alexandrinus." From these the late editions have been printed. This ancient Greek version serves in some measure as a commentary on the Old Testament, inasmuch as it shows us what the Jews in Egypt, before the time of our Lord, understood to be the meaning of some difficult and doubtful passages. It also throws light in some cases on the Hebrew text.

SEPULCHRES. See CATACOMBS, CEMETERY, TOMBS.

SEQUESTRATION, a term used in ecclesiastical law to denote the separation of a thing which is disputed from the possession of both the contending parties. Thus, in the Church of England, when an incumbent dies, the bishop sequesters the living until the new incumbent is appointed.

SERAPHIM (Heb. burning ones), an order of Angels mentioned as surrounding the throne of God. They are thus described in Is. vi. 2,—“Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.” See ANGEL.

SERAPIS, a divinity of ancient Egypt, whose worship was introduced into Greece in the time of the Ptolemies. According to Apollodorus, *Serapis* was the name given to *Apis* after his death and deification. Jablonski considers Serapis as having been a representation of the sun in autumn. The Egyptians imagined that men after death were in some way or other united to *Osiris*, and hence the dead *Apis* may have been termed *Osiris-Apis*, or Serapis, and as such was worshipped with supreme devotion in the interval which elapsed before the birth or manifestation of a new calf—the vehicle to which the soul of the departed Apis was believed to be immediately transferred.

SERMON. See PREACHING.

SERPENT (BRAZEN). See BRAZEN SERPENT.

SERPENT-WORSHIP. It is remarkable to what an extent this species of idolatry has prevailed in the heathen world from the earliest times. The serpent was the animal employed in the temptation of our first parents. Hence the devil is called in Scripture the old serpent in allusion to this transaction. From the circumstance that in the account of the fall of man as recorded in the Sacred Scriptures, Satan assumed the form of a serpent, it has been

adopted as the symbol of Typhon, or the evil deity of the ancient Egyptians, of Ahriman among the Persians, and of the spirit of evil in the hieroglyphics of the Chinese and the Mexicans. The serpent whose head the Messiah was to crush, was transformed in heathen fable into the hydra which Hercules vanquished, the serpent over which Krishna triumphed in India, *Horus* in Egypt, *Siegfried* among the Germans, and *Crac* in Poland. We have the serpent Python slain by Apollo, and the hundred-headed snake which Jupiter destroyed.

The serpent was anciently worshipped in Chaldea and in several other nations of the East. Servius tells us that the ancient Egyptians called serpents good demons; and Sanchoniatho says that both the Phœnicians and Egyptians looked upon them as deities. The Typhon of the latter people had the upper part of his person decorated with a hundred heads like those of a serpent or dragon. In the religions of almost all the Asiatic nations the serpent is regarded as a wicked being which has brought evil into the world. As such, it became, in course of time, an object of religious worship in almost every part of heathendom. "Serpents," says Mr. Hardwick, "may indeed have been occasionally welcomed by the ancient Aryan as the bringers or restorers of good fortune, just as they are sometimes fed in our day with reluctant interest at the doors of Hindu cottages and temples; but the common attitude which they assume in all descriptions both of ancient and modern writers is one of absolute antagonism to man. The Hindu serpent is the type and emblem of the evil principle in nature; and as such, we see it wrestling with the goddess Parvati, or writhing under the victorious foot of Krishna when he saves from its corrupting breath the herds that pasture near the waters of the Yamuna. And as a farther illustration of this view, it is contended, that many Hindus who feel themselves constrained to pay religious worship to the serpent, regard it, notwithstanding, as a hideous reptile, whose approach inspires them with a secret awe and insurmountable horror."

For a description of the serpent viewed as the subject of a myth among the Hindus we may refer to the article *KULIKA* in the present work. At the opening of the *Mahabharata* there occurs a remarkable illustration of the hostility which the Hindus believed to exist between the serpent and the human race. "The young and beautiful Pramadarâ has been affianced to the Brahman Ruru, but just before the celebration of their nuptials she is bitten by a deadly serpent, and expires in agony. As tidings of her death are carried round the neighbourhood, the Brahmans and aged hermits flock together; and encircling the corpse of the departed mingle their tears with those of her disconsolate lover. Ruru is himself made eloquent by grief; he pleads the gentleness of his nature, and his dutiful observance of the laws of God; and finally, as the reward of his superior merits, Pramadarâ is

given back to him; yet only with the sad condition that he must surrender for her sake the half of his remaining lifetime. If this legend will not altogether justify the supposition that a reference is intended by it to the primitive pair of human beings, whose existence was cut short by a disaster inflicted on the woman by the serpent, it may serve at least to show us how familiar was the Hindu mind with such a representation, and how visions of the fall of man had never ceased to flit with more or less confusion across the memory of the ancient bards."

In the symbolic language of antiquity, the serpent occupies a conspicuous place. In Gen. iii. 1 we are told that "the serpent was more subtle than all the beasts of the field which the Lord God had made." Accordingly our blessed Redeemer exhorts his disciples, "Be ye wise as serpents." In consonance with this view, we find the Chinese regarding *Lony*, or the winged dragon, as the being who excels in intelligence; and in ancient mythology the serpent is sometimes used as an emblem of the intelligence of God, and at other times of the subtlety of the evil one. It forms a symbol in connection with Thoth of the Egyptians, Hermes of the Greeks, and Mercury and Æsculapius of the Romans. The supreme god of the Chaldeans, *Bel*, was adored under the form of a serpent or dragon. Hence the apocryphal book, *Bel and the Dragon*. To represent the Almighty upholding the world by his powerful word, the Hindus describe it as resting upon a serpent, which bites its own tail; and the Phœnicians entwine the folds of a serpent around the cosmic egg. On the Egyptian monuments Kneph is seen as a serpent carried upon two legs of a man, or a serpent with a lion's head. The Siamese, while they are afraid of venomous serpents, never dare to injure them, but, on the contrary, they consider it a lucky omen to have them in or near their houses.

The serpent was considered sacred throughout the whole country of ancient Egypt. "It was worshipped," says Plutarch, "on account of a certain resemblance between it and the operations of the Divine power." The *Psylli*, or serpent-charmers, who have been a famous class of men among the Egyptians from the most ancient times down to the present day, have been always regarded by the people as holy. At certain festivals, for instance on the day before the departure of the great caravan to Mecca, these *Psylli* go forth in procession with live snakes around their necks and arms, with their faces contorted and the foam falling from their mouths. When they are in this condition the people press around them, especially the women, in order, if possible, to touch their foaming mouths with their hands.

Among the North American Indians the serpent was formerly held in great veneration. Thus the Mohicans paid the highest respect to the rattle-snake, which they called their grandfather, and therefore would on no account destroy it. They believed the

reptile to be appointed their guardian, and that he was set to give them notice of impending danger by his rattle. The serpent is with the Chinese a symbolic monster, dwelling in spring above the clouds to give rain, and in autumn under the waters.

The ideas involved in the representation of the serpent-symbol appear to have been substantially the same in the four quarters of the world. At one time it was regarded as a type of primitive matter, and at another it was the image of superior knowledge and sagacity. "The periodic easting of its skin," says Mr. Hardwick, "suggested the adoption of this reptile as an emblem of returning life, of spring tide, of fertility, of rejuvenescence; and, regarded in the same peculiar aspect, the 'great century' of the Aztec tribes was represented as circled by a serpent grasping its own tail: while other facts appear to indicate no less distinctly that in both the Old World and the New the serpent was employed to symbolise the highest forms of being, as the sun-god, the great mother of the human family, and even the First Principle of all things." Many primitive nations also looked upon the serpent as the personification of the Evil Principle.

In the Egyptian language a serpent is called *oub*, and Moses, who was born in Egypt, says, Lev. xx. 27, "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Here our translators have rendered the word *oub* by "familiar spirit," but in all probability it implies a serpent. In Lev. xx. 9, mention is made of "such as have familiar spirits," which in the Hebrew is *oboth*, female serpents. In the time of the kings of Israel, the worship of the serpent, which then prevailed in the nations of the East, found its way into the kingdom of Hezekiah in one of its grossest forms, for we are told, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." Thus, eight hundred years after the days of Moses, the *oub* or serpent of the ancient Egyptians was still worshipped in Palestine. Among the idolatrous nations who descended from Ham this species of idolatry was universally practised. Nay, it has sometimes been alleged to have been the most prevalent kind of worship in the antediluvian world.

SERPENTINIANS. See OPHITES.

SERTA. See GARLANDS.

SERVETIANS, the name given in the sixteenth century to the followers of Michael Servetus, who is generally believed to have taught a species of Socinianism before the time of either Faustus or Laelius Socinus. He rejected the doctrine of three divine persons in the Godhead, denied the eternal generation of the Son, and admitted no eternity in the Son except in the purpose of God. Moshelm,

who wrote a detailed life of Servetus, represents him as maintaining that "the Deity, before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will and display his mercy and beneficence to the children of men. That these two representatives were the Word and the Holy Ghost: that the former was united to the man Christ, who was born of the Virgin Mary, by an omnipotent act of the Divine will; and that, on this account, Christ might be properly called God: that the Holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings; and finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed." He is further charged with calling in question the truth of some parts of the Old Testament; with using the most violent and intemperate language; with ridiculing the doctrine of the Trinity by the most ludicrous comparisons; and, in short, with Spinosism, confounding the Creator with his creatures.

Besides holding these heretical opinions, Servetus opposed infant baptism, and denied original sin. The principal leaders of the Reformation denounced his doctrines as grossly heretical. His first work, which treated of what he termed the errors on the subject of the Trinity, was printed at Hagenau in 1531; and so universally was it condemned that, in a work which he published the following year, he professed to recant the errors of his former book, while in substance he brought forward the same opinions, with greater power both of logic and satire. His great theological work, entitled 'Restoration of Christianity,' cost him many years' study; and when completed in 1533, it was given forth with merely the initials of his name on the last page. The authorship of the work was easily traced, and both Servetus and his book were regarded with universal abhorrence. A process before the Inquisition was commenced against him, and, foreseeing the result, he sought safety in flight. For a time he lay concealed in Geneva, but having been discovered, he was tried before the civil authorities, not only on the ground of holding and teaching heretical and blasphemous opinions, but having been guilty of sedition and treason. On the latter charge he was condemned to be burnt alive, and on the 27th October, 1553, the sentence was put in execution. Calvin has been accused by numerous writers, particularly of the Romish church, of having taken an active part in procuring the condemnation of this arch-heretic, but in the article CALVIN we have already shown how completely the recent discovery of important documents has vindicated the character of the eminent French reformer, by showing that he

neither had, nor could have, any influence over the civil court in which the trial of Servetus took place.

**SERVITES**, a Romish fraternity, founded in Tuscany, A. D. 1233, by seven Florentine merchants. The name was derived from the peculiar attachment of the order to the Virgin Mary. The rule which the *Servites* followed was that of St. Augustin, but the order was consecrated to the memory of the holy widowhood of the blessed Virgin, and therefore wore a black dress and had other peculiarities. In course of time it increased to such an extent that it became divided into twenty-seven provinces, and was invested by the popes with various privileges. The monks of this fraternity formerly were in the habit of eating no animal food, and observing several other austerities which, however, they afterwards renounced. The chief monastery of the *Servites* is that of the Annunciato at Florence, so called from a picture of the annunciation of the blessed Virgin which is in their possession. There are also nuns of this order who have several nunneries in Germany, Italy, and Flanders.

**SESSION** (ΚΗΚ.), an ecclesiastical court in Presbyterian churches, composed of the minister or ministers of the congregation and of lay-elders. It is legally convened when summoned by the minister from the pulpit or by personal citation to the members. There are no fixed times for its meetings. The minister is officially moderator of the kirk-session, and every meeting is constituted and also concluded by prayer, both which acts must be entered in the minutes, otherwise the meeting is not considered to have been regularly held. In the absence of the moderator any other minister may preside in his name, and with his permission. The moderator has only a casting vote. In every kirk-session there must be at least two elders, as it requires a minister and two elders to form a quorum of the session.

When a congregation is entirely without elders, the minister applies to the presbytery of the bounds to appoint a kirk-session; or the presbytery being ascertained of the fact, proceeds of itself to do so. It belongs to the kirk-session to superintend and promote the religious concerns of the congregation in regard to both discipline and worship; to appoint special days for Divine worship; to settle the time for dispensing the ordinances of religion; to judge of the qualifications of those who desire to partake of them; to grant certificates of membership to communicants who may be about to leave the congregation; to take cognizance of such as have been guilty of scandalous offences, and to cause them to undergo the discipline of the church.

**SETHIANS**, a Gnostic sect of the second century, who derived their name from an opinion which they held that Seth would finally reappear in the person of the Messiah. They regarded Cain as a representative of the Hyleic, Abel of the Psychical, and Seth of the Pneumatic principle. Irenæus classes this sect with the **OPITES** (which see). Epiphani-

nus informs us that the Sethians boasted that they were the descendants of Seth, son of Adam, whom they mightily extolled, saying that he was an example of righteousness and every virtue. They alleged that the world was made by angels and not by the Supreme Being. Neander maintains that it was a fundamental idea of their system, that "the *Sophia* found means to preserve through every age, in the midst of the Demiurge's world, a race bearing within them the spiritual seed which was related to her own nature." Irenæus says that they believed that the Christ descended upon Jesus at his baptism, and that when he was led away to be crucified the Christ departed from him.

**SEVERIANS**, a party of the **MONOPHYSITES** (which see).

**SEXAGESIMA**, the Sunday which, in round numbers, is sixty days before Easter.

**SEXT**, a name given to the **NOON-DAY SERVICE** (which see) of the early Christian church, because it was held at the sixth hour, or at twelve o'clock.

**SEXTON**, a corruption from **SACRISTAN** (which see). This officer was anciently the attendant and waiter on the clergy. The sexton, in the present day, is required to keep the pews of the church clean, and attend to the outward accommodation of the congregation during Divine service; to dig graves and attend to the decent burial of the dead; to provide water for the dispensation of Baptism and bread and wine for the Lord's Supper. In England, the sexton is appointed by the minister of the parish, but is under the direction of the churchwardens.

**SHADDAI**, a name applied to the Supreme Being in various passages of the Sacred Scriptures. It signifies *All-Sufficient* or *Almighty*, and perhaps both. Our translators have uniformly rendered the name *Almighty*. It is never applied to angels or men or false gods in any manner.

**SHAKERS**, an American sect which is also known by the name of the *United Society of Believers* or *Millennial Church*. They arose as a distinct body in the course of the first half of the eighteenth century, but they are accustomed to trace their principles back to the **CAMISARDS** (which see), or French prophets, who again were preceded by a school of professedly inspired prophets at Dauphiny in 1688. Three of their number passed over to England about 1705, and propagated the prophetic spirit so rapidly, that in the course of the year there were two hundred or three hundred of these prophets in and about London, of both sexes and of all ages. The great subject of their prediction was the near approach of the kingdom of God, the happy times of the Church, and the Millennial state. About the year 1747, a society was formed without any established creed or particular mode of worship, professing to yield themselves up to be led and governed from time to time as the Spirit of God might dictate. Some years after the formation of this society, it was joined by Ann Lee, a person who rose to some importance in

connection with it. In the year 1770, this woman was favoured with what she considered a revelation from heaven, testifying against the carnal nature of the flesh as the root of human depravity, and the foundation of the fall of man. Thenceforth Ann was received and acknowledged by all the faithful members of the society as their spiritual mother in Christ, and was uniformly addressed throughout the community by the title of Mother Ann.

A few years after this extraordinary revelation, Mother Ann, in obedience to an alleged command from heaven, set out, accompanied by a number of her followers, to America. They sailed, accordingly, from Liverpool, and reached New York in 1774. Their first settlement was in the town of Watervliet, seven miles from Albany, where they remained in retirement till the spring of 1780. At this time the society consisted only of ten or twelve persons, all of whom came from England, but it now gradually increased in numbers until 1787, when the church was established at New Lebanon which still remains, as a common centre of union for all who belong to the society in various parts of the country. During a period of five years, from 1787 to 1792, regular societies were formed on the same principles of order and church government in various parts of the Eastern States, but the greatest and most remarkable increase was in the Western States, chiefly arising from a most extraordinary revival of religion which took place in the beginning of the present century, and is usually called the Kentucky revival.

Mother Ann died in 1784, and was succeeded in the leadership of the society by James Whittaker, who was known by the title of Father James; and at his death in 1787, the administration of the society devolved upon Father Joseph Meacham, under whom the people were gathered into associations or communities, having over them ministers who were in some cases male and in others female.

Since the decease of Father Joseph in 1796, the administration, according to his directions, has been vested in a mini-try which generally consists of four persons, two of each sex. Their peculiar mode of worship the Shakers trace to repeated operations of supernatural power and divine light. Hence the manifestations of the Spirit being various, their exercises in their regular meetings are also various, sometimes consisting of a dance, and sometimes of a march round the room, in harmony with hymns sung on the occasion. Shouting and clapping of hands also frequently occur. Extraordinary spiritual gifts, such as were possessed by the Apostles and primitive Christians, they believe to have been renewed in their society, and even increased. The gift of tongues has been often and extensively witnessed. The gift of melodious and heavenly songs has been very common. The gift of prophecy has been enjoyed in a most wonderful degree, such indeed as has never before been known upon the earth.

The tenets of this peculiar sect are thus described

by one of themselves:—"They believe that the *first light* of salvation was given or made known to the patriarchs by promise; and that they believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous, or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the ankles; signified by Ezekiel's vision of the holy waters, chap. xlvii. And although they could not receive regeneration, or the fulness of salvation, from the fleshy or fallen nature in this life; because the fulness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire, for the destruction of the body of sin, and purification of the soul. But Abraham being called and chosen of God, as the father of the faithful, was received into covenant relation with God by promise; that in him, and his seed, all the families of the earth should be blessed. And the earthly blessings, which were promised to Abraham, were a shadow of gospel or spiritual blessings to come. And circumcision, or outward cutting of the foreskin of the flesh, did not cleanse the man from sin, but was a sign of the spiritual baptism of the Holy Ghost and fire. Which is by the power of God manifested in divers operations and gifts of the Spirit, as in the days of the apostles, which does indeed destroy the body of sin or fleshy nature, and purify the man from all sin, both soul and body. So that Abraham, though in the full faith of the promise, yet as he did not receive the substance of the thing promised, his hope of eternal salvation was in Christ by the gospel, to be attained in the resurrection from the dead.

"The second light of dispensation was the law that was given of God to Israel, by the hand of Moses; which was a farther manifestation of that salvation, which was promised through Christ by the gospel, both in the order and ordinances which were instituted and given to Israel, as the church and people of God, according to that dispensation which was as *waters to the knees*—Ezek. xlvii. 4, by which they were distinguished from all the families of the earth.

"The third light of dispensation was the gospel of Christ's first appearance in the flesh, which was as *waters to the loins*—Ezek. xlvii. 4, and that salvation which took place in consequence of his life, death, resurrection, and ascension to the right hand of the Father, being accepted in his obedience, as the *first born among many brethren*—Rom. viii. 29, he received power and authority to administer the power of the resurrection and eternal judgment to all the children of men. But as the nature of that dispensation was only as water to the loins, Ezek. xlvii. 4, the mystery of God was not finished, but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world, in which the *mystery of God should be finished*,

Rev. x. 7, as he has spoken by his prophets, *since the world began*, Luke i. 70; which day could not come, except there was a falling away from that faith and power that the Church then stood in.

“The fourth light of dispensation is the second appearance of Christ, or final and last display of God’s grace to a lost world; in which the mystery of God will be finished, and a decisive work accomplished, to the final salvation or damnation of all the children of men; which according to the prophecies, rightly calculated and truly understood, began in the year of our Saviour, 1747. (see Daniel and the Revelations) in the manner following: To a number, in the manifestation of great light, and mighty trembling, by the invisible power of God, and visions, revelations, miracles, and prophecies; which has progressively increased with administrations of all those spiritual gifts administered to the apostles at the day of Pentecost; which is the Comforter that has led us into all truth; and which was promised to abide with the true church of Christ unto the end of the world. And by which we find *baptism into Christ’s death*, Rom. vi. 4, death to all sin: become alive to God, by the power of Christ’s resurrection, which worketh in us mightily, by which a dispensation of the gospel is committed unto us, and woe be unto us if we preach not the gospel of Christ; for in sending so great a salvation and deliverance from the law of sin and death, in believing and obeying this gospel, which is the gospel of Christ, in confessing and forsaking all sin, and denying ourselves, and bearing the cross of Christ against the world, flesh, and devil, we have found *forgiveness* of all our sins, and are made partakers of the grace of God, wherein we now stand. While all others, in believing and obeying, have acceptance with God, and find salvation from their sins as well as we, God being no respecter of persons, but willing that all men should come to the knowledge of the truth and be saved.”

The Shakers consist of three classes or degrees of order. (1.) Those who unite with the society in religious faith and principle, but do not enter into temporal connection with it. Believers of this class are not controlled by the society as to their property, children, or families. (2.) Those who join one of the families into which the community is divided, stipulating to devote their services freely, and without pecuniary compensation, to promote the common interest of the family to which they belong. (3.) Those who enter into a contract and covenant to dedicate and devote themselves and their services, with all they possess, to the service of God and the support of the institution for ever, stipulating never to bring debt nor damage, claim nor demand, against the Society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the institution.

There are at present about fifteen communities of Shakers in different parts of the United States, including 7,000 or 8,000 members. They teach that

all external ordinances, particularly baptism and the Lord’s Supper, ceased in the apostolic age; and none since that time have been authorized to preach until they themselves were sent to gather in the elect. They discard marriage, and inculcate that they that have wives be as though they had none, and that thus the purity of heaven may be attained upon the earth.

SHAMANISM, the superstition which prevails in Upper Asia, particularly among the Ugrian races of Siberia and the hill-tribes on the south-western frontier of China. It was the old religion of the whole Tartar race before Buddhism and Mohammedanism were disseminated among them. The adherents of this religion acknowledge the existence of a Supreme God; but they do not offer him any worship. They worship neither gods nor heroes, but demons, which are supposed to be cruel, revengeful and capricious, and are worshipped by bloody sacrifices and wild dances. The officiating magician or priest excites himself to frenzy, and then pretends or supposes himself to be possessed by the demon to which worship is being offered; and after the rites are over, he communicates to those who consult him the information he has received. The Shamans have no regular priesthood. In general the father of the family is the priest and magician; but the office may be undertaken by any one who pleases, and at any time laid aside. The arts of sorcery are practised by the priests and also the worship of deformed stone images.

SHAMANS, the priests, wizards, or conjurors of *Shamanism*. By means of enchantments they pretend to cure diseases, to avert misfortunes, and to predict future events. They are great observers and interpreters of dreams. They pretend also to practise CHEIROMANCY (which see). By such arts they acquire a great ascendancy over the people.

SHAMMATHA, the highest degree of excommunication among the ancient Jews, pronounced after all human means had been tried in vain to bring a sinner to repentance. It consigned him, as an obstinate and impenitent transgressor, totally and finally to the Divine judgment. Several writers have supposed that it was adopted into the Christian church under the name of ANATHEMA (which see). The *Shammatha* was accompanied with corporal punishment, and sometimes with banishment and death. The Jews allege that this excommunication was used by Ezra and Nehemiah against the Samaritans in this manner: “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 as many boys; and they sounded their trumpets, and the Levites singing, cursed the Samaritans by all the sorts of excommunication 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;



that no Israelite should eat the bread of a Samaritan, (hence they say, he who eats a Samaritan's bread is as he who eats swine's flesh) and let no Samaritan be a proselyte in Israel; and that they should have no part in the resurrection of the dead." The *Shammatha* seems to have been somewhat similar to the *Maramatha* of the apostles.

SHANG TE, a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is a much disputed point however. Mr. S. C. Malan, in his work entitled 'Who is God in China?' argues, with great ability and learning, in favour of *Shang-te* as identical with the God of the Christians; while, on the other hand, it is maintained by several writers, among whom the Rev. Mr. McLetchie is entitled to a high place, that *Shang-te* is properly not a personal Being distinct from matter, but a soul of the world. The word, in fact, is often used in the Chinese classical writers to denote the power manifested in the various operations of nature. It is never applied to a Self-Existent, Almighty Being, the Creator of the universe. In the *Shoo-king*, one of the sacred books of the Chinese, there are no fewer than thirty-eight allusions to some great Power or Being called *Shang-te*. "The name itself," as we learn from Mr. Hardwick, "imports august or sovereign ruler. As there depicted he possesses a high measure of intelligence, and exercises some degree of moral government: he punishes the evil, he rewards the good. To him especially is offered the sacrifice *Looë*; while other ceremonies are performed in honour of 'the six Tsong, the mountains, the rivers, and the spirits generally.' These beings of inferior rank appear to constitute the court, or retinue, of the celestial ruler; and elsewhere he is attended by 'five heavenly chiefs, members also of his council, who are set over the presidents of heaven, of the earth, and of the sea. These, in turn, range in the world of *shin* (or spirits of the air), of *kwei* (souls of the deceased), and *ke* (spirits of, or from below, the earth).' It is again expressly stated in the *Shoo-king*, and perhaps with reference also to the nature of *Shang-te*: 'Heaven is supremely intelligent: the perfect man imitates him (or it); the ministers obey him (or it) with respect; the people follow the orders of the government.' And, finally, it is enjoined by fresh authorities that, on these sacred grounds, the 'people shall not hesitate to contribute with all their power to the worship of the sovereign Lord of Heaven, *Shang-te*, to that celebrated mountains, great rivers, and of the *shin* of the four quarters.'

"On the other hand, a second class of writers have contended, that in the very oldest products of the Chinese mind, no proper personality has ever been ascribed to this supreme and all-embracing Power. Heaven is called the Father of the Universe, but only in the same way as Earth is called the Mother. Both of them are said to live, to gen-

erate, to quicken; yet neither to have life inherent in itself. They both are made the objects of solemn prayers and sacrifices. Both may also be described as 'spiritual;' yet only in so far as spirits of which they are in some sort the aggregate expression are diffused in every form of animated nature. 'Heaven' is in particular (these writers argue) a personification of the ever-present Law, and Order, and Intelligence, which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, in the harmonious and majestic revolutions of the planetary bodies. 'Heaven,' in other words, so far from being personal, or spiritual, or self-conscious, is a blind necessity inherent in all forms of life, a Law and not a Legislator, a Power without volition, and a Guide without intelligence. Nay, many of these writers have gone so far as to contend that *Shang-te* himself, of whom the highest and most god-like qualities are predicable, is really no more than a great 'Anima mundi,' energising everywhere in all the processes of nature, and binding all the parts together in one mighty organism, exactly as the soul of man pervades and animates the body; and in accordance with this notion they remind us how the *Le-ke* had decided, that 'if we speak of all the *shin* (or spirits) collectively, we call them *Shang-te*.'

SHASTRAS (THE GREAT), the sacred books of the Hindus. They are all of them written in the Sanscrit language, and believed to be of Divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four *Vedas*, which are accounted the most ancient and the most sacred compositions. The second class consists of the four *Upa-Vedas* or sub-scriptures; and the third, of the six *Ved-angas* or bodies of learning. The fourth class consists of the four *Up-angas* or appended bodies of learning. The first of these embraces the eighteen *Puranas* or sacred poems. Besides the *Puranas*, the first *Up-anga* comprises the *Bhagavat* and *Mahabharat*. The second and third *Up-angas* consist of the principal works on Logic and Metaphysics. The fourth and last *Up-anga* consists of the Body of Law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

SHEATHS. See SCRITES.

SHEBAT, the fifth month of the civil and the eleventh of the ecclesiastical year of the Hebrews. They began in this month to number the years of the trees they planted, the fruits of which were accounted impure till the fourth year.

SHECHINAH, a name given by the ancient Jews to the manifestation of the Divine Presence, visibly displayed above the *Mercy-seat* in the appearance of a cloud. To this there is a reference in Lev. xvi. 2,—"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat,

which is upon the ark, that he die not; for I will appear in the cloud upon the mercy-seat." Out of this cloud the voice of God was uttered with deep solemnity, so as to be heard through the veil in the holy place. This was the appointed mode of holding direct intercourse with the Holy One of Israel. "There I will meet with thee," says Jehovah. "and I will commune with thee from above the mercy-seat." From the situation of the *Shechinah*, God is spoken of as "dwelling between the cherubim." The rabbins allege that the *Shechinah* first resided in the Tabernacle in the wilderness, whence it passed into the sanctuary of Solomon's temple, where it continued till the destruction of Jerusalem and the temple, when it finally disappeared and was no more seen.

**SHEIKH**, literally an old man, and often applied in Turkey to men of learning. It is also the title of the heads of the Mohammedan sects, and the name given to the preachers in their mosques.

**SHEIKH-EL-ISLAM**, one of the titles of the grand *Mufti* of Constantinople, who is the president of the *Ulema* or College of the Professors of the Mohammedan Law.

**SHE-KIA**, a name given to **BUDHA** (which see) among the Chinese. He is also called *Fo*.

**SHE-KING**, one of the sacred books of the Chinese. It contains three hundred and eleven odes and other lyrics chiefly of a moral tone and character. This book of odes contains several pieces which are probably so old as twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius, and by him collected and published.

**SHEMA**, three portions of Scripture which form a part of the daily service of the modern Jews. The passages referred to are Deut. vi. 4—9, Deut. xi. 13—21, Numb. xv. 37—41; and as the first of these portions begins with the word *Shema*, this term is applied to all the portions taken together, and the recital of them is called **KIRIATH-SHEMA** (which see), or the Reading of the *Shema*. To recite these passages twice every day they maintain to be expressly enjoined in the words of the Law: "Thou shalt talk of them when thou liest down and when thou risest up,"—language which they interpret as simply meaning night and morning. Women and servants and little children, or those under twelve years, are exempted by the *Mishna* from this obligation.

**SHEMIIAMPHORASHI**, a cabbalistic word among the Rabbinical Jews, who reckon it as of such importance, that Moses spent forty days on Mount Sinai in learning it from the angel *Saxael*. It is not, however, the real word of power, but an expression or representation of it. The Rabbis dispute whether the genuine word consisted of 12, or 42, or 72 letters. By their *Genatria* or cabbalistic arithmetic they try to some extent to reconstruct it. They allege that Jesus of Nazareth stole it from the

temple; and by its means was enabled to perform many wonderful works. It is now lost; and hence the Rabbis declare that the prayers of Israel are of so little avail; but if any one were able rightly and devoutly to pronounce it, he would by this means have power to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabbalist on a tablet, and thrown into the sea, raised the storm which, in A. D. 1542, destroyed the fleet of Charles Fifth. Write this word, say the Rabbis, on the person of a prince, and you are sure of his abiding favour. The rationale of its virtue is thus described by Mr. Alfred Vaughan in his 'Hours with the Mystics.' "The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters—a heavenly alphabet. These characters he again combined into certain creative words, whose secret potency produced the forms of the material world. The word *Shemhamphorash* contains the sum of these celestial letters, with all their inherent virtue, in its mightiest combination."

**SHEMONEH ESREH**, the eighteen prayers used by the modern Jews, and held by them in the highest estimation. These prayers are alleged to have been composed and instituted by Ezra and the men of the great synagogue. Another prayer has been added, which is directed against heretics and apostates, thus rendering the number nineteen, though the name of *Shemoneh Esreh* is still retained. The additional prayer is inserted as the twelfth, and is usually ascribed to Rabbi Gamaliel, or, according to others, to Rabbi Samuel. The whole of the *Shemoneh Esreh* must be repeated three times every day by all Israelites that are of age without exception, whether in public at the synagogue, or at their own houses, or wherever they may happen to be. In this matter they consider themselves as conforming to the expressed resolution of David, Psalm iv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice;" and imitating the example of Daniel, of whom it is said that he "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

**SHEOL**. See **HABES**.

**SHEW-BREAD**, twelve loaves of unleavened bread which were kept continually upon a table appropriated to the purpose in the ancient Jewish tabernacle. The law of the *shew-bread* is to be found in Lev. xxiv. 5—9. The loaves were arranged in two piles, one loaf upon another, and over each pile there was sprinkled a small quantity of pure frankincense. The *shew-bread* was also called *bread of the presence*, because it was solemnly presented before the Lord, a type of that living bread which cometh down from heaven, and is ever

in the presence of God. The twelve loaves, answering to the twelve tribes of Israel, were renewed every Sabbath-day, when the old were taken away and eaten by the priests alone in the courts of God's house. In Solomon's temple there were ten tables, each of them having twelve loaves. One Sabbath morning, when the priests were engaged in removing the old cakes of the *shew-bread* and arranging the new, David, accompanied by a chosen band of his faithful followers, appeared at the gates of the Tabernacle, requesting from the priests a supply of food to satisfy their immediate wants, as they were in danger of perishing from hunger. The case was urgent, and called for immediate attention. No other bread could be procured except the *shew-bread*, which the priests alone were permitted to eat. The law was strict; yet strict though it was, the ceremonial law must yield to stern necessity. David did not hesitate to eat the *shew-bread*; and in doing so, as our blessed Lord plainly teaches, Matt. xii. 3, 4, he committed no sin.

SHIE-TSHI, gods of the land and grain among the Chinese. There is an altar to these deities in Peking, which is square, and only ten feet high, being divided into two stories of five feet each. Each side of the square measures fifty-eight feet. The Emperor alone has the privilege of worshipping at this altar; and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects, however exalted in station.

SHIN, spirits of the air among the Chinese. Dr. Milne says that the word *Shin* should very rarely if ever be rendered god in translating from Chinese books; but rather *æon*, a spirit or an intelligence. In the *Lo-ke* it is said that "if we speak of all the *Shin* collectively, we call them SHANG-TE" (which see), but the very circumstance that the word *Shin* is a collective noun, and never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

SHING MEN, a Chinese deity said to be the son of *Fo* or *Fo-hi*, and to correspond with the Hindu god *Ganesa*.

SHING-MOO, a goddess worshipped in China as the supposed mother of *Fo*, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

SHIVA, the third person in the Hindu triad. In the Mahabharata he is the god of the Himalaya mountains. We first hear of Shiva—worshipped about B. C. 300—some centuries after the first promulgation of Buddhism. Shiva-worship was celebrated among the hill-tribes at first, as Megasthenes informs us, in tumultuous festivals, the worshippers anointing their bodies, wearing crowns of flowers, and sounding bells and cymbals. Hence the Greeks have supposed that this kind of worship must have been derived from *Dionysus*. The Brahmans for a time

refused to patronize either *Shiva* or his worshippers; but yielding at length to the overpowering influence of popular opinion, they consented to the introduction of the worship of Shiva, which speedily spread from the hill-country to the plains. A beautiful poem on Shiva, under the name of the War God, was the work of Kalidasa, who is supposed to have lived B. C. 56. In this poem *Shiva* is the supreme deity, and fire one of his eight shapes. In the early centuries of the Christian era, a threefold Almighty Power came to be recognised in the religion of India; in some localities, and at certain epochs, Shiva was considered to be this Power. Col. Sykes, differing from other oriental scholars, alleges that Sankhara Acharya established the exclusive worship of *Shiva* in the ninth century after Christ. There is no doubt that from that period this deity has been worshipped under the symbol of the *Linga*, intimating perhaps that his destructive powers have always reference to some future reproduction. Shiva is invested by popular imagination in India with the most hideous and appalling attributes. He is described in the *Puranas* as "wandering about, surrounded by ghosts and goblins, inebriated, naked, and with dishevelled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing, sometimes crying." The votaries of Shiva, and more especially of his consort *Durga* or *Devi*, are in the habit of subjecting themselves to excruciating tortures in honour of their divinity. These have been fully noticed in the article DURGA PUJAH. The worship of *Shiva* continues to be, as it has been from a remote period, the religion of the Brahmans, who receive him as their tutelary deity, wear his insignia, and worship the *Linga* either in temples or in houses or on the side of a sacred stream, providing in the last-mentioned case extempore emblems kneaded out of the mud or clay of the river's bed. Next to the annual festival of *Durga*, one of the most popular in Eastern India is that of the CHAKRAK-PUJAH (which see), a festival held in honour of *Shiva* in his character of *Maha Kala*, or time, the great destroyer of all things.

SHIVA-NARAYANAIS, a Hindu sect of Unitarians who profess the worship of one God, of whom no attributes are predicated. They offer no worship and pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. Proselytes are admitted into the sect from Hindus and Mohammedans alike, and the sect comprises even professed Christians from the lower classes of the mixed population. The mode of reception into the sect is very simple. A few of the members assemble at the requisition of a novice, place one of their text-books in the midst of them, on which betel and sweetmeats have been previously arranged. These are after a little distributed among the party, a few passages are read from the book, and the ceremony of admission is at an end. The cardinal virtues of the sect are truth, temperance, and mercy; polygamy is pro-

hibited among them, and they use no sectarian marks. This sect derives its name from its founder, who was a Rajput of the Nirwana tribe who was born near Ghazipore. He flourished in the reign of Mohammed Shah, and one of his works is dated A. D. 1735. The head of the sect resides at Balsande, in the Ghazipore district, where there is a college and establishment. The members are mostly Rajputs, and many are Sipahis or Sepoys.

**SHOO KING**, one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaon, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the lifetime of Confucius. In the course of the work, which is reckoned of the highest authority, there are many valuable moral and political maxims. On account of the vast influence which the *Shoo king* has exercised over the public mind, the utmost efforts were put forth to suppress it during the reign of Che-hwang-te, about B. C. 240. Gutzlaff says that "it forms the great text-book upon which all Chinese literati have expatiated." As edited by Confucius, the Shoo-king throws much light upon the early religion of the Chinese, showing that the emperors sacrificed to spirits of the hills and rivers as well as to the host of heaven; so that in the ancient history of this remarkable people, the *Shamanism* or *Devil-worship* which still lingers on the plains of Upper Asia appears to have been the prevailing form of religion.

**SIBIRINE**, a place where an idol or a sacred relic is deposited.

**SIBRIVE**, to administer confession, as is done by a Romish priest.

**SHROUD (FESTIVAL OF THE MOST HOLY)**, a sacred festival of the Roman Catholic church, held on the Friday after the second Sunday in Lent, in honour of the shroud in which our Lord was buried. Relics bearing the name of the Shroud of our blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the most holy shroud at Besançon, Gregory XIII. granted extraordinary privileges, with indulgences to all that visit the same on stated days; and Pope Julius II. was equally liberal in his grants to the chapel of the most holy shroud at Turin. There is a hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Saviour.

**SHROVE-TUESDAY**, the day before *Ash-Wednesday*, which is observed by the Romish Church as the day on which confession is appointed to be made with a view to the communion.

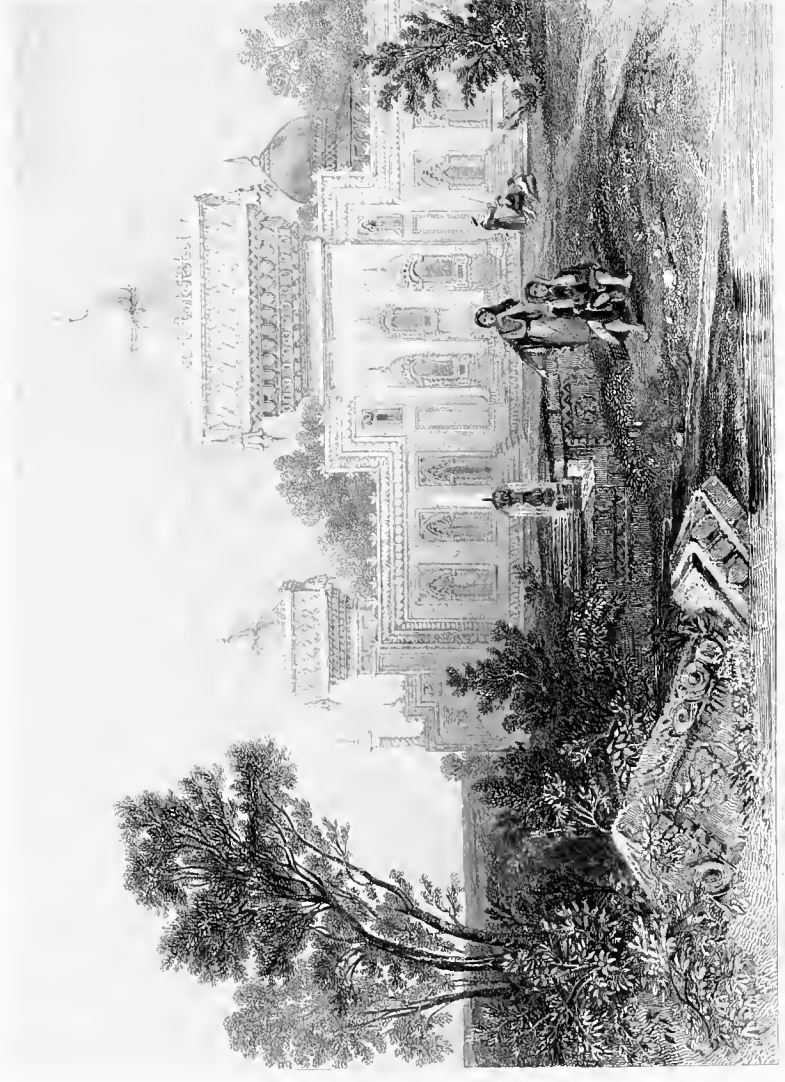
**SIAMESE (RELIGION OF THE)**. See **BUDHISM**.

**SIBYL**, the name given to a prophetic woman, such as often appeared in different ages and countries of the ancient world. Sometimes they have been spoken of as four in number, but the more general calculation is that ten of them existed, the most celebrated of whom was the Cumean sibyl. This

ancient female diviner is said to have given forth her oracles from a cave hollowed out of a rock. She is described by Virgil as having been consulted by Æneas before he descended to the infernal regions. She is said to have come from the East to Italy; and Justin Martyr alleges that she was a Babylonian by birth, the daughter of Berosus the Chaldean historian.

**SIBYLLINE BOOKS**. The origin of these famous books of oracles is extraordinary. In the reign of Tarquinius Priscus, or, according to others, of Tarquinius Superbus, a certain woman, usually described as the Cumean Sibyl, came to Rome bringing with her nine books of oracles, which she offered to the king, demanding in payment three hundred pieces of gold. The king refused to purchase them, whereupon she retired, and having burnt three of the books, offered the remaining six at the same price as before. This offer was also rejected, and the Sibyl having burnt three more, appeared again in the presence of the king, demanding the same payment for the remaining three which she had sought for the nine at first. The strange conduct of the woman excited the curiosity of the king, who, at the advice of the augurs, purchased the books, on which the Sibyl vanished, after giving strict charges that the books be committed to a place of safety, as containing valuable predictions in reference to the future history of Rome. Tarquin, accordingly, deposited the sacred books in a stone chest, which was carefully laid in a vault under the ground in the temple of Jupiter Capitolinus. So important were these Sibylline books considered to be, that the custody of them was committed to two officers belonging to the Roman nobility, who alone were allowed to consult them at the command of the senate. After the dissolution of the kingly power in Rome, the Sibylline oracles came to be regarded with still higher veneration during the commonwealth, when they were consulted in case of the occurrence of any public calamity, and the answers reported were made to serve the purposes of the state. Niebuhr alleges that the answers given were not predictions of future events, but merely directions as to the manner in which the gods were to be propitiated, and their wrath averted. The two custodiers to whom the Sibylline books were given in charge received the name of *Duumviri*; and being afterwards increased, first to ten, they were called *Decemviri*, and then to fifteen, they were termed *Quindecemviri*. These officers were chosen from patrician families, and held the office for life, enjoying exemption from all civil and military burdens.

The Sibylline books were kept with the greatest care till the civil wars of Sulla and Marius, when they were destroyed at the burning of the Capitol, B. C. 82. Seven years after, when the Capitol was rebuilt, ambassadors were sent to various parts of Greece, Italy, Sicily, and Africa, to collect oracles and prophecies of the Sibyls, when a large number hav-



Shrine of Abulhasan Ali Nadwi, near Deccan



ing been obtained, they were deposited in the Capitol to supply the place of those which had been consumed with fire. Pagan Rome always attached the greatest importance to these Sibylline oracles, but in A. D. 399, they were finally destroyed by the emperor Honorius.

**SIBYLLISTS**, a term of reproach applied to the early Christians, because they were charged with corrupting the Sibylline books.

**SICK (COMMUNION OF THE)**. In the early Christian Church the practice existed of carrying portions of the consecrated elements to the sick who were unable to attend at the public celebration of the Eucharist. Sometimes, indeed, they consecrated the elements in the private houses of the sick. Paulinus, bishop of Nola, is said to have ordered an altar to be erected for himself in his chamber, where he consecrated the Eucharist in his sickness not many hours before his death. Founded on this practice, the Romish Church introduced the abuse of private masses; and the Church of England conceives herself justified in directing the Eucharist to be consecrated in private houses for the benefit of the sick, besides having in the Book of Common Prayer an office expressly prepared for the communion of the sick.

**SIDEROMANCY** (Gr. *sideron*, iron, and *manteia*, divination), a mode of divination anciently practised by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning.

**SIDESMEN**. See CHURCHWARDENS.

**SIGILLARIA**. See SATURNALIA.

**SIKHS**, originally a reformed Hindu sect, but now grown into a powerful nation. They arose in the fifteenth century, having derived their origin from Nanak of Lahore, who was born in A. D. 1469. This remarkable Hindu reformer began at an early period to evince his dissatisfaction with the heterogeneous creeds of his country. He plainly alleged that all was error, that he had read the *Koran* and the *Puranas*, but nowhere had he found God. He began forthwith to teach a system of ascetic doctrines, involving the utter inefficacy of all outward rites. The Deity he held to be "the self-existent, the incomprehensible, the everlasting." "A pure body," he said, "is the true *Vata*; the mind, the true sacrificial garment; wisdom, the true *poita*; meditation on God, the proper vessel for worship; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules will attain absorption." According to Captain Cunningham, *Nanak* maintained "that virtues and charities, heroic acts and gathered wisdom, are sought in themselves—that the only knowledge which availeth is the knowledge of God; and then, as if to rebuke those vain men who saw eternal life in their own act of faith, he declares that they only can find the Lord on whom the Lord looks with favour."

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Nanak died in 1539, his disciples having increased during his life to the large number of 100,000. The founder of the sect was followed by nine successors in his office of leader or patriarch, each endeavouring to effect additional reforms. Under one of these, named Arjoon, A. D. 1581, Amritsir became the central seat of the sect; and he had the additional merit of reducing the writings of his predecessors to order, and adding other compilations, styling the whole "The Book."

At this period, the religion of the *Sikhs* began to assume the appearance of a regular system, and the people were organized into a regular community. Arjoon, accordingly, who died in A. D. 1606, was regarded as the regenerator of the world. But it was under the Guru Govind that the *Sikhs* were first formed into a separate state (see GOVIND SIKHS); and under him and his successors the followers of Nanak commenced that warlike struggle with the Mogal government which made them masters of the Punjab, and the most powerful of the Hindu states. Captain Cunningham alleges that Govind held that "God is one, and the world an illusion; or he would adopt the more pantheistic notion, and regard the universe as composing the one being." Another chief afterwards arose, bearing also the name of Govind, who regarded himself as animated by the spirit of Nanak, and declared that he was come to reveal a perfect faith to man. His followers allege that he was privileged to hold mysterious meetings with the goddess-mother of mankind upon a mountain-top, and beheld visions there which influenced his future career. He was called upon to sacrifice some object that was dear to him. At first he proposed to sacrifice his own children, but twenty-five of his followers consented to suffer in their room. This Govind the Second, as he may be termed, maintained several religious principles of a peculiar kind. Thus he held that "no material resemblance of God was to be made. The eye of faith alone could see him. All were to be one in the 'Khalsa,' that is, the holy domain or brotherhood. Caste was to be forgotten. Hinduism was to be abandoned, and all other forms of superstition. The Brahman's thread was to be broken. His followers must surrender themselves wholly to faith, and to Govind as their guide. 'Do thus,' he said, after announcing his tenets; 'Do thus, and the world is yours.' His policy obviously was to attach to his faith and person the oppressed castes whom he emancipated by his laws; and while many of the Brahmans murmured and forsook him, the lower castes gathered in crowds around Govind as a deliverer. After a kind of inauguration, accompanied with rites akin to incantations, he received the 'Palul' or initiation, and declared, as if he had been ubiquitous, that 'wherever five Sikhs should be assembled, there he also would be present.'"

The *Sikhs* were now knit together, not only by the bond of attachment to a common founder, but

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by the worship of their religious books, and more especially by the martial element which has long formed a conspicuous feature both of their character and creed. "Arms," they believed, "should dignify their person, they should be ever waging war; and great would be his merit who fought in the van, who slew an enemy, and who despaired not although overcome." By this means Govind Singh established his system on a warlike basis. Religious fervour was added to a passion for war, and he soon found himself possessed of a territory that was almost impregnable on the Sutlej and the Jumna. After his death, the warlike spirit with which his followers had been inspired seemed to gather strength, and, amid varying fortunes, the fairest portions of the Punjab became tributary to his successors. Persecution from time to time greatly reduced the strength of the tribe, but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigour to their warlike energies, so that they soon came to be regarded as among the bravest and the most indomitable of all the Eastern nations. In their faith and manners they are distinct from all other Hindus, and are bound together by a community of sentiment wholly unknown among other tribes. Thus we may easily account for the noble and independent spirit which they displayed in the late Indian mutiny, standing aloof from the rebels, and lending the most powerful and efficient aid to the British arms.

It is the peculiarity of the *Sikh* character that the element of religion enters into all their movements. "The observers of the ancient creeds," Captain Cunningham says, "quietly pursue the even tenor of their way, self-satisfied and almost indifferent about others; but the Sikhs are converts to a new religion, the seal of the double dispensation of Brahma and Mahomet: their enthusiasm is still fresh, and their faith is still an active and a living principle. They are persuaded that God himself is present with them; that he supports them in all their endeavours; and that sooner or later he will confound their enemies, for his own glory. This feeling of the Sikh people deserves the attention of the English, both as a civilized nation and as a paramount government. Those who have heard a follower of Gurr Govind declaim on the destinies of his race, his eye wild with enthusiasm, and every muscle quivering with excitement, can understand that spirit which impelled the naked Arab against the mail-clad troops of Rome and Persia, and which led our own chivalrous and believing forefathers through Europe to battle for the Cross on the shores of Asia. The Sikhs do not form a numerous sect, yet their strength is not to be estimated by tens of thousands, but by the unity and energy of religious fervour and warlike temperament. They will dare much, and they will endure much, for the mystic 'Khalsa,' or commonwealth; they are not discouraged by defeat; and they ardently look forward to the day when Indians and Arabs, and

Persians and Turks, shall all acknowledge the double mission of Nauak and Govind Singh."

There are seven distinct communities of *Sikhs* all recognizing Nauak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice or adherence to a separate and peculiar teacher. Of these one of the principal is the sect of the Udisis, or ascetics, established by Dharmachand, the grandson of Nauak, through whom the line of the sage was continued, and his descendants, known by the name of *Nauak Patras*, are still found in the Punjab, where they are treated by the *Sikhs* with special veneration. The most important division of the Sikh community, however, is the GOVIND SIKHS (which see).

SILENUS, one of the SATYRS (which see), a son of Hermes according to some, or of Pan according to others. He was a constant attendant of *Dionysus*, and, like him, fond of wine. He is represented as having been an inspired prophet, and when drunk and asleep he was in the power of mortals. There was a temple in honour of Silenus at Elis, in Greece.

SILICERNIUM, a feast in honour of the dead among the ancient Romans, but the day of its celebration is unknown. It was sometimes held on the day of the funeral, sometimes nine days after, and occasionally even later. See FUNERAL RITES.

SILVANUS, an ancient Latin divinity who presided over woods and forests, and also over fields and husbandmen. It was regarded as the special province of this god to mark out the boundaries of fields. Hence, in connection with estates, the Romans were accustomed to speak of three *Silvani*. This deity was also regarded as the protector of flocks. He is often classed with *Pan* and *Faunus*, and his worship was confined to males.

SIMOIS, the god of a river of that name which flowed from Mount Ida. He was the son of *Oceanus* and *Tethys*.

SIMONIANS, a heretical sect which arose in the second century. "Simon Magus," says Neander, "was their Christ, or at least a form of manifestation of the redeeming Christ, who had manifested himself also in Jesus;—whether it was that they actually derived their origin from a party founded by the sorcerer of that name mentioned in the Acts, or whether, having sprung up at some later period, they chose, of their own fancy, Simon Magus, a name so odious to the Christians, for their Coryphæus, and forged writings in his name which made pretensions to a higher wisdom."

SIMONIANS (St.), a politico-religious sect which arose in France in the eighteenth century. It was founded by Count St. Simon, who died in 1825. The prevailing idea in which the scheme originated was the regeneration of society by elevating industry to the highest position, giving it the name of a religion, a new Christianity. Society was considered as labouring under three great evils. "The first is, that state of isolation and of hostile competition



which existed in all departments of industry; each producer being abandoned to all the unfavourable chances of his own caprice and ignorance, is obliged to contend against all other producers, and to establish his prosperity on the ruin of his rivals. The second is, the unhappy diversity of opinion on the most important subjects among men of learning and science, and their indifference to the application of their discoveries for the advantages of the suffering classes. The third and most important is, the general state of selfishness, and the complete absence of all reciprocity and mutual dependence among the various classes of mankind."

The grand remedy for the social disorders which prevailed was, according to St. Simon, his new Christian system, of which the following is a brief outline in the words of the sect:—"Christianity declared the slave and the patrician to be equal in the sight of God, it proclaimed peace and brotherhood among all mankind. But the equality it proclaimed was spiritual equality, the kingdom of Christ was not of this world, and the distribution of all worldly goods and worldly occupations was still left to the blind privilege of birth. The Christian revelation went no further, nor did it suit the Divine wisdom to declare more. But that the revelation of Christ was intended to be final, there is no more reason to believe, than there is to suppose that the revelation of Moses which preceded it, was so intended. Our religion is, that God shall not merely reign in another world, but in the present; that it is his will that all mankind shall have, even upon earth, equal opportunity of discovery, and that all shall be rewarded according to their deserts; that temporal labours are as sacred as spiritual ones; that no one hereafter shall owe wealth and consequence to the mere hazard of birth, but that each shall be classed according to his vocation, and be recompensed according to his works." In reference to worship, St. Simon himself taught:—"The poets ought to second the efforts of the preachers; they ought to provide for public service, poetry adapted to recitation in churches, so as to render all the congregation preachers one to another. The musicians ought to enrich with their melodies the inspirations of the poet, and impress upon them a musical character, deeply penetrating the soul of the faithful. Painters and sculptors ought to fix in the temples the attention of Christians upon actions pre-eminently Christian. Architects ought to construct their temples in such a manner that preachers, poets, and musicians, painters, and sculptors, can generate at their pleasure sentiments of fear, joy, and hope. Such evidently are the fundamental bases of worship, and the means which should be employed to render it useful in society."

St. Simon declared himself opposed to both Romanism and Protestantism. The former he regarded as a system of wickedness and imposture; the latter as resting on a fundamental heresy, that

of looking to the Bible as the only standard of sound doctrine. The ultimate object of his own doctrines was to bring about an improvement of the social condition. In reference to the nature of God, he taught the grossest Pantheism. "The St. Simonian definition of God is, *God is all that is*,—that is, universal nature, so that we not only live, move, and have our being in him, but, as the Scriptures say, we are bone of his bone, and flesh of his flesh: that this is the ultimate doctrine of Christianity is evident from the words of Christ, 'that they may all be one as thou Father art in me, and I in thee, that they also may be one in us.' God is all in all, however we give the name of God to the universal mind or power, the chief attribute of which is love or union, the *social principle*. This active power is the male; nature, or passive matter, is the female; but these two are one and inseparable."

The new worldly gospel was propagated after the death of its founder, by sermons, missions, and polemical treatises. "Simonism became," to use the language of Dr. Hase, "on the one hand, a deification of the world, and on the other, a consecration of industry as a series of operations upon the divinity itself. Its general law was, that after the law of inheritance had been abolished, every individual should receive from the common stock in proportion to his capacity, and every capacity according to its works. This principle was to be carried out under the direction of a hierarchy, whose arbitrary power was concealed under tirades about love and self-sacrifice. Even noble minds were sometimes captivated by the unsparing manner in which the evils of the present state of society were laid bare, by the substitution of merit for the accident of birth, and the reinvestiture of the disinherited son of European society in the rights of a man. The boldest language which this spirit of the age ventured to use, was that in which an exclusive attention to material interests was dignified with the name of religion. But when *Enfantin*, one of the leaders of this party, a stately and energetic but narrow-minded man, in his character of the highest revelation of the Deity, bestowed his principal attentions upon women, and, as their Messiah, made women free by destroying the restraints of marriage, and aiming to attain privileges like those of Mohammed, a schism was produced (Nov. 1831), and Rodrignes proclaimed that Simonism had apostatized from St. Simon. The saloon of the Simonists was closed by order of the government, and they were themselves arraigned before the legal tribunals for propagating principles dangerous to morality. Their condemnation (Aug. 1832) was a convenient kind of martyrdom, and the supreme Father *Enfantin* still continued the object of a confiding veneration to all true believers. But the public prominence which their hierarchy and morality had attained, destroyed all public confidence, and their monastic seclusion, their costume, and their phraseology became a matter of general ridicule."

For more than half a century did Robert Owen endeavour sedulously to propagate similar opinions to those of St. Simon in England, Scotland, and America. See SOCIALISTS.

**SIMON (ST.) AND JUDE (ST.), DAY OF**, a festival observed in the Church of England on the 28th of October, in commemoration of the two apostles Simon and Jude.

**SIMONY**, the crime in Ecclesiastical Law of buying or selling spiritual offices. The term is derived from the sin of Simon Magus, who wished to purchase from the apostles for money the power of conferring the gift of the Holy Ghost, Acts viii. 19. In the ancient Christian Church Simony was commonly distinguished into three different kinds. (1.) Buying and selling spiritual gifts. (2.) Buying and selling spiritual preferments. (3.) Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without any legal election or ordination. When men either offered or received money for ordination to a spiritual office they were uniformly regarded as chargeable with Simony, and punished with the heaviest censures of the Church. The apostolical canons inflict the double punishment of deposition and excommunication upon any clergyman guilty of this offence, whether the ordained or the ordainer. The general council of Chalcedon, and many other councils, have canons to the same effect. The civil code of Justinian also, to prevent Simony, enacted that both persons ordained, and also their electors and ordainers, should all take oath that there was nothing given or received, or so much as contracted or promised, for any such election or ordination. The ancient church reduced to this sort of Simony the exacting of any reward for administering baptism or the eucharist or confirmation, burying, or consecration of churches, or any similar spiritual offices. By the Canon Law, Simony is a very grievous offence, and so much the more odious because, as Sir Edward Coke observes, it is always accompanied with perjury; for the presentee is sworn to have committed no simony. The oath against Simony in the Church of England is in these words: "I, A. B., do swear that I have made no Simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living; nor will at any time hereafter perform or satisfy any such kind of payment, contract or promise, made by any other without my knowledge or consent. So help me God through Jesus Christ." In the Established Church of Scotland, also, a minister, previous to ordination, is asked whether he has used any undue means to procure this presentation. If Simony could be proved against any minister, it would render the presentation invalid, and render the presentee liable to be deprived of his license.

**SIN (ORIGINAL)**. See ORIGINAL SIN.

**SINGERS**. See CHORISTERS.

**SINGHALESE (RELIGION OF THE)**. See BUDDHISTS.

**SINGING CAKES**, a name given formerly among Romanists to the consecrated wafers used in private masses.

**SIN-OFFERINGS**, ancient Jewish sacrifices which were wholly of an expiatory character, and presented for particular cases of transgression. The law of the sin-offering is fully detailed in Lev. iv. The victims used were different according to the character of the offerer. When atonement was to be made for the high-priest or for the people generally, a bullock was to be presented. If the offender was a magistrate, he must offer a he-goat; and if a common individual had sinned, the victim was appointed to be a she-goat or a lamb. In cases of poverty, instead of a kid or a lamb the guilty person was allowed to offer a turtle-dove or two young pigeons, one of them being slain as a burnt-offering and the other as a sin-offering. When the offerer happened to be in extreme poverty, a portion of flour unaccompanied with oil or incense was allowed as an offering for sin. The victim was slain precisely as in the case of BURNT-OFFERINGS (which see). The manner in which the parts were disposed of is thus explained by Dr. Nevins in his *Biblical Antiquities*:—"When it was offered for the high-priest or for the whole congregation, the ministering priest was required to carry some of the blood into the holy place, there to sprinkle it with his finger seven times solemnly, toward the veil of the holy of holies, and to stain with it the horns of the golden altar of incense; after which he returned and poured out all the rest of it at the bottom of the other altar without. Then the fat of the animal only was consumed in the sacrificial fire, while all its other parts were borne forth without the camp, to an appointed place, and there burned together. But when the sin-offering was presented by the ruler, or by one of the common people, the ceremonies were not equally solemn. The blood then was not carried into the holy place; it was enough to stain the horns of the brazen altar with it before pouring it out. The flesh, too, after the fat was consumed, was not carried without the camp and burned, but was given to the priests to be eaten in the court of the sanctuary. The eating of it was a religious duty that might not be neglected."

Sin-offerings were designed as an atonement for sins of ignorance and inadvertency against negative precepts of the Law, which, if they had been done wilfully, would have deserved cutting off. The Jews reckoned 365 negative precepts according to the number of days in the year, yet they computed the number of sin-offerings only in reference to forty-three of them.

**SINS (MORTAL)**. See MORTAL SINS.

**SINS (VENIAL)**. See VENIAL SINS.

SINTOISTS, the followers of the religion of the CAMIS (which see), the most ancient form of religion observed among the Japanese. The chief object of their worship was *Tensio-Dai-Dsin*, a goddess who was the supposed progenitor of the DAIRI (which see), and the mother of the Japanese nation. The other objects of worship were numerous demi-gods, consisting of deified saints and heroes, each presiding over a special paradise of his own, into which his own class of worshippers sought to obtain admission. Their temples are called MIAS (which see). Their worship consists in prayers and prostrations. They practise "works of religious merit, which are," says Mr. Hildreth, in his 'Japan as it was and is,' "casting a contribution into the alms-chest, and avoiding or expiating the impurities supposed to be the consequence of being touched by blood, of eating of the flesh of any quadruped except the deer, and to a less extent even that of any bird, of killing any animal, of coming in contact with a dead person, or even, among the more scrupulous, of seeing, hearing of, or speaking of, any such impurities. To these may be added, as works of religious merit, the celebration of festivals, of which there are two principal ones in each month, being the first and fifteenth day of it, besides five greater ones distributed through the year, and lasting some of them for several days, in which concerts, spectacles, and theatrical exhibitions, form a leading part. We must add the going on pilgrimages, to which, indeed, all the religious of Japan are greatly addicted. The pilgrimage esteemed by the adherents of Sinto as the most meritorious, and which all are bound to make once a year, or, at least, once in their life, is that of *Isje*, or *Leo*, the name of a central province on the south coast of Nipon, in which *Tensio-Dai-Dsin* was reported to have been born and to have died, and which contains a Mia exceedingly venerated, and already mentioned as the model after which all the others are built." See JAPAN (RELIGION OF).

SIONITES, a sect which arose in Norway in the course of the last century, which is thus described by the Abbé Gregoire in his 'Histoire des Sectes Religieuses.' "The Sionites of Norway, having united with them several Danes and Swedes, they took the name of *Pilgrims* and *Strangers*. Their principal residence in Norway was Bragernes, from which they were exiled, in 1743, for having troubled the national church. Some of them having obtained, in that year, permission from Christian VI. to settle in either Altona, Fredericstadt, or Fredericia; in virtue of this grant, the whole community, composed of forty-eight individuals, went to Altona. They affected extraordinary sanctity, wore long beards, a linen girdle, and on their arms, embroidered in red, the word Sion, with some other mystic character.

"One of their number, Geo. Kleinow, gave out that he was inspired with the spirit of prophecy, and the rest believed him. But Jeren Bolle, who had studied theology at Copenhagen, was their minister,

and celebrated their marriages. Their design was to exhibit the reign of the King of Sion, of whom they pretended to be children; and they asserted that their King would consider all they did as done to himself. They delivered out passports to their emissaries, who were charged to establish the universal kingdom of Christ. All the society repaired, at certain times, to a hill near Brostell, to unite in religious worship; and they went daily to a field, near that town, where they prostrated themselves, and prayed with a loud voice. They rejected (it is said) the Lord's Supper, and the baptism of infants, and changed the names of those whom they re-baptized. Though they appeared virtuous people, their residence here was thought dangerous, because they refused to submit to the laws, particularly with regard to marriage. This determined the king, in August of the same year, to issue an order for their removal quietly. Several chose to emigrate; others gave up their beards, and their girdles, and accommodated themselves to the customs of the country; inasmuch, that, in 1747, three couple, who had been married by their own minister (of whom Kleinow, above-named, was one), were married again in the Lutheran church; and their example was followed by others, among whom was their own minister. Thus these Sionites remained several years at Altona, living as a separate sect, without attracting any particular attention."

SI QUIS. Before a person is admitted to holy orders in the Church of England, a notice bearing the name of *Si Quis*, "If any one," &c., is published in the church of the parish where the candidate usually resides, to the effect, that "if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the *Si Quis* is affixed by an officer of the Arches, on the door of Bow Church, and he then also makes proclamation three times for objectors to appear.

SIRENS, mythical beings among the ancient Greeks who were thought to have the power of enchanting by their song any one who heard them. They are mentioned by Homer in his *Odyssey*. They are said by some writers to have been two, and by others three in number. There was a temple dedicated to them near Surrentum.

SISTRUM, a mystical instrument used by the ancient Egyptians in the worship of *Isis*. It was curved, with four brass or iron bars passing across it, and a handle appended to it, by which it was held with the right hand. On the top of it was represented a cat, sometimes with a human face, which is said to have been an emblem of the moon. When the worship of *Isis* was introduced into Italy, the Romans became well acquainted with the *Sistrum*.

SITO, a surname of *Demeter* among the ancient Greeks.

SIX ARTICLES. See ARTICLES SIX).

SLAVONIANS (RELIGION OF THE ANCIENT). The Slavonians are a race of great antiquity. They were found on the Don among the Goths, and afterwards on the Danube among the Huns and the Bulgarians. Along with these nations, with whom they were commingled, they often disturbed the Roman empire. Being of a migratory character, they followed for the most part the Teutonic nations, until they came into possession of the large extent of territory which reaches from the Don to the Elbe, and from the Adriatic to the Baltic sea. Their ancient religion was a system of unmixed paganism. The god which they chiefly worshipped was *Perun*, that is thunder, represented by a wooden idol with a head of silver and whiskers of gold. This deity they regarded as the only Lord of the universe, and to him they offered cattle and other kinds of victims. The principal gods of the aboriginal Slavonic countries, that is Poland and Russia, are *Lada*, supposed to have been the goddess of love and pleasure; *Kupala*, the god of the fruits of the earth; and *Koleda*, the god of festivals. From Procopius we learn that they worshipped also rivers, nymphs, and some other deities, to whom they offered sacrifices, making divinations at the same time. The vestiges of this species of superstition are found in the Slavonic countries at this day, the peasantry still retaining a belief in fairies and other imaginary beings inhabiting the woods, the water, and the air. The most celebrated deity of the Baltic Slavonians was *Sriantorit*, whose temple was at Arcona, the capital of Rugen. This last stronghold of Slavonic idolatry was destroyed in A. D. 1168 by Waldemar the First, King of Denmark.

The following account of *Sriantorit* and his worship is given by Saxo Grammaticus, the Danish historian, as quoted by Count Krasinski:—"In the midst of the town was a level place, upon which stood the temple, beautifully constructed of wood. It was held in great veneration, not only for its magnificence, but also on account of the sanctity of the idol which it contained. The interior wall of the edifice was of exquisite workmanship, and was painted with the figures of different things, executed in a rude and imperfect manner. It had only one entrance. The temple itself was composed of two enclosures. The exterior consisted of a wall, covered with a roof painted red; but the interior, supported by four posts, had, instead of walls, hangings of tapestry; and it had, in common with the exterior part, the same roof, and a few beams. The idol which stood in that edifice was much larger than the natural size of a man. It had four heads and as many necks; two chests and two backs, of which one was turned to the right, and the other to the left. The beards were carefully combed, and the hair closely shorn. He held in his right hand a horn, made of different kinds of metals, which was filled once every year with wine by the priest who performed his worship. His left arm was bent on

his side, in the form of a bow. His garment reached to the legs, which were of various kinds of wood, joined together with so much art, that it was impossible to perceive it, except on a close examination. His feet stood on the earth, with their soles fixed in it. Not far from the idol were disposed his sword, his bridle, and other articles belonging to him, amongst which shone prominently his sword, of a very large size, with a silver hilt and scabbard of beautiful workmanship. His solemn worship was performed in the following manner:—Once a-year, after harvest, the population of the island assembled before the temple of the idol, where, after having sacrificed cattle, they held a solemn repast, as a religious observance. The priest, who, contrary to the fashion of the country, was conspicuous by the length of his hair and beard, swept, previously to the beginning of the ceremony, the interior of the fane, to which he alone had access. In performing this task he carefully held his breath, lest the presence of the deity might be polluted by the contamination of mortal breath. Therefore, every time when he wanted to respire, he was obliged to go out of the temple. On the following day, he brought before the people assembled before the gate of the temple the horn taken from the hand of the idol, and augured from the state of its contents the prospects of the next year. If the quantity of the liquor had decreased, he predicted scarcity, but if it had not, abundance. This he announced to the people, bidding them to be sparing or profuse of their stores accordingly. He then poured forth the old liquor, by way of libation, at the feet of the idol; refilled the horn with new wine; and, having addressed to the idol prayers for himself, for the welfare of the country and its inhabitants, for increase of goods, and for victory over the enemy, he emptied the horn at a single draught. He then filled it again, and replaced it in the right hand of the idol. A large cake of a round form, made with honey, was also offered in sacrifice. The priest placed this cake between himself and the people, and asked them whether they could see him or not. If they answered in the affirmative, he exhorted them to provide for the next year a cake which should entirely conceal him from their sight. He finally blessed the people in the name of the idol, and exhorted them to be diligent in his worship by frequent sacrifices, promising them, as a sure reward of their zeal, victory over their enemies by land and by sea. The rest of the day was spent in feasting, and all the offerings consecrated to the deity were consumed by the assembled crowd. At that feast intemperance was considered as an act of piety, sobriety a sin. Every man and woman in the country paid annually a piece of money for the support of the idol's worship. A third of the spoils obtained over the enemy was given to the idol, as success was ascribed to his assistance. The same idol had three hundred horses, and as many soldiers, who made war on his account, and who delivered all

the booty which they had obtained to the custody of the priest. He employed that booty in preparing different kinds of ornaments for the temple, which he locked up in secret store-rooms, where an immense quantity of money, and of costly raiment rotten from length of time, was heaped. There was also an immense number of votive offerings, by those who sought to obtain favours from this deity. Not only did the whole of Slavonia offer money to this idol, but even the neighbouring kings were sending him gifts, without regard to the sacrilege they were thereby committing. Thus, amongst others, Sven, king of Denmark, sent to this idol, in order to propitiate his favour, a cup of exquisite workmanship—thus preferring a strange religion to his own. He was afterwards, however, punished for this sacrilege by an unfortunate violent death. The same deity had other fanes in different places, directed by priests of equal dignity but lesser power. He had also a white horse specially belonging to him, from whose tail and mane it was considered sinful to pull a hair, and which only the priest was allowed to feed and to bestride. On this horse's back Sviantovit combated, according to the belief of the Rugians, against the enemies of their creed. This belief was chiefly supported by the argument, that the horse was frequently found on a morning in his stable covered with sweat and mud, as if he had endured much exercise, and travelled far in the night. Futurity was investigated by means of this horse, and in the following manner:—When it was intended to make war on any country, a number of spears were laid down in three rows before the temple, over which, after the observance of solemn prayers, the priest led the horse. If, in passing over these spears, he began by lifting his right foot, the omen was fortunate, but if he did it with the left, or with both feet together, it was a bad sign, and the project was abandoned."

The superstition thus graphically delineated, prevailed on the shores of the Baltic nearly three centuries after the conversion of other nations belonging to the Slavonic race. Each of the different Slavonian nations had their own special deities. At Plön in Holstein there was an idol called *Podaga*, and at Stettin there was a temple dedicated to the Slavic god *Triglav*, whose image was triple-headed. Notwithstanding the number of their deities, the Slavonians seem to have believed in a Supreme God in heaven, and held that all other gods issued from his blood.

SKULD, one of the three DESTINIES (which see) of the ancient Scandinavians.

SLEIPNIR, the horse of *Odin* in the ancient Scandinavian mythology.

SMALCALD (ARTICLES OF). See ARTICLES OF SMALCALD.

SMINTHEIA, festivals observed in different parts of ancient Greece in honour of *Apollo Smintheus*.

SMINTHEUS, a surname of *Apollo* among the ancient Greeks, supposed to have been derived from

Gr. *sminthos*, a mouse, which was regarded by the ancients as a symbol of prophetic power.

SOCIALISTS, a class of men professing to follow the teachings of Robert Owen of New Lanark, who in the beginning of the present century devised what he called the Science of Human Happiness. All the evils which afflict the social body he believed to originate in conventional irregularities caused by the present state of civilization. He made a religion of social regeneration, and expected to renovate the world by a new arrangement of property and industrial interests. Owen taught first in Britain and afterwards in America, that a new state of society would secure the happiness of the whole community; that in this ideal paradise on earth men should cooperate and enjoy the fruit of their common toil; that instead of the present system of unnatural marriages there should be a free choice of kindred spirits; and that instead of families there should be communities. He held that as far as our present knowledge extends there is no evidence of a future state of being beyond the grave; and hence every religion which leads us to entertain such expectation was in his view a delusion. He asserted that man is responsible to no superior being; and that if placed from childhood in right circumstances, without the perverting influence of poverty and ignorance, his moral character and feelings would be so good that a division of property would be quite unnecessary. Man therefore is amenable to natural consequences alone; and these are modified for good or evil to each individual by the influence of society. "The arrangements," says Mr. Robert Owen, "of the system which has hitherto prevailed over the earth, have been made with the direct view to endeavour to obtain the greatest amount of wealth and power for a limited number of individuals, regardless of happiness to the producers of this wealth and power; while the wealth and power thus obtained are very limited in their aggregate amount, and cannot give substantial and satisfactory happiness even to those who obtain the largest share of both.

"The arrangements or new conditions which will arise from the universal introduction of the rational system, will be formed to give direct substantial permanent happiness to ALL of the race; and by giving happiness to all, each within these arrangements will command more wealth and power than any one, in any rank or station, has ever possessed, or than any one can attain, under the existing irrational system.

"The good conditions that will be made to arise from the rational social system will place each one, for all practical purposes, in possession of the use of the wealth of the world; and that wealth will be multiplied, compared with its present amount, many hundred-fold.

"Under these new conditions, also, each will possess more power over the affections and good offices of

his fellow-men, and, in consequence, more power over the use and enjoyment of the earth and its productions, than any sovereign has ever attained; yet no one will ever obstruct any other in the enjoyment of this wealth and power; and therein will be the security and happiness of all.

"According to this system, the good conditions which may now be placed under the control of society will be competent, when properly combined, to secure the permanent regeneration of mankind,—to give new feelings, new mind, and new conduct to all; and when these conditions shall be created, they will accomplish in a short period far more in making men good, wise, and happy, in uniting them, and in giving individual liberty, wealth, and power, than all religions, governments, laws, and institutions have effected through past ages, or could attain through eternity under such insane institutions as those now existing.

"The rational social system proposes, in an orderly, peaceable manner, to create these superior conditions, and to make them gradually supersede the present most irrational conditions:—conditions which have all emanated from a fundamental falsehood, and which thus have produced the language of falsehood, and the endless evils which have afflicted and which now afflict the human race."

This system of Socialism, in so far as it recognizes Christianity at all, regards it as nothing more than a system of social regeneration, and our Lord himself as the great teacher of communism. The holy, humbling truths of the gospel are carefully kept out of sight; while the love and charity which it inculcates are made its all in all. This plausible form of infidelity, connected as it is with liberal political views, has made extensive progress for many years past among the working classes on both sides of the Atlantic; and its apostles, preaching Socialism as the only religion which assigns to industry the high position which in their view belongs to it, succeed in ensnaring many of the honest sons of toil into the acceptance of a system of delusion and imposture, injurious to their happiness and prosperity in this world, as well as to their eternal well-being in the world to come.

SOCINIANS, a name applied in a general sense to all who deny the doctrine of the Trinity, and of the divinity of the Lord Jesus Christ. In its more restricted meaning, however, the term denotes those who adhered to the doctrines inculcated by Lælius Socinus and his nephew, Faustus Socinus, in the sixteenth century. Of the two founders of this antitrinitarian sect, Lælius the elder was born at Siena in Tuscany, A. D. 1525. At an early period he showed a decided leaning towards the principles of the Reformation; and with the view of acquiring still further information on the subject, as well as of securing his own personal safety, he quitted Italy in 1548, and passed into Switzerland, where he chiefly resided during the remainder of his life. Being

naturally of a speculative turn of mind, he soon began, in an epistolary correspondence which he maintained with Calvin, to start doubts on various points in theology, but more especially on the subject of the Trinity. These doubts, however, were expressed with so much modesty and candour that he succeeded in gaining the esteem of the more learned reformers, several of whom, and especially Bullinger, attempted, with the utmost tenderness, to correct his erroneous views. By close dealing he was brought at length to a confession that he had indulged too much in abstruse and unprofitable speculations; and he even went so far as to subscribe a declaration of his faith, which was quite satisfactory to Bullinger. From this time Lælius Socinus seems to have been more circumspect in expressing his peculiar opinions among his Swiss friends, although in the course of occasional excursions to Poland, France, and Italy, he made no concealment of his sentiments, but openly propagated them wherever he went.

At the death of Lælius, his nephew Faustus Socinus, then only twenty-four years of age, hastened from Lyons to Zurich and took possession of his papers, in which antitrinitarian sentiments were fully developed. It was not, however, until many years after, that Faustus applied himself to the study of theology, and produced his great work, 'De Jesu Christo Servatore,' which caused so great commotion among the Protestants of Germany and Switzerland, that he fled to Poland in 1579, and settled at Cracow, whence, after a sojourn of four years, he transferred his residence to a neighbouring village called Pavlikowice. Here he married the daughter of a wealthy nobleman, and thus became connected with the first families in Poland—a step which led to the rapid propagation of his opinions among the higher classes, and gave him an extensive influence over the whole of the Polish antitrinitarian churches. He was invited, accordingly, to assist at their principal synods, and took a leading part in their deliberations. Thus at the synod of Wengrow in 1584, he successfully maintained the doctrine that Jesus Christ ought to be worshipped. At the same synod, and at that of Chmichnik, he powerfully contributed to the rejection of the millenarian opinions which had been taught by several antitrinitarians. His influence was completely established at the synod of Brest in Lithuania, held in 1588, when he succeeded in uniting the different antitrinitarian churches in Poland into one body, by moulding their varied and often discordant opinions into one complete religious system. In a short time, chiefly through the labours of Genesius, a Socinian church was organized in Poland, under the name of the Minor Reformed Church. See POLAND (MINOR REFORMED CHURCH OR).

The origin of the sect of *Socinians* is usually traced by their own writers to the year 1546, when colleges or conferences of about forty individuals were in the habit of meeting, chiefly at Vicenza in

the Venetian territories, with the view of introducing a purer faith by discarding a number of opinions held by protestants as well as papists. These meetings having been discovered, were dispersed by the public authorities, and several of the members committed to prison, while others were forced to flee to other countries, where they sedulously propagated their peculiar tenets. This account, given by Socinian historians, of the origin of the sect, is discredited by Mosheim, followed by the elder M-Crie, on what appear completely satisfactory grounds. It cannot be denied, however, that at the time referred to a number of the Italian protestants entertained erroneous opinions on the subject of the Trinity, which they diffused in the Grisons, where, when driven from their own country, they first took refuge. Adherents to antitrinitarian opinions were still to be found in Italy; and in 1555 Pope Paul IV. issued a bull against those who denied the doctrine of the Trinity, the divinity of Christ, and redemption through his blood.

The first Catechism and Confession of the *Socinians* was printed at Cracow in Poland in 1574. At this time the sect received the name of Anabaptists. George Schomann is believed to have been the author of this early Socinian creed, in which the principal doctrines of the body are plainly set forth. Thus Jesus Christ our Mediator with God is declared to have been a man, subject, together with all creatures, to God. The Holy Spirit also is explicitly declared not to be a divine person, but to be simply a divine power or energy. Baptism in this Catechism is made to consist of immersion and emersion, and is denied to any but adults. The Cracow Catechism, however, was supplanted in the seventeenth century by the RACOVIAN CATECHISM (which see), composed by Smalcins, a learned German Socinian, who had settled in Poland. This later and more accurate view of the opinions of the sect received its name from Racow, a small town in Southern Poland, where it was first published, and where a Socinian school existed, which was celebrated throughout all Europe.

From Poland Socinian doctrines were carried, in 1563, into Transylvania, chiefly through the influence and exertions of George Blandrata, a Polish physician, who was invited, on account of his medical skill, to settle in the country. In a short time the Socinian doctrines were so extensively received by all classes of the people, that in 1568 a public disputation was held at Weissenberg between the Socinians and Trinitarians. This debate lasted for ten days, and at its close the Socinians were looked upon by the nobles with such peculiar favour that their influence ere long became paramount in the province. A dissension, however, arose, in consequence of one of their leaders, Francis Davides, pushing the doctrines of the sect to their legitimate extent, and opposing the offering of prayer to Christ. To confute him, Blandrata invited Faustus Socinus from Basil in 1578, and so severely was Davides perse-

cuted by the Transylvanian nobles, that he was condemned to perpetual imprisonment, in which he ended his days. In this province Socinianism has maintained a firm footing even to the present day.

For upwards of a hundred years Poland was the stronghold of the sect of *Socinians*, but in 1658, by a decree of the diet of Warsaw, they were expelled from the kingdom; and this severe edict being repeated in 1661, they were completely rooted out from the country and scattered throughout different European nations. Both in Holland and Germany strenuous endeavours were made to propagate Socinian tenets; but although individuals were thus gained over to the sect, it was found impracticable to establish and maintain churches.

The father of Socinianism in England was John Biddle, who, towards the middle of the seventeenth century, was the first who openly taught principles subversive of the received doctrine of the Trinity. For this heresy he was seized and committed to prison. (See BIDDELIANS.) So violently, indeed, was the public mind opposed to the new opinions, that an act was passed by the English Parliament in 1648, declaring it to be a capital crime to publish anything which tended to subvert the deity of the Son and of the Spirit. At length, in 1655, Biddle was put upon his trial, and would doubtless have been condemned to death had not Cromwell interposed in his behalf, and procured a commutation of his sentence into banishment to the Scilly Islands. The publication of Biddle's 'Twofold Catechism' caused great excitement both in England and on the Continent. Various answers to this Socinian pamphlet appeared; but the most able was that of the celebrated Dr. John Owen, in his 'Vindiciæ Evangelicæ.' The *Biddelians* were never numerous, and speedily disappeared. The modern Socinians, who took the name of *Unitarians*, were not a conspicuous party in England till the close of the eighteenth century, when Priestley, Lindsey, Gelsam, and several other able writers, publicly avowed and propagated antitrinitarian sentiments. A considerable difference, however, exists between the opinions of the ancient and those of the modern Socinians. Both the Socini, uncle and nephew, as well as their immediate followers, admitted the miraculous conception of Christ by the Virgin Mary, and that he ought to be worshipped, as having been advanced by God to the government of the whole created universe—doctrines generally rejected by the modern Socinians. See UNITARIANS.

SOCRATIC PHILOSOPHY, a system of ancient Greek philosophy propounded by Socrates, who was born B. C. 470. It was thoroughly ethical and practical in its character, being directed chiefly to an exposition of the theory of virtue, which he held to be godlike and immortal. He maintained the essence of virtue to be threefold, consisting of wisdom, involving duties in reference to ourselves; justice, in reference to others; and piety, in reference

to God. In order to cultivate virtue he held self-knowledge and self-restraint to be necessary; while its ultimate result, he taught, must be happiness. He inculcated upon his disciples the doctrine that there is One Supreme Deity; while as a matter of expediency he enforced upon them the worship of the gods. The teachings of this eminent philosopher were opposed by the public authorities; and having been impeached on the ground of corrupting the youth of Greece, and despising the tutelary deities of the state, putting in their place another new divinity, he was condemned to die by poison. Before taking the fatal draught, Socrates laid before his assembled friends the grounds on which he held the deep-rooted and immovable conviction of the immortality of the soul.

At the foundation of the Socratic philosophy lay the doctrine of the necessity of self-knowledge. Without this, he maintained we could not rightly arrive at the knowledge of anything else. With the view of leading to this essential attainment, Socrates endeavoured to awaken the consciousness of ignorance; and, along with this, he taught the necessity of internal illumination, which in his own case he believed was imparted by a voice from within, usually termed his demon. By this supernatural light he declared himself to be directed in all practical matters of essential importance.

**SOL**, the Sun-god among the ancient Romans.

**SOLEA**, a part of ancient Christian churches, the situation of which has been somewhat disputed, but it is generally understood to have denoted the seat within the chancel, appropriated to kings, emperors, and princes. Justinian is said to have made the *Solea* of gold and onyx stones.

**SOLEMN LEAGUE AND COVENANT**. See **COVENANT (SOLEMN LEAGUE AND)**.

**SOLFIDIANS** (Lat. *solus*, alone, and *fides*, faith), a term sometimes used to denote those who hold that a man is justified by faith alone, without the deeds of the law. See **AUGUSTINIANS**, **CALVINISTS**.

**SOLITAIRES**, nuns of the order of St. Peter of Aleantara, instituted by Cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

**SOLITARI**, a branch of the **MANICHEANS** (which see). While the Theodosian Code decreed capital punishment upon some of the other branches of this obnoxious sect, the *Solitarii* were only punished with confiscation.

**SOMA**, the milky juice of the moon-plant, or *asclepias acida*, which was held sacred, and worshipped by the Hindus of the Vaidic period. The hymns comprising one whole section of the Rig-Véda are addressed to the Soma, and its dedication is still more prominent in the Sama-Véda. As early as the Rig-Véda, the Soma sacrifice is called *amrita*,

that is, immortal, and, in a secondary sense, the liquor which communicates immortality. The Soma-juice was the more important part of the ancient daily offering among the Hindus. The plants were gathered on the hills by moonlight, and brought home in carts drawn by rams. "Indra," it is said, "found this treasure from heaven, hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks, enclosed by bushes;" the stalks are bruised with stones, and placed with the juice in a strainer of goats'-hair, and are further squeezed by the priest's ten fingers, ornamented by rings of flattened gold. Lastly, the juice, mixed with barley and clarified butter, ferments, and is then drawn off in a scoop for the gods, and a ladle for the priests, and then they say to Indra, "Thy inebriety is most intense, nevertheless thy acts are most beneficent." The Soma is a round, smooth, twining plant, not to be found in rich soils, as we learn from Dr. Royle, but is peculiar to the mountains in the west of India, the desert to the north of Delhi, and the mountains of the Bolan Pass.

**SOMASQUO (FATHERS OF)**. See **CLERKS (REGULAR) OF ST. MAJOLI**.

**SOMNUS**, the personification and god of sleep among the ancient Romans, usually considered as a son of Night and a brother of Death.

**SON OF GOD**, an expression very frequently applied in Sacred Scripture to the Lord Jesus Christ, in order to denote his relationship to the Father. It is used on various grounds. (1.) He is the Son of God by eternal generation, having been begotten of God the Father from all eternity. (See **GENERATION, ETERNAL**). This is expressly declared in Luke i. 35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God." (2.) He is the Son of God by commission, as having been sent by the Father. Jesus himself claims the title on this ground in John x. 34-36, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." (3.) He is the Son of God as the first-born from the dead in his resurrection. This doctrine is taught in Acts xiii. 32, 33, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." (4.) He is the Son of God by actual possession as heir of all things. Thus it is declared, Heb. i. 1, 2, "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last



days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." On all these grounds, then, Jesus Christ, the Second Person of the Blessed Trinity, is well entitled to the appellation of the Son of God.

SONNAH, the Tradition of the Mohammedans, being the authentic record of the sayings and doings of the Prophet. Next to the Koran the Sonnah is the basis on which Islam rests. The Koran is regarded as the actual word of God; the Sonnah as that of his inspired prophet. The first consequently is wholly divine; the second not in language but in meaning. "I have left you," says Mohammed, "two things in which it is impossible for you to err—the word of God and my Sonnah." There are six collections of the *Sonnite* traditions, and four of those of the *Schîtes*. These six are deemed canonical, and differ only in minute particulars. "The earliest and most approved," says Mr. Macluride, "is that of Abu Abdallah, who passed sixteen years on his work at Mecca, and derived the epithet by which he is known from his birth in the distant city of Bokhara, in the neighbourhood of which he died in 256 of the Hegira. His compilation is entitled 'the faithful collection;' and he was so scrupulous, and regarded his occupation so entirely as a religious act, that he never wrote down a tradition without an ablution and a prayer which required bowings of worship. His collection consists of 7,275 traditions, selected, during sixteen years' examination, out of 600,000. This large number, according to Haji Khalifa, he reduced to 2,000, by deducting repetitions; and scarcely half of those are doctrinal, the rest being instructions as to the concerns of life."

SONNITES (Traditionists), one of the two grand divisions of the followers of Islam. They form a vast majority of the whole Mohammedan body, the *SCHÎTES* (which see) being confined to Persia and India. The *Sonnites* regard the *Sonnah*, or Traditions, as of equal authority with the Koran, but their attachment to the Traditions does not lead them to undervalue the Koran; on the contrary, they seem to be better Moslems than their opponents. The *Sonnites* are accounted orthodox Mohammedans. They recognize the Ottoman emperor as the caliph and spiritual head of Islam. By the *Sonnites*, Abubekr, Omar, Othman, and Ali, are alike regarded as legitimate successors of the Prophet, in opposition to the *Schîtes*, who reject the three first, and hold by Ali alone. There are four orthodox sects of *Sonnites*, who agree in points of dogmatic and speculative theology, but differ chiefly on ceremonial points, and questions of civil or political administration. These sects all unite in hostility to the house of *Ali*, and to the *Schîtes*, who support his cause. So far, indeed, is this hatred carried, that the Mufti and chief doctors of the law have more than once declared, that to slay a Persian *Schîte* is more acceptable to God than to slay seventy Christians or idolaters.

SOOTHSAYER, a person who pretended among

the ancients to foretell future events by inspecting the entrails of animals, watching the flight of birds, the aspect of the clouds, and other natural appearances.

SOPHISTS, a class of philosophers among the ancient Greeks, the most noted of whom were Gorgias of Leontium, and Protagoras of Abdera. The foundation of their doctrine was laid in scepticism, absolute truths being denied, and only relative truths being admitted as existing for man. Gorgias attacked the existence of the finite, but at the same time he maintained that all notion of the infinite is unattainable by the human understanding. The doctrine of Protagoras, however, was that the phenomena both of external nature and of the processes of mind are so fluctuating and variable, that certain knowledge is unattainable. He held that nothing at any time *exists*, but that everything is perpetually in the process of *becoming*. Man he declared to be the measure of all things; of the existent that they exist; of the non-existent that they do not exist, and he understood by the man the perceiving or sensation-receiving subject. Thus this leading sophist succeeded in annihilating both existence and knowledge. The existence of the gods also he held to be doubtful. He founded virtue on a sense of shame and a feeling of justice seated in the human constitution. The Sophists made use of their dialectic subtleties as a source of amusement, as well as intellectual exercise, to the youth of Greece.

SORACTE, a mountain in ancient Italy, which, according to Servius, was sacred to the infernal gods, especially to *Diespiter*. It was a custom among the *Hirpi* or *Hirpini*, that, at a festival held on Mount Soracte, they walked with bare feet upon glowing coals of fir-wood, carrying about the entrails of victims which had been sacrificed. This ceremony is connected by Strabo with the worship of FERONIA (which see).

SORANUS, an infernal divinity among the ancient Sabines. He is sometimes identified by the Roman poets with *Apollo* of the Greeks.

SORCERY. See WITCHCRAFT.

SORORIA, a surname of the goddess JUNO (which see).

SORTES, the name given to the Lots which were used by the ancient Romans for purposes of divination, and to ascertain the will of the gods. They usually consisted of small tablets or counters made of wood or other materials, which were cast into a *sitella*, or urn, filled with water. See DIVINATION.

SORTES (SACRÆ), holy lots, a species of divination which existed among some of the ancient Christians. It was effected by a casual opening of the Bible, when the first verses that appeared were taken and interpreted into an oracle. This species of superstition is condemned by several of the Gallian councils. Thus the council of Vannes, A. D. 465, decrees, "That whoever of the clergy or laity should be detected in the practice of this art, either

as consulting or teaching it, should be cast out of the communion of the church." This decree was repeated with very little variation in several councils, notwithstanding which the practice continued for a long period.

**SORTILEGI**, those among the ancient heathens who foretold future events by the *Sortes*, or lots.

**SOSIANUS**, a surname of *Apollo* at Rome.

**SOSPITA**, a surname applied to *Juno* as the saving goddess, under which appellation she was worshipped at Lanuvium and at Rome from very ancient times.

**SOTEIRA**, a name which, in Greek, corresponds to the Latin *Sospita*, the saving goddess. It was applied to *Artemis*, *Persophone*, and *Athena*.

**SOTER** (Gr. the saviour), a surname applied to several divinities of ancient Greece, more especially to *Zeus*, *Helios*, and *Dionysus*.

**SOTERIA**, the sacrifices offered to deities in ancient Greece who received the surname of *Soter*. The term was also used to denote a separate divinity worshipped at Patre as a personification of Safety.

**SOUL** (IMMATERIALITY OF THE). See IMMATERIALITY OF THE SOUL.

**SOUL** (IMMORTALITY OF THE). See IMMORTALITY OF THE SOUL.

**SOUL-SLEEPERS**, a term sometimes applied to MATERIALISTS (which see), because they admit no intermediate state between death and the resurrection.

**SOUTHCOTTIANS**, the followers of Joanna Southcott, who pretended to have held converse with the devil, and to be inspired by the Holy Ghost. She first became the victim of this delusion when a servant with a family in Exeter, and her statements having found credit with several ministers of the Church of England, she was confirmed in her pretensions. In 1792, she began to assume the character of a prophetess, and of the woman in the wilderness referred to in the Book of Revelation. In this capacity she issued sealed papers to her followers, which she termed her seals, and which she assured them would protect from the judgments of God both in this world and that which is to come. These seals were received with implicit confidence by thousands of both sexes. Her predictions, which were delivered both in prose and rhyme, consisted chiefly of judgments denounced upon the nations, and the promise of the speedy approach of the Millennium. At length, having been seized with symptoms which simulated pregnancy, she imagined that she was about to give birth by miraculous conception to a second Shiloh. Her followers made costly preparation for the joyful event, but their expectations were disappointed, for the prophetess was taken from them by death. Her death under circumstances which so completely disproved her mission, might very naturally be supposed to open their eyes to the delusion by which they had been ensnared. But it was far otherwise. They still flattered themselves

that in some way or other the prophetess would again appear with the expected Shiloh. It appears from the Report of the Census in 1851, that four congregations of Southcottians still exist in England.

**SOUTH-SEA ISLANDERS** (RELIGION OF THE). See POLYNESIANS (RELIGION OF THE).

**SOWAN**, the first of the four paths, an entrance into which secures either immediately or more remotely the attainment of the Buddhist NIRWANA (which see). The path Sowán is divided into twenty-four sections, and after it has been entered, there can be only seven more births between that period and the attainment of nirwána, which may be in any world but the four hells. This is the second gradation of being.

**SPAIN** (PROTESTANT CHURCH OF). Of the ancient religious history of Spain we possess but scanty authentic information. Little more indeed is known upon the subject than the facts, that at an early period Christianity was introduced into Spain, and that churches were in consequence erected in various parts of the country, which were frequently exposed to persecution. The Spaniards themselves have long been accustomed to boast that James, the son of Zebedee, first preached the gospel to their ancestors, but to maintain the claims of the supposed founder of the popedom, without offending the national pride of the inhabitants of the Peninsula, several Romish writers, while admitting the prevalent tradition in reference to the Apostle James, couple it with the assertion that the seven first bishops of Spain were ordained by the Apostle Peter, whom they thus pretend to have been the founder of the church of Spain. But whatever credit may be attached to the conflicting statements made as to the first introduction of Christianity into Spain, the fact is undoubted that heresies of various kinds early sprung up in that country. Thus, in the fourth century, the PRISCILLIANISTS (which see) originated there, and maintained their ground for the long period of two centuries. The erroneous opinions of this sect, which were in fact a combination of the *Manichean* and *Gnostic* heresies, were condemned by a synod which was convened at Saragossa, A. D. 380, and, through the interference of the secular power, Priscillian himself was not only sentenced to banishment, but afterwards to death. Towards the close of the eighth century, another heretical sect arose in Spain, which received the name of ADOPTIANS (which see), from the circumstance that they believed Christ to be the Son of God by adoption simply, and not by eternal generation. This opinion was first started by Elipand, archbishop of Toledo, who was at the head of the Spanish church, and vigorously defended by Felix, bishop of Urgel, in Catalonia. The sect thus originated, however, was but short-lived; for on the death of Elipand and Felix, their followers speedily disappeared. In the ninth century, we find the leading opinions which were afterwards taught by the reformers maintained with ability by a distinguished

Spaniard, Claude, bishop of Turin; and this eminent divine, in condemning image-worship, quotes a decree of a Spanish council held at Elliberis, which ordained that there should be no pictures in churches, and that nothing should be painted on the walls which might be worshipped or adored.

The ancient church of Spain preserved for a long period the most jealous regard to her purity both in doctrine and discipline. Like the African church, to whose practices she paid great deference, she refused to acknowledge the supremacy of the bishops of Rome, and for eight centuries denied the right of these ambitious prelates to interfere in her internal arrangements. During the prevalence of Arianism in Spain in the fifth and sixth centuries, the Roman See made strenuous efforts to subjugate the Spanish church to her sway, but with so little success, that, during the whole of the century which succeeded the suppression of Arianism, ecclesiastical affairs were conducted in Spain without the slightest interference on the part of the See of Rome. And when Pope Benedict II. found fault with a statement made in a confession of faith drawn up by a council of Toledo, to the effect, that while there are two natures in Christ, there are three substances, meaning thereby to denote his divine nature, his human soul, and his body, the Spanish prelates drew up a laboured and indignant vindication of the doctrine, supporting it by quotations both from the scriptures and the writings of the Fathers; and in the close of this spirited document, they plainly declare their determination to adhere unflinchingly to what they consider the truth in the face of all who should oppose them.

It is a well known fact in ecclesiastical history, that from the time that liturgies or fixed forms of celebrating divine service were introduced in the Christian church, these regular offices not only varied in different countries, but even in different parts of the same country. Accordingly several different liturgies were used in the ancient church of Spain, until the fourth council of Toledo, A. D. 633, passed a decree, enjoining uniformity in the mode of conducting divine worship in all the churches of the Peninsula. In consequence of this decree, the Mozarabic Liturgy, which had been in use probably from the fifth century in some of the Spanish churches, was adopted in all. Isidore, archbishop of Seville, who, along with Hlefonso, revised and corrected this liturgy, is bold enough to ascribe its original preparation to the Apostle Peter. Its use in Spain was abolished by Gregory VII. about 1080, the Roman liturgy being substituted in its place. The innovation was keenly opposed by all classes of the people. "To determine this controversy," says the elder McCrie, in his *History of the Reformation in Spain*, "recourse was had, according to the custom of the dark ages, to judicial combat. Two knights, clad in complete armour, appeared before the court and an immense assembly. The champion of the Gothic litur-

gy prevailed; but the king insisted that the litigated point should undergo another trial, and be submitted to, what was called, *the judgment of God*. Accordingly, in the presence of another great assembly, a copy of the two rival liturgies was thrown into the fire. The Gothic resisted the flames, and was taken out unhurt, while the Roman was consumed. But upon some pretext—apparently the circumstance of the ashes of the Roman liturgy curling on the top of the flames and then leaping out—the king, with the concurrence of Bernard, archbishop of Toledo, who was a Frenchman, gave out that it was the will of God that both offices should be used; and ordained, that the public service should continue to be celebrated according to the Gothic office in the six churches of Toledo which the Christians had enjoyed under the Moors, but that the Roman office should be adopted in all the other churches of the kingdom. The people were greatly displeased with the glaring partiality of this decision, which is said to have given rise to the proverb, *The law goes as kings choose*. Discouraged by the court and the superior ecclesiastics, the Gothic liturgy gradually fell into disrepute, until it was completely superseded by the Roman."

The adoption of the Roman liturgy by the church of Spain was soon after followed by the submission of that church to the Roman See. Not contented with the power which they had thus obtained in ecclesiastical matters, the Popes continued to push their claims still farther, until they succeeded in the complete subjugation of the whole nation, both in church and state. In A. D. 1204, Don Pedro II., king of Arragon, consented to be crowned at Rome by Pope Innocent III., swearing fealty at the same time to the Holy See in his own name and that of his successors on the throne of Spain. And to render this act of royal submission still more solemn and secure, an additional ceremony took place in the chapel of St. Peter, when the Pope delivered the sword into the hands of the king, who made formal dedication of all his dominions to St. Peter, the prince of the apostles, and to Innocent and his successors, as a fief of the church, engaging as a token of homage to pay an annual tribute to the Pope. By way of compensation for this act of royal submission, his Holiness granted as a special favour that the kings of Arragon, instead of being obliged to come to Rome, should henceforth be crowned in Saragossa by the archbishop of Tarragona, as the representative of the Pope. Not many years elapsed after Pedro had vowed allegiance to Rome, when he incurred the papal anger by taking up arms in defence of heretics, and was in consequence excommunicated. His grandson, also, Pedro the Great, was deprived of his kingdom by a decree of the Holy See—an event which was followed by a civil war and the invasion of the kingdom by France. In vain did various kings of Arragon struggle to recover the independence they had lost; such efforts only re-

sulted in their own deeper humiliation, and the prouder triumph of Rome.

In consequence of the intimate connection which subsisted between Spain and France, in the eleventh and twelfth centuries, some persons belonging to the early reforming sects, the Waldenses and Albigenses, which had arisen in Provence and Languedoc, crossed the Pyrenees, and established themselves in the Spanish territories, where for a time they found a resting-place. At length, however, through the influence of Pope Celestin III., an edict was issued by Alfonso II., king of Arragon, banishing all heretics from his territories. Under the constraint of a council held by papal authority, Pedro II. was obliged reluctantly to renew this intolerant edict. This monarch was at heart favourable to the Albigenses, and, after a time, he joined his brother-in-law, Raymond, Count of Toulouse, in defending the persecuted reformers, and fell A. D. 1213, fighting in their cause.

After this event, multitudes of the Albigenses sought refuge in Arragon, where they rapidly increased in numbers and influence. The extensive prevalence of heresy in various parts of Spain at length attracted the attention of the popes, and in 1237 the fires of persecution were lighted, and numbers of so-called heretics were condemned to the flames. Some of the Waldenses escaped the troubles in which their brethren were involved by setting in Catalonia under the form of a religious society, bearing the name of the Society of Poor Catholics. This fraternity received the formal approval of Innocent III., but as its members were accused of favouring instead of converting the heretics, the order was at last suppressed. Although the fires of the Inquisition were kindled from time to time, the Albigenses, and afterwards the Wickliffites, continued to propagate their reforming principles in various parts of Spain; and it was not until after a persecution of two centuries that these heretics were exterminated, with the exception of a few who found refuge in the remote and more inaccessible parts of the country.

Rome now a second time acquired complete ascendancy in Spain, and from the twelfth to the fifteenth century it literally swarmed with friars, monks, and nuns. The mendicant orders, in particular, both Dominican and Franciscan, had their convents in every district. In A. D. 1400 there were no fewer than 121 convents belonging to the Franciscans alone in the three provinces of Santiago, Castile, and Arragon, including Portugal.

In Spain, as everywhere else, the increase of monastic houses gave rise to corruption, licentiousness, and vices of various kinds, which the utmost efforts of the kings were unavailing to reform. Ignorance and moral degradation now characterized both clergy and people to a most lamentable extent, and Spain was enveloped in the deepest darkness, both intellectual and spiritual. Not that learn-

ing, either secular or religious, was utterly banished from the Peninsula. On the contrary, from Isidore in the seventh, to Cardinal Ximenes in the sixteenth century, a continued series of men of erudition and talent adorns the pages of its literary history. Of all the countries of Europe, indeed, Spain enjoyed peculiar advantages in this respect. Having been subjugated by the Saracens, among whom, during the dark ages, learning, when banished from Europe, had found patronage and a home, the Spaniards naturally imbibed that love of literature which fortunately for the world amounted almost to a passion in the breasts of their conquerors. Hence arose the famous schools of Cordova, Granada, and Seville, which, under the Saracen empire, occupied a high position as seats of learning. The study of the ancient classics and of the early Italian poets, particularly Danté and Petrarch, so refined the taste and cultivated the genius of the Spaniards, that a national literature began to be formed. Able men, from time to time, filled the chairs of the universities of Seville, Salamanca, and Alcala. Spain at length established to herself a high reputation for learning. The study of the oriental languages was more especially prosecuted with ardour and success during the fourteenth and fifteenth centuries. This led to the publication of the Complutensian Polyglot, under the patronage and at the expense of Cardinal Ximenes, then archbishop of Toledo. This great masterpiece of Spanish erudition began to be printed in 1502, and was finished in 1517, in six volumes folio (see COMPLUTENSIAN VERSION), at the press of Complutum or Alcala de Henares.

But amid the intellectual progress which Spain made for centuries before the Lutheran Reformation, there was one institution—the modern Inquisition—which paralyzed the nation's exertions, crushed its energies, and prevented it from assuming its legitimate place among the enlightened countries of Europe. By the authority of the see of Rome, this engine of horrid cruelty was put in operation in various parts of the Spanish territories, and multitudes of the wisest and best of the people fell victims to its fury. “In the course of the first year,” says the elder McCrie, “in which it was erected, the inquisition of Seville, which then extended over Castile, committed two thousand persons alive to the flames, burnt as many in effigy, and condemned seventeen thousand to different penances. According to a moderate computation, from the same date to 1517, the year in which Luther made his appearance, thirteen thousand persons were burnt alive, eight thousand seven hundred were burnt in effigy, and one hundred and sixty-nine thousand seven hundred and twenty-three were condemned to penances; making in all one hundred and ninety-one thousand four hundred and twenty-three persons condemned by the several tribunals of Spain in the course of thirty-six years. There is reason for thinking that this estimate falls much below the

truth. For, from 1481 to 1520, it is computed that in Andalusia alone thirty thousand persons informed against themselves, from the dread of being accused by others, or in the hope of obtaining a mitigation of their sentence. And down to the commencement of the seventeenth century, the instances of absolution were so rare, that one is scarcely to be found in a thousand cases; the inquisitors making it a point, that, if possible, none should escape without bearing a mark of their censure, as at least suspected *de levi*, or in the lowest degree."

The Lutheran reformation, which had its origin in Germany, speedily found its way into Spain, so intimate was the connection in the sixteenth century between the two countries. The writings of the great Saxon reformer were translated into Spanish, and widely circulated among the people. A movement now commenced in favour of the new doctrines which neither papal bulls nor the vigilance of the Inquisition could arrest. Prosecutions for heresy were instituted against some of the most learned men of the kingdom. But gradually more favourable ideas of the opinions of Luther began to be entertained by some of the most influential of the Spanish nobles, more especially after the publication of the Confession of Augsburg—a document which opened the eyes of multitudes to the true character of the Reformed doctrines. The inquisitors found it necessary to adopt every expedient within their reach to prevent the spread of Lutheran books and opinions. An edict was issued by the Council of the Supreme in 1530, ordering the public libraries to be ransacked, and even private houses to be searched, while a denunciation of all who read or kept heretical books was appointed to be published in every city, town, and village. But all was unavailing; the creed of Luther was embraced by not a few both among the clergy and laity in Spain.

The writings of the MYSTICS (which see) tended also to prepare the minds of some enlightened Spaniards for the Reformation. For some time, however, the new opinions were propagated in secret, such was the dread of the Inquisition which prevailed among all classes. At length a man of bold and intrepid character arose who triumphed over all the obstacles which opposed the entrance of the gospel into the Peninsula. This heroic person was Rodrigo de Valer, a native of Lebrixa, thirty miles distant from Seville. In early life his habits had been idle and dissipated, but having undergone a complete change of mind, he applied himself to the study of the Word of God, and arrived at views almost wholly identical with those of the German reformers. Accordingly he founded a church in Seville, which was Lutheran in the main doctrines of its creed. Valer now devoted himself to the propagation of his opinions with such activity and zeal, that the clergy and monks were indignant that a layman should presume to instruct his teachers, and inveigh against the doctrines and institutions of mother church. He was

apprehended therefore, and brought before the Inquisition, but, through the influence of some who in secret were friendly to him, he was treated with unwonted mildness, and dismissed simply with the loss of his property. Yet he was not thereby silenced. Yielding to the persuasion of his friends indeed, he refrained for a short time from declaring his sentiments in public; but, unable long to endure this restraint, he commenced anew to remonstrate against the corruptions of the age, and having been seized a second time, he was condemned in 1541 to perpetual imprisonment.

Valer was succeeded in his work as an apostle of the Reformation in Spain by Juan Gil, commonly called Egidius, who, assisted by Vargas and Constantine Ponce de la Fuente, were highly honoured to advance the good cause. The three friends succeeded in gathering round them a small but devoted company of warm supporters of evangelical truth, thus forming in Seville a society, which gradually increased in numbers, and diffused the reformed principles both in the city and the surrounding country. The suspicions of the Inquisition were in consequence aroused, and the three preachers, but more especially Egidius, were narrowly watched in all their movements. Meanwhile, Vargas was cut off by death, and Constantine having been summoned to the Low Countries, Egidius was left to contend singlehanded for the truth of God. His enemies eagerly sought his ruin, but to their mortification, the emperor, in 1550, conferred upon him the bishopric of Tortosa, which was one of the richest benefices of Spain. Instead of being allowed to enter upon his high office, he was charged with heresy, and openly denounced to the Inquisition, which committed him to prison. The utmost anxiety was now felt by the friends of Egidius for his safety, and the emperor, on learning his danger, wrote in his favour to the inquisitor-general. In consequence of this influential application, the inquisitors were afraid to proceed to extremities, and the matter was submitted to the judgment of two arbiters chosen respectively by the parties. The case was conducted in public, and decided against him through the treachery of his own arbiter. The sentence bore that he was violently suspected of holding the Lutheran heresy, and was therefore condemned to abjure the propositions imputed to him, to be imprisoned for three years, to abstain from writing or teaching for ten years, and not to leave the kingdom during that period, under pain of being punished as a formal and relapsed heretic, or, in other words, of being burnt alive. Stunned by the unexpected result, Egidius silently acquiesced in the sentence which thus suddenly arrested his useful labours in the reformed cause. He survived the term of his imprisonment by only a single year, and his body being afterwards exhumed, was committed to the flames, his property confiscated, and his memory declared infamous.

The persecution of Egidius, instead of checking

only tended to advance the progress of the Reformation in Spain. In Seville, Valladolid, and other towns, churches were formed, which met privately for divine service and religious instruction. Several centuries before the Reformation, attempts had been occasionally made to translate the Sacred Scriptures into the language of Spain, but all such laudable efforts were regularly discountenanced by the Inquisition, which prohibited the printing of translations of the Bible. At length, after the extensive spread of reformed opinions in Spain had created an urgent demand for the Word of God, Francisco de Enzinas undertook a translation of the New Testament into the Castilian tongue, which was printed at Antwerp in 1543, with a dedication to Charles V. On the appearance of this work, its author was arrested by the public authorities, and thrown into prison, where he was confined for fifteen months. From an early period the Spanish Jews seem to have had translations of the Old Testament into the vernacular language. In 1556, Juan Perez published a translation of the New Testament into Spanish, and at his death he bequeathed all his fortune to the printing of the Bible in his native tongue. The task which he had left unfinished was completed by Cassiodoro de Reyna, who published a translation of the whole Bible in 1569. But while individuals were thus zealous in the work of translation, the Spanish divines generally were violently opposed to the practice of translating the Sacred Writings into vernacular tongues, and the most strenuous efforts were used by the civil authorities to prevent Spanish Bibles from being imported into the country, or distributed among the people.

One of the most eminent promoters of the Reformation in Spain was an individual whose name we have already mentioned—Constantine Ponce de la Fuente. This man's talents and attainments were of no mean order, and his residence in Seville gave considerable impulse to the Protestant cause in that city. Having been elected to a divinity chair in the College of Doctrine, he had ample opportunity by his lectures of imparting to the minds of the young men a knowledge of Protestant truth. Availing himself also of the pulpit and the press, he diffused by these means among his countrymen accurate views of the Word of God. More especially in Seville, many, chiefly through his instructions, were led to embrace reformed doctrines, and in a short time a regular Protestant church was organized in that city, which met in the house of a lady of rank and wealth.

Nor was a warm attachment to the principles of the Reformation limited only to private individuals in Seville: the greater number of the religious institutions of that city and neighbourhood were speedily leavened with the new doctrines. This was more especially the case with the monastery of San Isidro del Campo, whose inmates no sooner adopted reformed principles, than, laying aside the idle and

debasement of monachism, they devoted themselves to the zealous diffusion of the knowledge of the truth through the adjacent country, directing their efforts in particular to the Hieronymite monks, among whom some individuals of the highest reputation became converts to Lutheranism.

In Valladolid also, and other cities of Spain, the good work made rapid progress, not only among the people generally, but among persons of high rank as well as men distinguished for their learning. One main cause of the wide spread of Protestant opinions in the Peninsula was the circumstance, that men of talent having been despatched into foreign countries to confute the Lutherans, returned with their minds infected with heresy. Thus, in process of time, the Reformation found adherents in all parts of Spain, amounting, as the elder M'Crie alleges, to no fewer than two thousand persons. "That flame," says he, "must have been intense, and supplied with ample materials of combustion, which could continue to burn and to spread in all directions, though it was closely pent up, and the greatest care was taken to search out and secure every aperture and crevice by which it might find a vent, or come into communication with the external atmosphere. Had these obstructions to the progress of the reformed doctrine in Spain been removed, though only in part and for a short time, it would have burst into a flame, which resistance would only have increased, and which, spreading over the Peninsula, would have consumed the Inquisition, the hierarchy, the papacy, and the despotism by which they had been reared and were upheld."

For a considerable time the Spanish Protestants held secret meetings for worship, and contrived to propagate their doctrines with activity and zeal. But at length, in 1557, information reached the inquisitors that a large quantity of heretical books had been introduced into Spain, and that Lutheran doctrines were spreading rapidly in the kingdom. Messengers were accordingly sent in all directions in search of the heretics, who were soon apprehended in such numbers that the common prisons were crowded with victims. Some in attempting to escape were pursued and overtaken, while others succeeded in finding an asylum in foreign lands. Philip II., to whom his father, Charles V., had bequeathed an intense hatred of heresy, made application to Pope Paul IV. for an enlargement of the authority of the holy office, which was readily granted, so far as to include all persons, whether clerical or lay, with the exception of his holiness himself. All confessors were strictly enjoined to examine their penitents, of whatever rank, so as to discover those who were guilty of heresy. And to encourage informers, Philip by an edict declared them entitled to the fourth part of the property of those who brought their information should be convicted. In short the most sanguinary enactments were issued with the view of preventing the spread of heretical opinions. A crusade of the most bloody

character was now carried on against all Protestants, and even against such as were suspected of in any way favouring the reformed doctrines. To defray the charges of this cruel work of extermination, the inquisitors were authorized, in addition to their ordinary revenues, to receive an extraordinary subsidy of 100,000 ducats of gold to be raised by the clergy. Multitudes of Protestants perished in the unwholesome prisons. Various modes of torture were resorted to for the purpose of procuring evidence to convict those who were imprisoned on a charge of heresy. These, however, were only preparations for the grand consummation of the appalling tragedy. Orders were now issued by the Council of the Supreme for the celebration of public AUTOS-DA-FE (which see) under the direction of the several tribunals of the Inquisition throughout the kingdom. The first of these dreadful exhibitions took place at Valladolid, on the 21st of May, 1559, being Trinity Sunday, in presence of the heir-apparent and the queen-dowager. The prisoners led out on this occasion were thirty in number, of whom sixteen were reconciled to holy mother church, and fourteen were delivered over to the secular arm. Of this last class two were thrown alive into the flames, and the rest were previously strangled. From 1560 to 1570 one public *auto-da-fe* was celebrated annually in all the twelve cities in which provincial tribunals of the Inquisition were then established. The latter date may be regarded as the period of the suppression of the Reformation in Spain.

Nor was the Inquisition limited in its efforts to the extirpation of heresy in Spain; the same bloody work was carried forward also in the Spanish possessions abroad. This was particularly the case at Mexico, Lima, and Cartagena. Many Spaniards who had imbibed reformed sentiments, only escaped the dungeon and the stake by abandoning their native country. Some crossed the Pyrenees and found refuge in France and Switzerland; others, escaping by sea, settled in the Low Countries and in various parts of Germany. But it was in Geneva and England that the greater part of the Spanish refugees were privileged to find a permanent home.

So active and unwearied has the Spanish Inquisition been in punishing heresy, that, as Llorente, a Romish writer, informs us, in the short space of thirty-six years, no fewer than 13,000 human beings were burnt alive. It was not until the eighteenth century that the horrors of this bloody tribunal began to abate. But even during the eighteenth century occasional cases occurred of *autos-da-fe* under the authority of the Inquisition. At length, in 1808, the holy office in Spain was abolished by Napoleon Buonaparte, and though restored by Ferdinand VII. in 1814, it was totally abolished by the constitution of the Cortes in 1820, and at the recommendation of the chief European powers in 1823 its re-establishment was refused.

The more recent events which have affected the

religious condition of Spain are thus rapidly sketched by Dr. Hase:—"A number of convents in Madrid were destroyed (July 17, 1834) by a mob excited by reports of poisoning during the prevalence of the cholera, and no punishments were inflicted on the perpetrators. A more general insurrection broke out in the summer of 1835, in which many convents and monks were consumed in the flames as *autos-da-fe* of the revolution, until finally it seemed necessary to abolish the convents to save the monks. By a decree of July 25, 1835, nine hundred houses belonging to several orders were closed, that by means of their wealth and the property of the Inquisition and of the Jesuits, which had previously been confiscated, the public debt might be liquidated. The government accused the clergy of sowing dissensions among the people, and required that every candidate for future appointment in the church should produce a certificate from the civil authorities vouching for his patriotism. As the revolution rolled on, and the necessities of the state became urgent, all the convents were confiscated (1836) and taken possession of by the government, and the sacred utensils were sold to cover the expenses of the civil war. The Cortes abolished the tithes, and declared that all the property of the Church belonged to the Spanish nation (1837). In the ruin of Don Carlos, which occurred principally in consequence of the demoralization of his court (1839), a portion of the clergy were inextricably implicated. Gregory XVI. had not recognized the queen, and had rejected the bishops appointed by the regency, but the act by which this was done was accompanied by an expression of desire that the existing relations of the country might not be disturbed. But when the nuncio, who then represented the pope, wished to guard the rights of the Church, Espartero, the victorious soldier who had driven away the queen-mother, ordered him to be transported beyond the borders of the country (Dec. 29, 1840). The pope hereupon declared in an allocution dated March 1, 1841, that all those decrees of the Spanish government by which the Church had been despoiled of its property were null and void. While Christina obtained for herself absolute recognition in Rome, the Spanish regent treated every recognition of the papal allocution as a crime, wished to abolish all intercourse with Rome and all foreign jurisdiction in Spain, because the regent in Rome was disposed to sacrifice his secular to his ecclesiastical interests. The Cortes determined upon a new organization of the clergy, by which the bishop's sees were much diminished, the sinecures were abolished, the property of the Church was sold, and moderate salaries to be paid from taxes which it was hard to collect were assigned to the clergy. Nothing now remained for the pope but to call upon the whole Church to pray for the distressed condition of the Church in Spain, with the promise that all who would comply should receive plenary absolution. All priests who gave attention to these acts of the

pope were deposed and banished by the regent. But even the liberal prelates now began to withdraw from the country, the afflicted Church succeeded in inducing the nation to abandon Espartero, and Queen Isabella II., not yet of age, was declared (1843) competent to govern. Her ministry soon perceived the necessity of reconciling the Church with the new legal system created by the revolution. The expelled priests were reinstated, and the papal rights in Spain were acknowledged. As the price of his recognition of the queen the pope demanded what was now shown to be an impossibility, the restoration of the property of the Church. But the sale of all that remained being about one-fourth of the whole, was now suspended, Gregory conferred the canonical investiture upon six of the bishops appointed by government (1846), and Pius, in compliance with the wishes of France, rather hastily bestowed a dispensation upon the queen for her marriage with her cousin. After a long period of vacillation according to the political complexion of the frequently changing ministry, a concordat was agreed upon (1851), by which, notwithstanding the Bibles sent from England, the Catholic religion, to the exclusion of every other form of worship, was recognized as the religion of Spain for all future time; the instruction of the young was committed to the supervision of the bishops, to whom a pledge was given that the government would co-operate in the suppression of injurious books; the country was divided into new dioceses, of which there were six less than before; all that remained of ecclesiastical or monastic property was restored; all new acquisitions by the Church were allowed; and to provide against any deficiency, a support, moderate only when compared with their former wealth, was secured to the clergy from the sale of the Church property, and from the contributions in the different communes."

For some years past, attempts have been made, more especially by the agents of the Spanish Evangelical Society, to introduce Bibles and other religious books into the Peninsula, but so firmly rooted is the Romish religion in that country, that every possible obstruction is thrown in the way of those who would wish to enlighten the Spanish people in the knowledge of Divine truth.

**SPES**, a female deity among the ancient Romans. She was the personification of hope, and corresponded to the Grecian goddess *Elpis*.

**SPHINX**, a monstrous figure among the ancient Egyptians. It consisted of an unwinged lion couchant, but the upper part of the body was human, being generally believed among the ancients to be that of a young female, though Herodotus speaks of the man-sphinx. The latest investigators of Egyptian antiquity, more especially Sir John G. Wilkinson, have come to the conclusion that the Egyptian sphinxes are never female like those of the Greeks, but always have the head of a man and the body of a lion. Rosellini also remarks that, with the exception

of a very few cases, the sphinxes have beards. In its symbolic meaning, the sphinx is believed to denote the union of strength and wisdom, and probably, in a secondary sense, the king as the possessor of these qualities. On this subject Wilkinson remarks:—"The most distinguished post among fabulous animals must be conceded to the sphinx. It was of three kinds,—the *Andro-sphinx*, with the head of a man, and the body of a lion, denoting the union of intellectual and physical power; the *Crio-sphinx*, with the head of a ram and the body of a lion; and the *Hiraco-sphinx*, with the same body and the head of a hawk. They were all types or representatives of the king. The two last were probably so figured in token of respect to the two deities whose heads they bore, Neph and Re: the other great deities, Amun, Khem, Ptah, and Osiris, having human heads, and therefore all connected with the form of the Andro-sphinx. The king was not only represented under the mysterious figure of a sphinx, but also of a ram, and of a hawk; and this last had, moreover, the peculiar signification of '*Phrah*,' or Pharaoh, '*the Sun*,' personified by the monarch. The inconsistency, therefore, of making the sphinx female, is sufficiently obvious.—When represented in the sculptures a deity is often seen presenting the sphinx with the sign of life, or other divine gifts usually vouchsafed by the gods to a king; as well as to the ram or hawk, when in the same capacity, as an emblem of a Pharaoh."

From the mythology of ancient Egypt, the sphinxes appear to have been introduced into Greece, where they were represented under the figure of the winged body of a lion, with the bosom and upper part of the body resembling a woman.

**SPINOZISTS**. See **PANTHEISTS**.

**SPIRIT** (HOLY). See **HOLY GHOST**.

**SPIRITUALISTS**, a modern school of thinkers who resolve religion into a peculiar mode of feeling. They seek to destroy the objective element, and to reduce all to the subjective or intuitional consciousness. This school has been already noticed under the article **INTUITIONISTS**.

**SPIRITUALISTS**, a class of people in recent times who either believe, or pretend to believe, that they can hold communication in a mysterious way with the spirits of an unseen world. This converse has been often alleged to be maintained under mesmeric influence, or in a state of *clairvoyance*, when the body is supposed to be so preternaturally affected, that the mind is wholly dis severed from connection with outward and sensible objects, and brought to a near and intimate relation with spiritual and unseen objects. In this mesmeric state the individual is said to see and know what could only be the result of a spiritual manifestation. Another class of Spiritualists arose a few years ago in North America under the name of *Rappers*, or *Spirit-Rappers*, claiming to hold converse with spirits by means of mysterious noises, or rappings heard at intervals.



This curious phase of superstition first manifested itself in 1846 in the little village of Hydesville, township of Arcadia, Wayne county, New York, where an individual named Michael Weekman, in consequence of inexplicable sounds which he heard, began to entertain the idea that a communication with the interior or spirit-world had been opened up. It was not, however, until March 1848 that an attempt was made to turn these rappings to personal or pecuniary advantage; two young women named Catherine and Margaretta Fox having formed the project of rendering the knockings intelligible and profitable. They started accordingly as "mediums," to whom alone the privilege belonged of enjoying spirit manifestations. From this small beginning originated a gigantic imposture, which numbered its believers by thousands in the new world, and secured also great numbers of converts in the old. It was calculated that at one time no fewer than thirty thousand of "spirit mediums" were practising in the United States. Nor were these knocking answers to questions credited by the ignorant alone; men of intelligence and ability were ranked among the believers in intercourse with spirits. Thus N. P. Willis remarks:—"The suggestions and 'outside' bearings of this matter are many and curious. If these knocking answers to questions are made (as many insist) by *electric detonations*, and if disembodied spirits are still moving, consciously, among us, and have thus found an agent, at last, ELECTRICITY, by which they can communicate with the world they have left, it must soon, in the progressive nature of things, ripen to an intercourse between this and the spirit world."

This strange practice of spirit rapping came at length to be regarded as a new faith, which was soon reduced to a regular system. Assisted by communications from the unseen world, some of the believers contrived to construct a regular geography of the spirit spheres, of which the following is an outline:—"Commencing at the earth's centre and proceeding outward in all directions, the surrounding space is divided into seven concentric spheres, rising one above and outside the other. Each of these seven 'spheres' or spaces is again divided into seven equal parts, called 'circles;' so that the whole 'spirit world' consists of an immense globe of ether, divided into seven spheres and forty-nine circles, and in the midst of which our own globe is located.

"The good, bad, and indifferent qualities of the spirits located in these seven separate spheres, are carefully classified for our edification. Those of the first sphere are said to be endowed with Wisdom, wholly selfish, or seeking selfish good. 2nd.—Wisdom, controlled by popular opinion. 3rd.—Wisdom, independent of popularity, but not perfect. 4th.—Wisdom, which seeks others' good, and not evil. 5th.—Wisdom in purity, or a circle of Purity. 6th.—Wisdom, in perfection to prophecy. 7th.—Wisdom, to instruct all others of less wisdom.

"According to the new philosophy, when a man

dies, his soul ascends at once to that sphere for which it is fitted by knowledge and goodness on earth; and from that point ascends or progresses outward from circle to circle, and from sphere to sphere, increasing in knowledge and happiness as it goes, till it reaches the seventh circle of the seventh sphere, which is the highest degree of knowledge and bliss to which it is possible to attain in the spirit-world. The authors of the *Supernal Theology* assert that heaven is beyond all the spheres, and represent the change from the seventh sphere to heaven as equivalent to the change from the life on earth to a dwelling in the lower spheres. Though there are many low spirits in the second sphere, as well as in the rudimental sphere in which we poor mortals live, yet they are ever advancing or growing better, and can never grow worse. Although the spirits of the upper spheres can descend through all intervening spheres and circles to the rudimental, and help their tardy brethren *up*, yet the low or vulgar spirits can never pull their more advanced brethren *down*."

In the 'Supernal Theology,' a work which is intended to unfold the secrets of the spirit-world, we are told that the bodies of spirits are as really material as our own, only the matter is of an opposite nature, so that the one is not easily perceptible or resistible to the other. In accordance with this view, the spirits are alleged to indulge in employments and amusements similar to those of earth. "They have the power," it is said, "of creating whatever they desire. Whatever robes they desire to wear, they possess with the wish. They paint, sculpt, write, or compose music; and their productions are as tangible to them as ours are to us. The artist, by means of his will, paints a picture, and shows it to his friends, as really as it is on earth; and the poet writes, and finds admirers of his verses, as he would here. They enjoy whatever they desire, and this is one of the sources of their happiness. They eat fruit, or whatever they incline to, and indulge their appetites—not, however, from necessity; they never feel hunger or thirst, or cold or heat. . . . If they wish for a harp, they at once possess it, and it is a reality—a tangible thing—and, to their perception, as much a material substance as the things we handle here. When they no longer desire the object, it is a nonentity. They do not lay it by, to take it up again, but the idea remains, and they can recall the thing, as it were, in its perfect identity."

According to the theory of the American Spiritualists, the power and quality of "mediums" are entirely dependent on the quantity of electricity in their composition; while those who are destitute of electricity are non-conductors of spirit-messages. As the new faith gained ground the demand for spirit-communications rapidly increased, and the rapping process being necessarily slow, a new method was discovered which is known by the name of the card-process. It consisted in the medium being

provided with a card on which the letters of the alphabet were printed, and when a message from the spirit-world was desired, the medium spelt out the words by touching the requisite letters with the forefinger. This was followed by a still more rapid method of conveying communications, that of employing writing-mediums, who of course claimed no agency whatever in the production of the writing, alleging themselves to be simply instruments used by the spirit. Another class of writing mediums again wrote by what is styled in spirit phraseology "the spirit impression." They represent that they are unconscious of their hands being used by an invisible power, and are equally unconscious of their bodies being entered by the spirits of the dead. But that no time might be lost in conveying messages from the unseen world, a spirit phonography was devised, which was represented as being the language used by the spirits of the higher spheres in conveying their ideas, and was written in characters entirely different from any earthly language.

Another class of "mediums" claimed to be speaking mediums, who were understood to give forth their utterances in a state of *clairvoyance*, under the influence of the spirits. But the strangest of all mediums is the dancing one, which seems to have been indigenous to the Western States. It is thus described:—"The dancing mediums are old and young, and of both sexes. Sometimes the dance is performed in a circle of three or four persons, but not always. The movements are very eccentric, yet often exceedingly graceful. This part of the manifestations came rather in contact with my sense of propriety, but as I was willing to let the spirits do as they pleased, and as I saw nothing repulsive to my moral feelings, I gradually inclined to relish it much the same as the rest of the company. There was a peculiar feature in this display of spirit-power which arrested my attention. No one who danced desired it, neither could they stop it. They sometimes made an effort (for they were conscious) to sit down or fall down, but they could not do either. When music was heard, I observed that accurate time was kept by the mediums."

This extraordinary system of *Spirit-Rapping* is not confined to America, where it originated, but has found its way to this side of the Atlantic, where it has gained credit with not a few credulous people. Its success, however, in Great Britain has been small compared with its success in the land of its birth; and the probability is, that in the course of a few years this delusion, like many others which have preceded it, will be numbered among the things that were.

**SPIRITUALS**, a section of the order of FRANCISCANS (which see), in the thirteenth and fourteenth centuries, who adhered strictly to the rigid poverty of St. Francis, the founder of the order. They were violently opposed to the BROTHERS OF THE COMMUNITY (which see).

**SPIRITUALS**, a sect which arose in Flanders in

the sixteenth century, and was known also by the name of LIBERTINES (which see).

**SPONSORS**, parties in the early Christian church who were present at the baptism both of children and adults as witnesses to the transaction, and as sureties for the fulfilment of the vows and engagements made by those who received baptism. The office of sponsors, though mentioned as early as the time of Tertullian, has no foundation either in example or precept drawn from the Scriptures, but may have probably originated in a custom authorized by Roman law, by which a covenant or contract was witnessed and ratified with great care. The common tradition is, that sponsors were first appointed by Hyginus, a Roman bishop, about A. D. 154. The office was in full operation in the fourth and fifth centuries. The names of the sponsors were entered in the baptismal register along with that of the baptized person. Certain qualifications were required in those who undertook the duties of sponsors. Thus (1.) the sponsor must himself be a baptized person in regular communion with the church. (2.) He must be of adult age and of sound mind. (3.) He must be acquainted with the fundamental truths of Christianity. He must know the creed, the ten commandments, the Lord's Prayer, and the leading doctrines of faith and practice, and must duly qualify himself for his duties. (4.) Monks and nuns were, in the early periods of the church, thought to be peculiarly qualified, by their sanctity of character, for this office; but they were excluded from it in the sixth century. (5.) Parents were disqualified for the office of sponsor to their own children in the ninth century; but this order has never been generally enforced.

In early times only one sponsor was required, but the number was afterwards increased to two, three, and four; and then again diminished to one, or at most two. They were usually required to be of the same sex with the party baptized. The name of *Sponsors* was probably given because they respond or answer for the baptized. They are also termed now godfather and godmother. According to the Rubric of the Church of England, "There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers." In the Church of Rome, no person is allowed to marry one who has stood to him or her in the relation of sponsor. This prohibition first appears in the Code of Justinian, and came to be admitted into the canon law.

**SRAMANAS**, ascetics, a name given to the priests of *Budha* from the Singhalese word *srama*, the performance of asceticism. They are monks as to their mode of living, but priests as to the world without. Their vows are in no case irrevocable. They seek their food by carrying the ALMS-BOWL (which see) from door to door, and their chief employment is teaching the novices, or writing books upon the leaf of the talipot.

**SRAWAKAS**, one of the names of the priests of Budha. It is derived from the Singhalese word *sru*, to hear. This name is also given among the Nepalese to one of the four orders into which their priests are divided.

**SRI-PADA**, an impression of Budha's foot which is worshipped by the Buddhists of Ceylon. The legend on this subject is, that on the third visit of the sage to Ceylon, in the eighth year after he obtained the Budhaship, he left an impression of his foot on the summit of the mountain usually known by the name of Adam's peak. Hence has arisen the practice, which is followed by great numbers of pilgrims, of annually resorting to the summit of the peak. The footstep is said by Dr. Davy to be a superficial hollow five feet three inches and three-quarters long, and between two feet seven inches and two feet five inches broad. The soles of Budha's feet are represented as being divided into an hundred and eight compartments, like a pictorial alphabet, each of which contained a figure. One of the titles of the monarch of Siam is "the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha."

**STALLS**, seats in English cathedral or collegiate churches, intended exclusively for the use of the clergy and dignitaries of the church. They are situated in the *choir*, or the part where Divine service is usually performed. The word *stall* is also used to denote a benefice which gives the holder a right to a seat or stall in a cathedral or collegiate church.

**STANCARISTS**, the followers of Francis Stancarus, who, in the sixteenth century, taught both in Germany and Poland that it was only the human nature of Christ that made atonement for sin. He argued that if the divine nature of Christ mediated between God and man, then his divine nature must have been inferior to that of God the Father. The views of Stancarus contributed not a little to the spread of Socinian sentiments in Poland.

**STAROBADTZI**, those of the old rites, the official name of a numerous class of Russian dissenters, who call themselves *Staroverzti*, or those of the old faith. They adhere to the old text of the Scriptures, and the liturgical books used by the Russo-Greek church, in opposition to the corrections introduced by the patriarch Nikon in 1654. The ministers of this sect are generally priests who have been ordained by the bishops of the established church, but had either left it or been expelled from its pale; and the government does not acknowledge their clerical character. Great efforts have been made by the Russian authorities to reconcile these dissenters to the established church, but only a few congregations have accepted the offer. The government treat them with great mildness, giving them the name of *Yednoverzti*, or co-religionists, but their obstinate adherence to the old ritual keeps them separate from the established church. They have a great number of convents and nunneries.

**STATATA MATER**, a female divinity worshipped by the ancient Romans. Her image stood in the forum, where fires were lighted every night. She has sometimes been regarded as identical with **VESTA** (which see).

**STATIONS**, the technical designation for the half-fasts among the early Christians, as contradistinguished from the proper *Jejunia*. The Thursday and Friday of every week, but more especially the latter, were consecrated to the remembrance of the sufferings of Christ, and of the circumstances preparatory to his death. On these days were held meetings for prayer and fasts till three o'clock in the afternoon; hence they were called *dies stationum*, or station days. At an after period the word *stations* came to be applied to the churches, chapels, cemeteries, or other places where the people assembled for worship. Gregory the Great discriminated the different times, occasions, and places of public worship, and framed a service for each. This is the chief cause of the vast multiplication of liturgical formulas in the Romish church.

**STATOR**, a Roman surname of **JUPITER** (which see).

**STERCORANISTS** (from Lat. *stercus*, ordure), a term of reproach applied to certain divines in the ninth century, in consequence of disputes connected with Transubstantiation. Paschasius asserted that "bread and wine in the sacrament are not under the same laws with our other food, as they pass into our flesh and substance without any evacuation." Bertram, on the other hand, affirmed that "the bread and wine are under the same laws with all other food." The latter, accordingly, and all who held his opinion, were termed *Stercoranists*, and a keen controversy arose on the subject.

**STERCULLUS**, a surname applied to *Saturmus*, as having taught the Romans the use of manure in agricultural operations.

**STHENIUS** (from Gr. *sthenios*, powerful), a surname of **ZEUS** (which see).

**STHENO**, one of the **GORGONS** (which see).

**STIGMATA**, the marks of the five principal wounds of Christ alleged by Romish writers to have been miraculously impressed first on the body of St. Francis, and afterwards on the body of St. Catherine, and also of St. Veronica.

**STOICS**, one of the principal schools of philosophy among the ancient Greeks. It was founded by Zeno, B. C. 362, and derived its name from the porch or *stoa* in which he delivered his lectures. Stoicism held a middle place between the system of Plato and that of Epicurus. According to this system, the basis of existing things is that primary matter which neither increases nor diminishes itself. Matter was held to be in itself passive and without qualities, but operated upon by God in the form of fire or aether, as the foundation of all vital activity. The active world-producing fire was thus identical with the deity, and possessed of consciousness as well as the

power of foreseeing or predestinating the future. Individual souls were reckoned as like the soul of the world, of the nature of fire, and therefore perishable. Everything was regarded by the Stoics as subject to Fate.

The Stoical philosophy, however, was rather ethical than metaphysical, having a close and intimate bearing upon life and morals. Virtue was considered as consisting in a life conformable to nature, not only to our own nature or reason, but to the laws of external nature and to God, who is the reason or *logos* of the universe. These two conformities indeed were regarded as identical, for the soul of the wise man reflects the image of the Divine wisdom. The wise man of the Stoics was an imaginary, and not a real existence, being not only free from the weaknesses, but superior to the very wants of humanity. He was a man, in fact, possessed of a mind but not of a heart, capable of discerning and judging, but not of feeling, whose mental faculties were entire, but who had neither emotions nor passions. A being thus totally apathetic, and guided by reason alone, they supposed to resemble the Deity, and to be destined to removal at death to the celestial region of the gods, where it will remain until absorbed into the Deity.

**STOLE**, one of the most ancient vestments used by the clergy of the Christian church. It is a long and narrow scarf, with fringed extremities, crossing the breast to the girdle, and thence hanging down in front as low as the knees. The deacon wore it over the left shoulder, and in the Latin church joined under the right arm, but in the Greek church with its two extremities, one in front, and the other hanging down the back. Sometimes crosses were embroidered on the stole, and at other times the word *hagios*, holy. Romish writers represent the *stole* as a symbol of the cord by which Jesus was led to be crucified; and they assert also that the priest uses it in the mass to indicate his power of binding and loosing, which he professes to have received from Christ.

**STONE-WORSHIP**. One of the earliest modes of commemorating any remarkable event was to erect a pillar of stone, or to set up heaps of stone. These, in course of time, came to be looked upon as sacred, and even to be worshipped. See **PILLARS (CONSECRATED)**. That the Israelites were in danger of falling into this sin is plain from the prohibition contained in Lev. xxvi. 1—"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Several commentators have explained this passage as referring to rocking-stones, such as seem to have been worshipped by the ancient Druids, and which, from their very nature, were likely to attract the veneration of an ignorant people. The stone which Jacob anointed and set up at Bethel is the first instance on record of a con-

secrated pillar, and Vossius alleges that, at an after period, it became an object of worship, and was conveyed by the Jews to Jerusalem, where it remained even after the city was destroyed by the Romans. According to Bochart, the Phœnicians worshipped Jacob's pillar, but whether this was the case or not, we know, on the authority of Sanchoniathon, that they had their own **BAETYLIA** (which see), or anointed stones, to which they paid divine honours. These, in all probability, were *æroliths*, or meteoric stones, as indeed appears to be indicated in the fact that Sanchoniathon traces their origin to *Uranus*, or the heavens. Eusebius goes so far as to allege that these stones were believed to have souls, and accordingly they were consulted in cases of emergency as being fit exponents of the will of Deity. Herodian refers to a stone of this kind as being consecrated to the sun under the name of *Heliogabalus*, and preserved in a temple sacred to him in Syria. "where," he says, "there stands not any image made with hands, as among the Greeks and Romans, to represent the god, but there is a very large stone, round at the bottom, and terminating in a point of a conical form, and of a black colour, which they say fell down from Jupiter." Sacred stones have frequently been worshipped by heathen nations, and traces of the practice are even yet to be found in various nations.

**STYLITES**. See **PILLAR SAINTS**.

**STYMPHALIA**, a surname of **ARTEMIS** (which see) among the ancient Greeks.

**STYX**, the principal river in the infernal regions, round which it was represented by the pagan theology of the ancient Greeks and Romans as flowing seven times. See **HELL**.

**SUADA**, an ancient Roman goddess, the personification of persuasion.

**SUBDEACON**, an inferior officer in the ancient Christian church. This order is first mentioned towards the middle of the third century, when Cyprian speaks of them as existing in the church. Cornelius also, in speaking of the clergy then belonging to the church of Rome, reckons seven subdeacons among them. The author of the Constitutions refers their origin to the time of the Apostles, and represents them as ordained with imposition of hands and prayer. Basil, however, says of this and all the other inferior orders of clergy, that they were ordained without imposition of hands. And a canon of the fourth council of Carthage thus describes the form and manner of ordination:—"When a subdeacon is ordained, seeing he has no imposition of hands, let him receive an empty patin and an empty cup from the hands of the bishop, and an ewer and towel from the archdeacon." The office of subdeacons was to prepare the sacred vessels and utensils of the altar, and deliver them to the deacon in the time of Divine service. They were also required to attend the doors of the church during the time of the communion service, and to conduct the commu-

nicians to their proper places. Besides these duties, the subdeacons were employed by bishops in ancient times to carry their letters and messages to foreign churches. A canon of the council of Laodicea forbids the subdeacon to wear an *orarium* in the time of Divine service, or even to sit in presence of a deacon without his leave. Though anciently an inferior order, subdeacons are ranked by the council of Trent and the Roman Catechism in the list of holy or greater orders. The Roman Catechism thus describes the office:—His office, as the name implies, is to serve the deacon in the ministry of the altar: to him it belongs to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the holy sacrifice, to minister water to the priest or bishop at the washing of the hands at mass, to read the epistle, a function which was formerly discharged by the deacon, to assist at mass in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration. The functions which appertain to the ministry of the subdeacon may be learned from the solemn ceremonies used at his consecration. In the first place the bishop admonishes him, that by his ordination he assumes the solemn obligation of perpetual continence, and proclaims aloud that he alone is eligible to this office who is prepared freely to embrace this law. In the next place, when the solemn prayer of the litanies has been recited, the bishop enumerates and explains the duties and functions of the subdeacon. This done, each of the candidates for ordination receives from the bishop a chalice and consecrated patena, and from the archdeacon cruets filled with wine and water, and a basin and towel for washing and drying the hands, to remind him that he is to serve the deacon. These ceremonies the bishop accompanies with this solemn admonition: ‘See what sort of ministry is confided to you: I admonish you, therefore, so to comport yourselves as to be pleasing in the sight of God.’ Additional prayers are then recited; and when, finally, the bishop has clothed the subdeacon with the sacred vestments, on putting on each of which he makes use of appropriate words and ceremonies, he then hands him the book of the Epistles, saying, ‘Receive the book of the Epistles, and have power to read them in the church of God, both for the living and the dead.’

**SUBLAPSARIANS.** See **INFRALAPSARIANS.**

**SUBSTRATI**, the third order of penitents in the ancient Christian church, so called from the custom of prostrating themselves before the bishop, as soon as the sermon was ended, to receive his benediction with the imposition of hands. They stood in the *nave* of the church, behind the *ambo*, until prayer was made for them, after which they were obliged to depart before the communion service. This class of penitents is mentioned by the council of Nice, though no particular place is assigned them. But Tertullian, in speaking of the Roman discipline, says that penitents were brought into the church in sack-

cloth and ashes, and prostrated in the midst before the widows and presbyters to implore their commiseration. Some canons style this order the *penitents* simply by way of distinction, as being the most noted of the four classes. They were also called *Kneelers* or *Gonflectentes*. See **PENITENTS**.

**SUCCESSION (APOSTOLICAL).** See **APOSTOLICAL SUCCESSION**.

**SUCCOTH-BENOTH** (Heb. the booths of the daughters), small tents mentioned in 2 Kings xvii. 30, in which the Babylonish women practised the impure and licentious rites of the goddess *Mylitta*.

**SUDRAS**, the servile caste among the Hindus. It is believed to have sprung from Brahma's foot, the member of inferiority and degradation. Hence the Sudras are considered as the lowest class of society, bound to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artizans of every respectable description.

**SUFFRAGANS**, a term applied in the ancient Christian church to denote the city bishops of any province under a metropolitan, because they met at his command to give their suffrage, counsel, or advice, in a provincial synod. Thus the seventy bishops who were immediately subject to the bishop of Rome as their primate or metropolitan, were called his suffragans, because they were frequently called to his synods. At the commencement of the Reformation in England under Henry VIII., an act was passed appointing suffragan bishops in a number of sees.

**SUFFRAGE**, a term used in the Prayer Book of the Church of England to designate a short form of petition as in the Litany.

**SUFFRAGES**, the versicles immediately after the Creed in the morning and evening prayer of the English Prayer Book.

**SUFIS**, a class of mystic philosophers in Persia. The name is supposed to be derived from an Arabic word signifying “pure,” or “clear,” or it may be from *soof*, wool, in allusion to the coarse woollen garments usually worn by the Sufi teachers. The term *Sufism* appears to be a general designation for the mystical asceticism of the Mohammedan faith. The Sufis can scarcely be said to constitute a separate sect, but the term includes Moslem mystics of every shade. The chief seat of Sufism for several centuries has been Persia; and indeed during the sixteenth and seventeenth centuries the descendant of a Sufi occupied the throne of that country.

The leading idea of the Sufi system is that the Infinite is expressed in the finite, the Deity in humanity, so that every man is an incarnation of Deity, or at least a particle of the Divine essence. This generic idea pervades the whole writings of the Sufis, which, both in prose and verse, form a very large portion of the literature of Persia. Hence a Sufi regards every man as, to a certain extent, a representative of the Deity. Sometimes this doctrine is

perverted so as to confound all moral distinctions; good and evil, virtue and vice being both regarded as of Divine origin. But in most cases the doctrine is turned to very different account. The Sufi, looking upon himself as an emanation from God, maintains both the possibility and the duty of becoming reunited to the Divine essence. This he hopes to accomplish by abstracting his mind from all worldly objects, and devoting himself to Divine contemplation. Accordingly the Sufis neglect and despise all outward worship as useless and unnecessary. The *Musnavi*, their principal book, expatiates largely upon the love of God, the dignity of virtue, and the high and holy enjoyments arising from an union with God. The Sufi makes it his highest aim to attain self-annihilation, by losing his humanity in Deity. Angelus Silesius indeed, an old Sufi poet, bids men lose in utter nihilism all sense of any existence separate from the Divine substance, the Absolute.

The rigid Moslems, and especially the Persian mollahs, entertain the most intense dislike to the Sufis, principally on account of their disregard of the outward forms of worship. And yet it cannot be denied that, notwithstanding the peculiarities of their creed, the great mass of the Sufis are sincere Mohammedans, and have a high veneration for the Koran. The principles of Sufism are undoubtedly on the increase in Persia, and may be said indeed almost to pervade the national mind. In these circumstances it is impossible to calculate the number of those who adhere to the doctrines of these philosophical mystics. They are to be found in every part of the empire, have their acknowledged head at Shiraz, and their chief men in all the principal cities.

**SUMMANUS** (from Lat. *summus*, the highest), an ancient Roman deity, said by Varro to have been of Sabine origin. He was regarded as of the same, or even higher rank than Jupiter himself. He has been considered by some to have been a deity of the lower world; at all events he appears to have been the Jupiter of night, and as such had a temple near the Circus Maximus at Rome.

**SUMMISTS**, a name given to those scholastic divines of the Middle Ages who propounded their dogmas in systematic works called *Summa Theologiae*, or *Sums of Theology*. The most able and important work of the kind was published by Thomas Aquinas in the thirteenth century.

**SUMMUS SACERDOS** (Lat. chief priest), a title given in the ancient Christian church to all bishops or pastors in charge of a flock. Clements Romans uses the title in this extended application. Jerome also adopts it as in common use, and, speaking of himself, he says, "In the opinion of all men I was thought worthy of the high-priesthood." Romish writers apply the title exclusively to the Pope of Rome.

**SUNDAY.** See **LORD'S DAY.**

**SUN-WORSHIP.** Both sacred and profane his-

tory unite in teaching us that the worship of the bright orb of day was one of the earliest forms of idolatry. Even so early as the time of Job, who is generally considered to have lived at, if not before, the days of Abraham, this kind of worship seems to have been practised. Thus we find the patriarch Job declaring in xxxi. 26 and 27—"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." The Egyptians regarded the sun as their guardian deity, but no ancient nation was more addicted to solar worship than the Persians, who had no images in their temples, the sun being worshipped as the primary, and fire as the secondary symbol of the Supreme Being. The Phœnicians adored the sun under the name of Baal, the Ammonites under that of Moloch, and the Moabites under that of Chemosh. The sun is said by Sir J. G. Wilkinson to have been both a physical and a metaphysical deity, that is, he was both the real sun, the ruler of the firmament, and the ideal ruler of the universe as king of the gods. Hence *Osiris*, the sun, or the fountain of material light and heat, was viewed as an emanation of *Cnephi*, or *Ammon*, the source of metaphysical light and empyrean fire. The early religion of the Hindus was essentially the worship of the solar orb. Accordingly the *Gâyatri*, or holiest verse of the Vedas, is addressed to the sun-god. The practice of this kind of idolatry was probably derived from the earlier home of the Hindus in Northern Asia, where the Scythians and Massagete are known to have offered horses to the sun. Hence the existence in the Vaidic period of the *Asvamedha*, or horse-sacrifice, which was observed in Hindostan with great solemnity. In the religions of the North American Indians, also, the sun, as the dispenser of all radiance and fertility, was looked upon as possessing the highest pitch of excellence, and occupying the chief place among the good divinities; while to be translated to the sun or his attendant stars was deemed the summit of felicity. Among the ancient Egyptians, who, as we have already mentioned, were probably the earliest sun-worshippers, *Ra* or *Phra*, the sun-god, the centre of whose worship was at On, the Heliopolis of the Greeks, is regarded by Lepsius as having occupied the foremost place in the Egyptian pantheon. Joseph is said, in the narrative of Moses, to have married Asemath, the daughter of Potipherah, priest of On, and it is an interesting fact that Potipherah, "he who belongs to the sun," is a name which is very common on the Egyptian monuments. Chevalier Bunsen tells us that Rameses the Great sacrificed to *Ra*, the sun-god, as to "the lord of the two worlds, who is enthroned on the sun's disk, who moves his egg, who appears in the abyss of heaven." Dr. Hinckes has also pointed out that the names of the earlier Egyptian kings consisted in almost every instance of the name of the sun, and a simple or compound epithet or qualification. The great gods of Upper

Egypt are considered by Lepsius to have been connected with the sun-god; and *Osiris* of Abydos is supposed to have been gradually identified with *Ra*, the sun-god of Heliopolis. In some localities indeed the worship of *Osiris* was distinctly solar. "Fortunes of *Osiris*," says the late lamented Mr. Hardwick, "have been interwoven or identified with those of the great orb of day. His votaries have an eye exclusively to periodic motions of the sun and the vicissitudes of the seasons; not so much in reference to the increase or the decrease of his luminous functions, as to seeming changes in his fructifying, fertilizing power. In winter he appears to the imagination of the worshipper as languishing and dying; and all nature, ceasing to put forth her buds and blossoms, is believed to suffer with him: while at other seasons of the year the majesty of this great king of heaven is reasserted in the vivifying of creation and the gladdening of the human heart. There is an annual resurrection of all nature; for the sun-god is himself returning from the under-world,—the region of the dead. Or if we study the same representation in its more *telluric* aspect, what is there depicted as a mourning for *Osiris* is no longer emblematic merely of prostration in the sun-god: it imports more frequently the loss of vital forces in the vegetable kingdom, as the consequence of the solstitial heat. The earth herself becomes the principal sufferer; and the cause of all her passionate and despairing lamentations is the influence that dries up the fountains of her own vitality."

This ancient Osirian myth, as bearing upon sun-worship, was not confined to Egypt, but is found in almost all countries bordering on the Mediterranean sea. In Phœnicia, the worship of *Osiris* had its counterpart in the mysteries of *Adonis* and the annual "weeping for *Tammuz*" referred to in Ezek. viii. 14,—“Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for *Tammuz*.” The most direct system of sun-worship is undoubtedly that of the ancient Persians, which is still continued to a certain extent by the modern Parsees. *Mithras* was the sun-god of the Medo-Persian system, and almost the same things that *Zoroaster* taught concerning *Mithras* as the genius of the sun, *Mani*, the founder of the Manicheans, afterwards transferred to his Christ, who was no other than the pure soul sending forth its influence from the sun and the moon. It is evident from various passages of the Old Testament scriptures that sun-worship had, at different periods of the history of the Israelites, become prevalent among that people. Thus *Moses* warns them against it, Deut. iv. 19,—“And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.” And in another place,

Deut. xvii. 3, those are condemned to death who worshipped strange gods, the sun, or the moon. And at a much later period, *Ezekiel* saw in a vision (viii. 16) five-and-twenty men of Judah in the temple of the Lord, who turned their backs on the sanctuary, and their faces towards the east, worshipping the sun at his rising. See *PARSEES*.

*SUNYABADIS*, a sect of Hindu *atheists*, or rather *nihilists*, who held that all notions of God and man are fallacies, and that nothing exists. Whatever we look upon is regarded as vacuity. *Theism* and *Atheism*, *Moya* and *Brahm*, all is false, all is error.

*SUOVETAURILIA*, peculiar sacrifices among the ancient Romans, so named because they consisted of a pig, a sheep, and an ox. These were offered at the general lustration of the Roman people, which took place every five years. The *Suovetaurilia* indeed formed a part of every lustration, and the victims were carried round the thing to be purified, whether it was a city, a people, or a piece of land. The same sacrifices existed among the ancient Greeks under the name of *Trittya*. A representation of the celebration of these sacrifices is found on the Triumphal Arch of Constantine at Rome.

*SUPEREROGATION* (WORKS OF), works done by any one beyond what God requires. Protestants believe such works to be impossible. But Romanists maintain the existence of such works; and assert that a person may not only have in reserve a store of merit so as to have enough for himself, but also to spare for others; and this superabundant merit, collected from all quarters and in every age, the Church of Rome professes to have laid up as in a treasury from which to dispense to those who have little or none. The Eastern or Greek church rejects this doctrine of the Latin church, as unauthorized either by Scripture or tradition.

*SUPERINTENDENT*, an ecclesiastical superior in several reformed churches where episcopacy is not admitted. This officer is found in the Lutheran churches in Germany, and among the reformed in some other countries. He is the chief pastor, and has the direction of all the other pastors within his district. His power, however, is considerably more limited than that of diocesan bishops in Episcopal churches. Soon after the Reformation in Scotland, and before the Presbyterian system was fully organized, it was deemed necessary, as a temporary expedient, to appoint Superintendents, whose duty it was to take the spiritual oversight of a large district of country, preaching in vacant parishes, planting churches, and inspecting the ministers and readers within their bounds. Among the *Westeyan Methodists* the minister having charge of a circuit is called a Superintendent.

*SUPERNATURALISTS*, a name given to those divines in Germany, at the end of the last and the beginning of the present century, who maintained, in

opposition to the RATIONALISTS (which see), the necessity of a Divine revelation, the inspiration and authority of the Bible, and the fundamental doctrines of orthodox Protestantism.

**SUPPER (LORD'S).** See LORD'S SUPPER.

**SUPPLICATIO,** a solemn thanksgiving or supplication to the gods among the ancient Romans, on which occasion the temples were thrown open, and the statues of the gods carried on couches through the public streets, that they might receive the prayers of the people. A *supplicatio* was appointed by the senate when a victory had been gained, or in times of public danger and distress.

**SUPRALAPSARIANS,** a term used to denote those Calvinists who hold that God, without any regard to the good or evil works of men, and antecedently even to the Fall, resolved, by an eternal decree, absolute and unconditioned, to save some and reject others. In this view of the Divine decrees, God predestimates his people to eternal happiness merely as creatures, and not as fallen creatures, that is absolutely and irrespectively of character. Calvin and Beza were Supralapsarian in respect to the absoluteness of the Divine decree, but the term itself does not appear to have come into use until the synod of Dort, in the seventeenth century, when the *Comarists* were called by this name, in opposition to the *Remonstrants*, or *Arminians*, who were styled **SUBLAPSARIANS** (which see).

**SUPREMACY (PAPAL).** See PAPACY.

**SURCINGLE,** the belt by which the cassock is fastened round the waist in the ecclesiastical dress of an English officiating clergyman.

**SURPLICE.** See ALB.

**SURROGATE,** a substitute or person appointed in the room of another. Thus, to save the expense and trouble of travelling to the seat of episcopal jurisdiction, the bishop of an English diocese appoints clergymen in the several towns within his district as surrogates, having the power of granting licenses for marriage, probates of wills, &c.

**SURSUM CORDA,** "Lift up your hearts," words used in the ancient Christian church in announcing prayer in the public congregation. On hearing this solemn invitation, the people were wont to respond, "We lift them up unto the Lord." Cyprian calls it the preface intended to prepare the minds of the brethren to pray with a heavenly temper. Augustine mentions it upwards of ten times in his writings. Chrysostom also frequently uses it in his homilies. In the English church it continued unchanged until the seventeenth century.

**SURFUR,** the prince of the evil geni among the ancient Goths.

**SURYA,** a Hindu god, the lord of the sun, who is represented in a resplendent car, drawn either by seven horses, or by one horse with seven heads.

**SUSPENSION,** a punishment inflicted upon clerical delinquents. It may apply either to the salary of the minister or to his office. Both methods of

punishment were practised by the ancient Christian church. Cyprian mentions some cases in which the salary was stopped, while the individuals were allowed to continue in the discharge of their office. Decrees to this effect were passed by the councils of Nice, Ephesus, and Agde. The extent of the suspension varied according to circumstances. At one time the offender was suspended from the active discharge of the duties of his office, though still retaining his clerical rank. At another he was forbidden to perform some of the duties of his office, whilst he continued in the discharge or others; and at another still, he was debarred the performance of all ministerial duties for a definite period of time. Suspension from office was inflicted for such clerical delinquencies as would bring suspension from the eucharist or the lesser excommunication upon laymen.

**SUTIREH SHAHIS,** a division of the *Sikhs* in Hindustan. Their priests may be known by particular marks. Thus they make a perpendicular black streak down the forehead, and carry two small black sticks, each about half a-yard in length, with which they make a noise when they solicit alms. They lead a wandering life, begging and singing songs in the Punjabi and other dialects, mostly of a moral and mystical tendency. They are held in great contempt, and are not unfrequently of a disreputable character. They look up to Tegh Bahader, the father of Guru Govind, as their founder.

**SUTTEE,** the name given in Hindustan to a woman who voluntarily sacrifices herself on the funeral pile of her husband. The term is also used to denote the horrid rite itself, which, though not commanded by the Shastras or sacred books of the Hindus, is certainly approved and encouraged. In the performance of Sutte, force is expressly forbidden, the sacrifice must be perfectly voluntary in all its stages. Coercion could not be employed without dishonour to the Brahmins and the friends of the widow, while the virtue of the sacrifice would be lost. The utmost extent to which the Shastras go in sanctioning the practice is to pronounce it "proper for a woman to cast herself upon the funeral pile of her husband;" but while it is not expressly commanded, glory and blessedness in a future state are promised to those who observe it. Thus one of the *Paranas* declares, "The woman who mounts the funeral pile of her deceased husband equals herself to Arundhoti, the wife of Vashista, and enjoys bliss in heaven with her husband. She dwells with him in heaven for thirty five millions of years, which is equal to the number of hairs upon the human body, and by her own power taking her husband up, in the same manner as a snake-catcher would take a snake out of its hole, remains with him in diversion. She who thus goes with her husband to the other world purifies three generations, that is, the generations of her mother's side, father's side, and husband's side; and so she being reckoned the purest and the best



in fame among women, becomes too dear to her husband, and continues to delight him during fourteen *Indras*, and although her husband be guilty of slaying a Brahmin or friend, or be ungrateful of past deeds, yet is his wife capable of purifying him from all these sins."

Those who decline to become Suttees are commanded to cut off their hair, cast off their ornaments, to observe inviolable chastity, and to labour in the service of their children. The extent to which this cruel practice was once carried appears from the fact, that in ten years, from 1815 to 1825, no fewer than 5,997 widows were thus immolated. For a long time the Suttee was tolerated by the British government, but it was abolished in the Bengal presidency in 1829, and in the other presidencies the following year. The practice, however, still continued in many of the native states, and, though rare, is understood even yet to be secretly observed in some remote districts of the country where British authority and influence are unknown.

The rite of Suttee is thus described by a native Hindu, who had himself witnessed and even taken part in it:—"Fearing intervention from the British authorities it was decided that this solemn rite, contrary to the usual practice, should be performed at a distance from the river side; the margin of the consecrated tank was selected for the purpose. After ceremonies of purification had been performed upon the spot, strong stakes of bamboo were driven into the ground, enclosing an oblong space about seven feet in length, and six in breadth, the stakes being about eight feet in height; within this enclosure the pile was built of straw, and boughs, and logs of wood: upon the top a small arbour was constructed of wreathed bamboos, and this was hung with flowers within and without. About an hour after the sun had risen, prayers and ablutions having been carefully and devoutly performed by all, more especially by the Brahmins and Lall Radha, who was also otherwise purified and fitted for the sacrifice, the corpse of the deceased husband was brought from the house, attended by the administering Brahmins, and surrounded by the silent and weeping friends and relations of the family. Immediately following the corpse came Lall Radha, enveloped in a scarlet veil which completely hid her beautiful person from view. When the body was placed upon the pile, the feet being towards the west, the Brahmins took the veil from Lall Radha, and, for the first time, the glaring multitude were suffered to gaze upon that lovely face and form; but the holy woman was too deeply engaged in solemn prayer and converse with Brahma to be sensible of their presence, or of the murmur of admiration which ran through the crowd. Then turning with a steady look and solemn demeanour to her relations, she took from her person, one by one, all her ornaments, and distributed them as tokens of her love. One jewel only she retained, *the tali*, or amulet placed round her neck by her deceased hus-

band on the nuptial day; this she silently pressed to her lips, then separately embracing each of her female relations, and bestowing a farewell look upon the rest, she unbound her hair, which flowed in thick and shining ringlets almost to her feet, gave her right hand to the principal Brahmin, who led her with ceremony three times round the pile, and then stopped with her face towards it, upon the side where she was to ascend. Having mounted two or three steps, the beautiful woman stood still, and pressing her hands upon the cold feet of her lifeless husband, she raised them to her forehead, in token of cheerful submission: she then ascended, and crept within the little arbour, seating herself at the head of her lord, her right hand resting upon his head. The torch was placed in my hand, and overwhelmed with commingled emotions I fired the pile. Smoke and flame in an instant enveloped the scene, and amid the deafening shouts of the multitude I sank senseless upon the earth. I was quickly restored to sense, but already the devouring element had reduced the funeral pile to a heap of charred and smouldering timber. The assembled Brahmins strewed the ashes around, and with a trembling hand I assisted my father to gather the blackened bones of my beloved uncle and aunt, when having placed them in an earthen vessel we carried them to the Ganges, and with prayer and reverence committed them to the sacred stream."

SVIANTOVIT Slav., holy warrior), the most celebrated deity of the ancient Baltic Slavonians, whose temple and idol were at Arkona, the capital of the island Rugen. This last stronghold of Slavonic idolatry was taken and destroyed in A. D. 1168 by Waldemar I., king of Denmark. A minute description of this deity and his worship has been already given in the article SLAVONIANS (RELIGION OF THE ANCIENT).

SWEARING. See OATHS.

SWEDEN (CHURCH OF). Christianity was first introduced into Sweden in A. D. 830 by Anskar, a monk of Corbey, in Westphalia. According to the Swedish historians, however, many of the people had embraced the gospel at a still earlier period, and in A. D. 813 a church was erected at Linköping through the successful labours of Herbert, a Saxon ecclesiastic. Be this as it may, Anskar was the first apostle of the Swedes, and though his earliest visit was limited to six months, the report which he carried home to Germany was so flattering that he was appointed archbishop of Hamburg, and papal legate, with an ecclesiastical jurisdiction over all the Scandinavian kingdoms as soon as they should be converted to Christianity. But of all the northern nations the Swedes were the longest in renouncing heathen practices, and accordingly, in many cases, the worship of Odin and Thor was combined with that of Christ. Thus Anskar's mission was only partially successful, and though it was renewed after an interval of twenty years by Ardgar, a hermit of much sanctity, it made so little progress that he soon

resigned his missionary office and left the country. Anskar having received the see of Bremen added to that of Hamburg, set out a second time on a Scandinavian mission. But on his arrival in Sweden he found new obstacles to his success. The priests of Odin used all their influence to defeat his benevolent exertions. But the zealous monk was resolved to persevere amid all discouragement, and having already succeeded in gaining over Eric, king of Denmark, he hoped to be equally successful with Olaf, king of Sweden. Nor was he disappointed. Olaf mentioned the subject to his chiefs, and mostly through royal influence a proclamation was made that churches might be built, and that whoever pleased was at liberty to profess the Christian faith.

The labours of Anskar were followed up by his immediate successor Rembert, who founded several churches in Sweden, but gained few converts, and the work not being prosecuted by several of the successors of Rembert, in the course of time Christianity was nearly extinct in Sweden. Attempts, however, were afterwards made to reclaim the country to the Christian faith. Zealous missionaries were despatched thither, and if their progress was slow it was steady. Their efforts were much aided by Anglo-Saxon ecclesiastics, who succeeded in converting the Swedish king Eric Arsael. In his vehement zeal this monarch laid violent hands upon the Pagan temple at Upsal, and in consequence he was murdered by the infuriated populace. At length, in A. D. 1026, Sweden, after a century and a half from the first introduction of Christianity into the country, became a Christian state. Yet such was the tenacity with which Paganism maintained its hold of the Swedes, that idolatry lingered there down to the twelfth or even the thirteenth century.

The Reformation commenced in Sweden under Gustavus I. in 1524 was as much a political as a religious movement. That monarch secretly encouraged the preaching of Lutheran doctrines, with the ultimate design, when he had formed a party of sufficient strength, to seize the revenues of the dominant church and abolish her worship. To carry out his plans he sent for a number of missionaries from Germany to diffuse among the people the reformed doctrines, and being secretly encouraged by royal influence their success was prodigious. One of the most popular and able missionaries of the reformation was Olaf Petri. This zealous champion of the Lutheran cause published a translation of the New Testament in the Swedish language, with the view of enlightening the people in the knowledge of Divine truth. The bishops, imagining that the king was favourable to the established church, called upon him to suppress the new version of the Scriptures, to silence its advocates, and even to punish them as heretics. Gustavus, however, to the surprise of the Romish clergy, treated their proposal with indifference, and consented that a public disputation should be held at Upsal between the Romish and Protes-

tant parties. This controversy tended to open the eyes of multitudes to the errors of the established creed. The new missionaries were now welcomed into the houses of people of all classes. The object of the king was gained, and he commenced the work of spoliation, seizing on the revenues of the church for the uses of the state. The clergy were indignant, and denounced the sovereign as a heretic and a usurper, swearing to uphold the rights of the church and the cause of religion. But Gustavus was not to be deterred from the accomplishment of his settled purpose. He seized at once two-thirds of the whole ecclesiastical revenues, and issued a permission to the clergy to marry and mix with the world. The ancient faith was now overthrown. The king declared himself a Lutheran, nominated Lutherans to the vacant sees, and placed Lutherans in the parish churches. In the course of two years more, the work of reformation was consummated. The Romish worship was solemnly and universally abolished, and the Confession of Augsburg was received as the only rule of faith—the only faithful interpreter of Scripture.

The Swedish reformation was thus throughout the act of the king and not of the people. Hence a number of Romish rites were continued long after they had disappeared in other Protestant countries, and to this day the embroidered vestments of the clergy, the decoration of the churches, and the use of the oblat, or wafer, at the Lord's Supper, are retained, as well as the name *Heug-Moessa*, or high mass, as describing the principal service of the Sabbath or other holy day.

Partial though the Reformation was which Gustavus had introduced, it was soon destined to suffer interruption. John, who succeeded to the throne in 1569, had married Catharine, daughter of Sigismund II., king of Poland, and therefore a Roman Catholic. This marriage had of course a most injurious influence upon the mind of the Swedish monarch. He soon began to display a decided leaning towards the old faith, and, in the fervour of his zeal, he prepared a new liturgy, the object of which was sufficiently apparent from its title, which ran thus, 'Liturgy of the Swedish church, conformable to the Catholic and Orthodox Church.' This ritual was rejected by the great mass of the clergy of both churches, and even the papal sanction was refused. Still the king persevered in his attempts to bring the country back to the Romish church; and in 1582 he so far prevailed as to induce the Swedish church to revise its liturgy, and to declare all who were opposed to the revision guilty of schism. On the death of John, the Swedish crown rightfully passed to Sigismund, king of Poland, while duke Charles, brother of the late and uncle of the new king, became regent. Charles had long been an active supporter of the reformed cause, and one of the first acts of his regency was to induce the synod of Upsal, in 1593, to abolish the liturgy prepared by

the late king, and to depose those ecclesiastics who had defended that liturgy. This synod also declared the confession of the Church of Sweden to consist of the Sacred Scriptures, the Apostles', Nicene, and Athanasian Creeds, and the Augsburg unaltered confession of 1530. On hearing what had happened, Sigismund returned to Sweden, and in the first diet which he convoked, he proposed the revocation of the decree passed by the synod of Upsal abolishing his late father's liturgy. He insisted, also, that in every town there should be a Roman Catholic church, and that all the votaries of the ancient faith should enjoy complete toleration. His plans, however, for the restoration of popery were so violently opposed by the Lutheran clergy and people, as well as by the Regent Charles, that he left the country and returned in disgust to Poland.

Charles had no sooner resumed his duties as regent in the king's absence than he began to evince his determination to carry matters in favour of the Lutherans with a high hand. One of his first steps was to depose from their dignities all who were favourable to Romish principles. He convoked the states at Suderköping, and caused a decree to be passed in 1600 that the Confession of Augsburg should be the only rule of faith observed in Sweden; that all Romish priests should leave the country in six weeks; that Swedes who had embraced the religion of Rome before the accession of Sigismund might remain in the country, but they should be excluded from all posts of honour or emolument, no less than from the exercise of their worship; and that in future all who should not conform to the established creed should be banished for ever. In obedience to this decree, which has even in the present day been applied to Protestant separatists, the priests, the monks, the nuns, and three-fourths of the laity, repaired to Germany, Poland, or Finland. Both by force and fraud Charles at length supplanted his nephew on the throne, and was himself elected king of Sweden in 1604. His reign, however, was brief, and so signalized by foreign wars, that no further change was attempted in ecclesiastical affairs. At the death of Charles IX., his son, Gustavus Adolphus, ascended the throne, being then only eighteen years of age. This youth was recognized as a person of eminent abilities, commanding energy, and high military talents—a combination of qualities which seemed to point him out as well fitted to take his place at the head of reformed Europe, in order to arrest the vast projects of the house of Austria, which aimed at nothing less than the restoration of papal supremacy over the whole of Christendom. Germany was chosen as the seat of war, and, after a series of successful campaigns, the great Swedish hero fell on the field of Lutzen, leaving his subjects to mourn the loss of one of the greatest sovereigns that ever swayed the sceptre of the North.

Gustavus Adolphus was succeeded by his daughter Christina, who was only six years of age at her

father's death. Now that the hero of the reformed cause had fallen, the Romish party naturally supposed that the war in Germany would be immediately brought to a close. In this, however, they were disappointed, for it continued to rage with varied success down to the peace of Westphalia in 1648. The result of this war was, that Sweden, from being an obscure state, rose to be one of the first of the European kingdoms. From this time for a long period war became the favourite, and indeed the almost sole employment of the Swedish monarchs, so that the religious state of the country was wholly neglected, and the church of Sweden sank into a deplorable condition of spiritual declension and decay. Towards the close, however, of the reign of Charles XII., this slumber was partially broken by the rousing pulpit discourses of Ulstadius. Earnestly did this devoted servant of Christ remonstrate against the vices of the clergy and the errors of their teaching. Such faithfulness was not to be endured. Ulstadius was accused of sacrilege and other crimes, and sentenced to imprisonment and penal labour for life. At length, on the accession of Ulrica Eleonora to the throne in 1719, a general amnesty to all offenders was proclaimed, and the good man was set at liberty, after having been thirty years in prison. At his own earnest request he was allowed to inhabit his old prison room till the end of his days in 1732.

In the course of the religious awakening which had taken place under the faithful and scriptural preaching of Ulstadius, a violent spirit of hostility was manifested on the part of the enemies of evangelical religion. To put an end to what was called in ridicule *Pictism*, an act was passed in 1713, and in still more stringent terms in 1726, prohibiting, under heavy penalties, all private religious meetings or conventicles. Under this law, which is still considered to be in force, a great amount of persecution has been perpetrated of late in Sweden. Within the last ten years, indeed, by a rigorous application of the conventicle law, more than eleven hundred persons have been subjected to fines and imprisonment.

Various applications have from time to time been made to the government to relax the stringency of the laws on the subject of religious meetings. Thus a few years ago a petition was presented to the king, signed by many friends of religion, praying that "our Swedish fellow-citizens might, on the conditions established by his majesty for the sister kingdom (Norway), be allowed to form free churches, and appoint their own ministers." Numerous cases have of late occurred in which persons were severely fined for receiving the Lord's Supper privately or without the intervention of a parish priest, and being unable from poverty to pay the fine, they have been subjected to imprisonment on bread and water. Colporteurs are ill-treated, put in irons, and thrown into prison, no difference in this respect being made between Baptists and Lutherans. The effect of these

persecutions is thus stated by the Rev. Dr. Bergman in a letter written in 1856:—"These persecutions against Christians begin to have the same effects as when, years ago, in Scotland, the brothers Haldane were persecuted. The victims begin to suspect the doctrines of the Church, and go over especially to the Baptists. It is pretty generally known in our country that a large number of persons in Stockholm are become Baptists, and perform Divine service secretly, according to the Baptist form of worship. But our Church will have to accuse herself for whatever may happen. She cannot even read ecclesiastical history so as to become wise by its perusal. She is blind. It is a judgment upon her."

It is a melancholy fact that the Swedish clergy warmly support the repressive laws with the view of upholding the Established church. The political constitution, however, is favourable to religious liberty, as is evident from the following enactment, which is embodied in the form of government adopted at the revolution in 1809:—"The king shall not force, or cause to be forced, the conscience of any one, but protect every one in the free exercise of his religion, as long as he does not hereby disturb the peace of society, or occasion public scandal." This clause was passed, notwithstanding the strenuous opposition of the House of Clergy, but for forty years it was suffered to remain in abeyance, and even now the judicial courts, as a pretext for sanctioning persecution, allege that the enactment of 1809 never having been practically put in force, they must fall back on the old laws. The feeling in favour of religious liberty is rapidly gaining ground among all classes of the Swedish people. The subject was even discussed in the diet of 1853-4, but two of the houses having voted for a relaxation of the conventicle laws and two against it, the whole question fell to the ground. At the same diet a law was unanimously passed declaring any one liable to punishment who, not being a priest, should administer the sacraments, and all who should receive them at his hands. The subject of religious toleration was resumed in the diet of 1856, and a royal project of law was introduced, proposing on the one hand the abrogation of the punishment for apostasy, and on the other the supersession of all the conventicle acts by a new law. After a protracted discussion, extending to seven sessions, the entire question again fell to the ground, not more than two of the four houses having agreed on any one point. The opponents of the liberal measures proposed by the king consisted of the House of Clergy and the House of Peasants. The subject was again discussed by the diet, and the result is that banishment for apostasy is still the law of Sweden, the proposal to do away with it having been lost by only two votes; and the conventicle act is modified to a small extent, as follows:—"The committee propose further, that the conventicle act shall be repealed, and no members of

the Swedish church forbidden to assemble for religious exercises, provided that special permission be obtained for meetings during church hours, and free access granted to the clergy, churchwardens, or police authorities, and that the last-named may dissolve any meeting, should they perceive anything unlawful or disorderly. But if any one, not a clergyman, nor entitled, according to the church law, to preach in public, stand up in such meetings as a teacher, and his address be considered likely to produce division in the church or contempt for the public service of religion, the church council shall be empowered to prohibit his doing so." This new enactment has one advantage, that it relates exclusively to members of the Swedish church, and consequently does not interfere with the assemblies of Baptists or other separatists.

The church of Sweden is Lutheran in its creed and Episcopal in its form of government, having an archbishop and eleven bishops. Church and state are not only united but identified. The king is officially styled the Head of the Church, and its Supreme Bishop. The intimate connection between the church and the secular power is thus described by Mr. Launsden in a Tract lately published:—"There are four houses of parliament, to which, along with the king, the legislation of the country is intrusted. These four houses are—1, The house of nobles, or representatives of the noble families in the kingdom; 2, The house of burgesses, containing the representatives of the towns; 3, The house of peasants, consisting of the representatives of the peasant-proprietors, a class now peculiar to Sweden; and 4, The house of clergy, consisting of the prelates, and the representatives of the ministers of parishes. This last is the only representation which the Church enjoys, and yet it is the representation not of the Church, but only of her ministers, as one of the estates of the realm. As such it has an equal share with the other houses in all civil and financial legislation, while each of them has an equal voice with it in the government of the Church, so that the Church lies prostrate beneath civil and secular, rather than clerical power.

"The civil power has left scarcely any single corner of the spiritual or ecclesiastical domain exempt from its authoritative interference. For instance, it has constituted the courts which have the ordinary administration of church affairs. In each diocese there is at least one *consistorium*, or bishop's court. In the two university seats, Upsala and Lund, these consistories consist of the prelates and the theological professors. In other cases it consists of the bishop, the archdeacon (as he may be called), and the teachers of the gymnasium of the Episcopal town, all of whom may be, and often are, laymen, without any ordination or ecclesiastical character whatever. It determines and regulates the whole proceedings regarding the appointment of ministers to vacant charges. When the right of appointment

is in the hands of a private patron, the people are not recognised as having any standing whatever. There is a numerous class of parishes in which the people are admitted to a voice in the matter, and yet in almost all even of these instances, they are so restricted and limited in the exercise of this privilege by martinet law on the one hand, and the royal prerogative on the other, that it is practically worthless. Again, the same supreme power controls with rigid hand the minister's duties in his parish. It lays on him an immense amount of varied civil and secular business. It furnishes him with a liturgy, and rigidly dictates the prayers which he is to offer to God in the name of the congregation. It counts him unfit not only to frame a single prayer in the ordinary public worship of God, but even to select a suitable text from which he may preach to his people. It binds him down, year by year, during the longest incumbency, to the unchanging series of passages which form the 'gospel' and 'epistle' for the day, except on four Sabbaths of the year, which are appointed by the King, under the name of *prayer days*, to be kept more holily than other Sabbaths, although even then he is not intrusted with the choice of his texts, but has them all prescribed for him by royal authority. The principles of the Lutheran Church as to discipline are substantially the same as those of our own. But these are completely overborne by civil statutes. Every child must be baptized within eight days after it is born, altogether without reference to the moral or religious character of the parents. If the parents should refuse to allow the child to be baptized, an action may be raised against them before the civil court. Cases have recently occurred, in which such actions have been raised against parents who profess 'Baptist' opinions; orders have been given to the police to bring the child by force to receive the ordinance; and the parents have, in addition to this violation of their natural rights, been subjected to the expenses of the legal process. About the age of fourteen or fifteen the children are sent to the minister to be instructed in religion, previous to their being admitted to the communion. On being satisfied with their knowledge of religion, the minister 'confirms' them in presence of the congregation. After being confirmed they are required by statute to go to the Lord's Supper once a-year, whatever be their moral character or religious belief, if they would enjoy the rights of Swedish citizenship, be admissible as witnesses in a court of justice, be allowed to marry, or be privileged to enter on any secular employment. A case occurred not long ago, which affords an emphatic illustration of this perversion of the solemn ordinance into a mere secular test. A policeman was produced as a witness before a court of law. He was questioned when he had last communicated; and on its being ascertained that he had not done so within the previous twelve months, he was rejected. The captain hereupon ordered that all his subordi-

nates, in order to qualify themselves for giving evidence during the succeeding twelve months, should on a particular day go to the church and receive the communion. Nothing except ignorance of Luther's catechism, or some crime which may incur civil punishment, is held as preventing a man from access to the Lord's table. And so thorough is the identity between church-membership and citizenship, that in order to a prisoner's obtaining his liberation, even after the period of his punishment had expired, it was necessary, until the Parliament at its recent session happily rescinded the law, that he should appear before the congregation, make profession of his repentance, and be received again into the communion of the Church."

We further learn the following particulars from Dr. Steane, in his recently published notes of a tour in Sweden. "Each parish clergyman must keep a correct register of every individual, young and old, in his parish, record all the changes by removals, deaths, &c., and furnish an annual return to the government. He is also expected to *see* all his parishioners not less frequently than once a-year, and a system of domiciliary examination is maintained, which, wrought by pious and zealous men, might be productive of important results. The usual course is to divide the parish into several districts, find a large room in each, and appoint a time for calling together the dwellers in that district. A summons is left at every house, and all may be compelled to come. When assembled, the clerk reads the names, marking such as are absent, and the clergyman invites group after group to his table, where each is required to read, and all are examined as to their knowledge of Luther's Catechism. The exercises frequently extend during several hours, and they are closed by an address and benediction."

The tone both of piety and morality in Sweden is deplorably low. The Sabbath is openly desecrated both by clergy and laity; and profane swearing prevails to a most lamentable extent, even amongst professing Christians. Of late, however, a revival of religion has taken place in various parts of the country. In the northern parishes, indeed, there has always prevailed a greater regard for true spiritual religion than in the south. Hence their dissatisfaction with the present liturgy and their use of the old ritual in private worship. "As the spirit of religious earnestness increased," says Mr. Lumsden, "this dissatisfaction became still more intense and decided. They applied for permission to have the old books used in the churches of their parishes. This was refused. They then solicited that they might be allowed to have, as pastors in separate congregations, regularly ordained ministers of the church, who, sympathizing in their views, would celebrate public worship according to the old books—promising themselves to maintain them, in addition to paying all the dues as formerly to the

parish priest. This also was refused. They then withdrew altogether from the worship of the parish churches, met in separate assemblies amongst themselves, and chose the more intelligent and godly of their number to conduct their worship and expound the Scriptures. They desired still to remain in the communion of the National Church, but the parish clergymen, with a vigour in the exercise of discipline which profanity and immorality did not encounter, refused them access to the Lord's Table, unless on the condition of their discontinuing these religious meetings. After much anguish, and with great reluctance, they at last resolved, that the men whom they had chosen as their leaders should become their pastors, and dispense the sacraments. By some solemn service, they called these men to this office, and declared their separation from the Establishment.

"This movement has been very extensive—embracing many thousands, and, in some cases, entire parishes. The separatists being rather too numerous to be banished, have been subjected to every other severity which intolerant statutes could be construed to sanction. The Established clergymen refuse to marry them, because they have not communicated, according to law, within the statutory period. The fines and penalties which were unsparingly exacted of them for merely holding conventicles have been increased. Several have been obliged to sell their small paternal estates in order to satisfy these exactions; others have been fain to leave their native land, and seek freedom and peace on a foreign shore. Many have been imprisoned as common malefactors,—and yet, by the confession even of their most reproachful adversaries, nothing can be laid to their charge, except 'as concerning the law of their God.'"

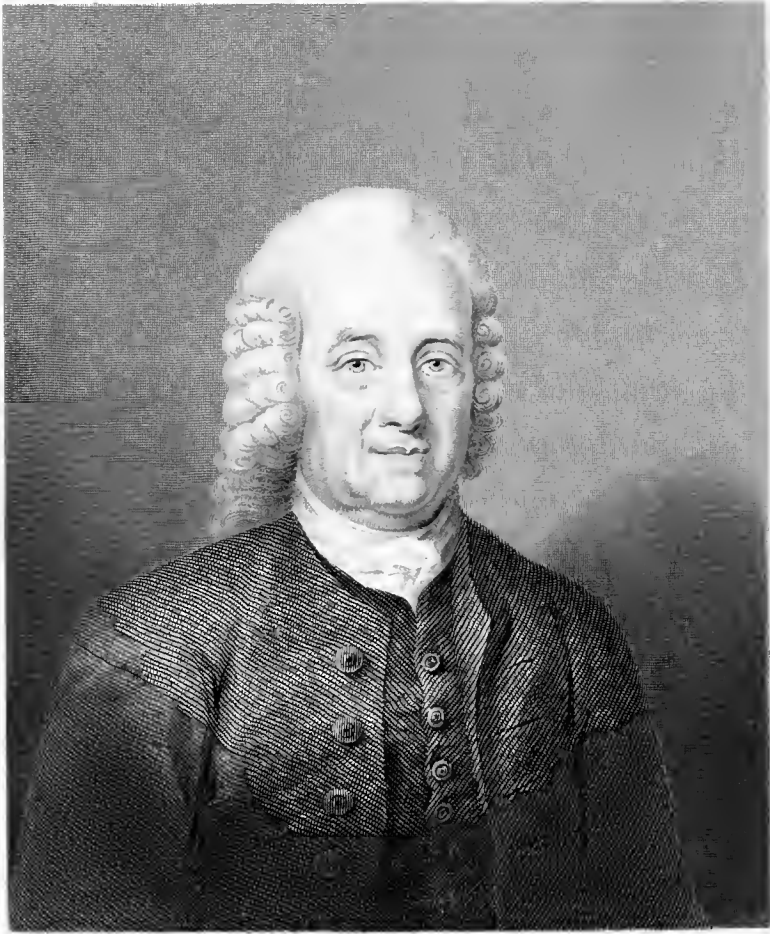
The separation from the Established Church is almost wholly limited to the northern provinces, but the recent awakenings have extended over many other districts of the country, not only through the instrumentality of ministers, but also in a large measure of Christian laymen. Nor is it confined to isolated cases, but in several districts large numbers, and even whole congregations, have been brought under spiritual concern.

SWEDENBORGIANS, or the NEW JERUSALEM CHURCH, a body of Christians who claim to have received a new dispensation of doctrinal truth from the theological writings of Emanuel Swedenborg; and being in their own view a new church, they refuse to be ranked among the sects into which the Christian world is divided. The founder of this society was a native of Stockholm in Sweden, having been born in that city in January 1688. His father was bishop of Skara in West Gothland, a person of high intellectual attainments, and enjoying the peculiar favour of his sovereign, Charles XII. Young Swedenborg's education was conducted with great care; and from early childhood he evinced a serious and thoughtful

turn of mind, combined with a remarkable tendency to indulge in religious speculation. Having been sent to the University of Upsala, he soon distinguished himself by his attainments in the physical and mathematical sciences. At the close of his college course he was sent by his father to travel in foreign countries, where he directed his attention particularly to mining operations; and on his return home he was appointed Assessor of the Metallic College, a government situation of some importance. This office he held for many years, not only under Charles XII., but under the sister and successor of that monarch, Ulrica Eleonora, who, in token of the high estimation in which his talents were held, conferred upon him a patent of nobility, though without a title. No worldly honours, however, could divert his mind from his favourite scientific studies, which he continued to prosecute with unwearied diligence and assiduity, issuing volumes and tracts on a variety of the most abstruse points of science with marvellous rapidity. At length, in 1733, he completed his great work, '*Opera Philosophica et Mineralia.*' It was printed partly at Dresden and partly at Leipzig, in three volumes folio, at the expense of the Duke of Brunswick. The first volume of this elaborate production is devoted to a philosophical explanation of the elementary world; and here the peculiarly abstract metaphysical character of his mind became strikingly apparent; while by the pure force of speculation alone, he had the merit of anticipating some of the most valuable physical discoveries of modern times. In the second and third volumes of this grand work, the author treats exclusively of the mineral kingdom. Passing from Physics, Swedenborg next produced an abstruse work on Metaphysics, under the title '*Philosophy of the Infinite,*' in which he unfolds his peculiar opinions on the final cause of creation and the mechanism of the intercourse of soul and body.

Though almost wholly immersed for a long period in secular studies and pursuits, Swedenborg had not been wholly inattentive to things spiritual and divine. The period had now come, however, when an event occurred in the providence of God which changed the whole current of his future mental history, and assigned him a prominent place as the theological guide of not a few. From this time he conceived himself to be invested with a holy office, "to which," says he, "the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, in the year 1745, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege," he adds, "has continued with me to this day." Accordingly, he was favoured, by his own statement, with frequent communications from the spiritual world, and intimate intercourse with angels. Heaven he was privileged many times to enter; and the abodes of bliss he describes as "arranged in streets and squares like earthly cities,





Thomas Mordaunt

AT THE AGE OF 50



but with fields and gardens interposed." The angels he represents as having a human form, "wanting nothing at all which is proper to men, except that they are not clothed with a material body." A council of angels he thus describes: "There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain which shone with precious stones, from whose lustre there issued forth a bright appearance, as of a rainbow when the firmament is serene and clear after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of the sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it; and within lay splendid vestments in beautiful order. It was a council convened by the Lord."

From the date of his extraordinary call, Swedenborg renounced all secular pursuits, resigned his official situation in connection with the Swedish government, and devoted himself wholly to the study of the Word of God, and the giving forth to the world of such supernatural revelations as were vouchsafed to him. The great theological work in which his peculiar views were explained at large, was entitled 'Arcana Cœlestia,' and appeared in eight quarto volumes, containing an exposition of the spiritual sense of the books of Genesis and Exodus. According to this new system of scripture interpretation, the Sacred Writings have two senses, the natural and the spiritual. The natural sense is that which is received by other churches; the spiritual sense, which Swedenborg believed it to be his mission to unfold, is concealed within the natural meaning of the words, each word or phrase possessing, in addition to its ordinary signification, an inner sense, corresponding with some spiritual truth. Thus the literal sense of the Scriptures is made the basis of the spiritual and celestial sense, there being a complete harmony and correspondence between the two, which Swedenborg alleged to have been lost since the days of Job, until it was revealed to himself by the Lord. The existence or absence of the spiritual sense he regarded as a certain test of the authenticity of Scripture; all those books which cannot be opened by this key being rejected by him as uncanonical. Of the Old Testament, accordingly, he received twenty-nine books, and rejected the rest; while of the New Testament only the four Gospels and the book of Revelation were admitted. All the accepted books can be explained by the spiritual key; and so perfect is this mode of interpretation believed to be, that the spiritual sense of a word or phrase,

when once known, can be uniformly applied wherever it may occur. So uniform and consistent is the Swedenborgian "correspondence" between the natural and the spiritual sense of the Bible.

The doctrine of CORRESPONDENCES (which see), indeed, is the central idea of Swedenborg's system. He applied it not to the Word of God alone, but the whole of the creation of God. Everything visible has belonging to it, and corresponding to it, an invisible spiritual reality. The history of man is an acted parable; the universe a temple covered with hieroglyphics. This close correspondence between the visible and the invisible, the natural and the spiritual worlds, is a mystery which Swedenborg believed himself commissioned to reveal. Matter and spirit he believed to be bound together by an eternal law. The universe he considered as representing man in an image; he maintained that there is a correspondence between the creature and the Creator; and thus from the mineral, vegetable, and animal forms, and even the planets and atmospheres, is drawn an analogy to the formation of man.

On the fundamental point of the constitution of the Godhead, Swedenborg declares that the church has been corrupted by the doctrine of three divine persons existing from eternity. This he maintains must involve Tritheism, or the conception of three several gods, to avoid which he teaches that the Father, Son, and Holy Spirit, are "the three essentials of one God, which make One, like Soul, Body, and Operation in man." In a memoir written by a Swedenborgian layman for the 'History of the Religious Denominations in the United States,' the following explanation is given of the peculiar opinions of the New Jerusalem Church on the subject of the Godhead:—"We say, then, that we know of no son of God born from eternity. That title should alone be predicated of the human nature born in time (Luke i. 35), at first properly termed the son of Mary, though afterwards changed. Physiologists know that a man receives his soul from his father, and his body from his mother. As the latter was produced without the intervention of an earthly father (Luke i. 20—25), our Lord could have had nothing corresponding with a human soul; but was animated directly by the Divinity instead. (Mal. iii. 1; com. John ii. 21; Heb. x. 5.) We likewise believe that the human mind has three several degrees; the natural, serving as the basis of the other two, which are successively opened. His body or humanity, including the natural mind, being derived from an imperfect mother, partook of her infirmity (Job xiv. 4), was subject to temptation (Matt. iv. 1—8, xvii. 18; Heb. iv. 15; com. Jas. i. 13; and Exod. xxxiii. 20); and had tendency to sin. It was by submitting to temptation in all possible variety, and by a successful resistance in every case, that this human nature was perfected (Heb. ii. 10, 18), glorified (John xiii. 31, 32, xvii. 15, xii. 27, 28; Luke

xxiv. 26), or made divine. This process was *gradual* (Luke ii. 40, 52), and any seeming difference between the Father and himself was previous to its completion. Indeed, his whole life was a combat with an infernal influence (Isa. lxiii. 1—9. lxix. 16. 17, 20; Jer. xlvi. 5, 10; Ps. xlv. 4—7; John xii. 31. xvi. 11, xvii. 33; Luke x. 18; Rev. i. 18), in which he was progressively victorious, not for himself alone, but for man also, on the true principle of overcoming evil with good. The tendency of the soul is generally to assimilate the body to itself. In his case, when the principles of the infirm humanity, with their corresponding forms, were successively *put off* during temptations, divine forms were put on in their stead. The last temptation was the passion of the cross, when the warfare was finished (John xix. 30), and the union between the human and the divine nature was complete and reciprocal (John xvii. 10, 21). From thenceforth his DIVINE HUMANITY became the fit residence, the appropriate organ through which the Holy Spirit, or *new* divine influence, operates throughout creation (John vii. 39, xx. 22). And thereafter all appearance of personality separate from the Father is merged in this indissoluble union; or rather, he is *the* person of the Father (Heb. i. 3). His sufferings, which had no merit as such, and could not satisfy a benevolent Parent, were not *penal*, nor *substituted*, but merely *incidental to his changes of state* and his intense anxiety, bordering on despair, during his humiliation, and were endured by him to represent the state of the church at that time, and in all ages, when it rejects or falsifies his truth, and ‘does despite to the spirit of his grace.’ His merit consisted in that exercise of divine power and virtue, whereby he glorified human nature in himself, and healed, restored, and elevated it into newness of life in his creatures. This merit of righteousness is a satisfaction to his Father, because it answers the cravings of the divine love within him.

“Here, then, is the one God in one person; in whom, nevertheless, we acknowledge a *trinity*; for the Father dwells *in* the Son, and the Holy Spirit proceeds *from* Him, as the divine Love dwells in the divine Wisdom, and the Spirit of Truth proceeds from it.”

The view thus given of the person and work of Christ is completely at variance with the opinions of all other Christian churches, whether Romanist or Protestant. The language of Scripture concerning justification and redemption is invested with a meaning altogether different from that which is usually assigned to them. It is denied, according to this system, that the Father in his wrath condemned the human race, and in his mercy sent his Son to bear their curse. It is denied and declared to be a fundamental error to believe that the sufferings of Christ on the cross were the redemption of his people. The doctrine of imputed righteousness is distinctly denied, and declared to be

a subversion of the Divine order. Mediation, Intercession, Atonement, Propitiation, are alleged to be forms of speech “expressive of the approach which is opened to God, and of the grace communicated from God, by means of His humanity.” Swedenborg taught that in the fulness of time Jehovah assumed human nature to redeem and save mankind, by subjugating the hells and restoring to order the heavens. Every victory gained by Christ over the temptations to which he was exposed weakened the powers of evil everywhere. This victory of the Saviour is our victory, in virtue of which we are able, believing in him, to resist and vanquish evil. Redemption Swedenborg believed to be wrought *for* us only in so far as it is wrought *in* us; and that our sins are forgiven just in proportion as we are reclaimed from them.

In regard to a future state, and the condition of the soul after death, the doctrines of Swedenborg differ from those of all other churches. They are thus described by the American layman from whom we have already quoted:—“When death—which is not in itself a curse, but a natural stage in the progress of man that terminates his probationary state,—when death once separates the soul from the material body, the latter will never be resumed (1 Cor. x. 50; Matt. xxii. 31, 32; Phil. i. 21, 23; Luke xxiii. 43; com. Rev. ii. 7); and the former rises up a spiritual body, in a spiritual world, adapted to its new and permanent condition (Luke xvi. 22—24, ix. 30; 1 Cor. xv. 44; Rev. xxii. 8, 9). Indeed, the spirit is the man himself; and most men, being of mixed character, enter, at death, the intermediate state, or first receptacle of departed spirits. Here dissimulation is not long permitted. The hypocrite is stripped of his mask—erring piety is instructed in the truth. After abiding for a period sufficient to develop the real state, the individual is advanced to heaven, or descends to hell, and becomes an ‘angel’ or ‘devil’ accordingly. We know of no other classes entitled to those names respectively (Judg. xiii. 6, 10, 11; Dan. ix. 21; Micah xvi. 5; John xx. 12; Rev. xxi. 17, xxii. 8, 9.) We recognize no other intelligent and rational beings in the universe, but God, and the human race in perpetual progress or descent. We cannot conceive of an hybrid, apocryphal, winged order superior to men; least of all would we ascribe, with Milton, some of the highest attributes of divinity to the devil! The two grand divisions of human kind are those which are marked by a preponderance of the affections or of the intellect. Within these limits the modifications of character are innumerable. As many classes are formed in the other life, where like consorts with like. Here, too, a like distinction is drawn between the kingdom of the good and the kingdom of the wise. And we are told there are three gradations in each, answering to the three degrees of the mind, or to those angels whose predominating characteristic is respectively love, wisdom, or simple obedience to

what is good and true. And analogous differences and grades obtain among the infernals."

The Swedenborgians maintain that there is a last judgment both particular and general; the former relating to an individual of the church, and the latter to the church considered collectively. The last judgment, as it relates to an individual, takes place at death; the last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine faith and love in it, whereby it ceases to be a church. Thus the last judgment of the Jewish church took place at the coming of Christ, and accordingly he said, "Now is the judgment of this world, now is the prince of this world cast out." The last judgment of the Christian church foretold by the Lord in the Gospels, and by John in the Revelations, took place, according to Swedenborg, in A. D. 1757; the former heaven and earth are now therefore passed away; the "New Jerusalem" mentioned in the Apocalypse has come down from heaven in the form of the "New Church;" and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of His power and glory in the New Church thus established.

In regard to the Church of the New Jerusalem, Swedenborg says, in his work on True Christian Religion:—"Since the Lord cannot manifest himself in person (to the world), which has just been shown to be impossible, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits; and this now continually for many years, I attest in truth; and farther, that from the first day of my call to this office, I have never received anything appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word."

The uniform declaration of Swedenborg was that his doctrine was revealed from heaven. But he seems to have had no idea of any immediate change in church organization, and accordingly he adhered to the Lutheran communion till his death, which happened in 1772. His works, however, were highly prized by a few friends who survived him, not only in his native country, but in Germany and Britain. In December 1783, a meeting of the admirers of his writings was called in London by advertisement. Five individuals responded to the invitation, and, wishing to promote the knowledge of the doctrines of Swedenborg, they continued their meetings for the purpose of reading and conversation

at regular intervals during several years, in the course of which their number had increased to upwards of thirty. At length, in April 1787, they resolved to form themselves into a society. Two of their number who had been preachers in connection with the Wesleyan Methodists, offered themselves as ministers of the new faith. It was necessary, however, that some one should be selected to perform the solemn rite of ordination. Acting on the precedent recorded in the Acts of the Apostles they made use of the lot. The lot fell upon Robert Hindmarsh, who accordingly ordained the first Swedenborgian ministers by an appropriate form.

Thus commenced the New Jerusalem Church as a separate Christian body. There is nothing in the writings of Swedenborg which sanctions any particular form of church government, but the system gradually developed itself as the body increased. The clergy are now divided into the three orders of ministers, pastors, and ordaining ministers. The second, in addition to the duties of the first, performs others usually indicated by his title, and also administers the Lord's Supper. The peculiar duty of the third is to institute societies, ordain other ministers, and preside at the meetings of the representative bodies of the church. Within a small district this is called an association; within a large, it is termed in England a conference, in America, a convention. The conference meets annually, composed of ministers and laymen; the proportion of the latter being determined by the size of the congregations which they respectively represent. Societies of from twelve to fifty members send one delegate; those of from fifty to a hundred send two; and those of upwards of a hundred send three. The following articles of faith were drawn up by the annual conference in England as an exhibition of the chief doctrines held by the New Jerusalem Church:—

"1. That Jehovah God, the Creator and Preserver of heaven and earth, is Love itself, and Wisdom Itself, or Good Itself, and Truth Itself: That he is One both in Essence and in Person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: And that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven, as Divine Truth, which is the Word, and took upon him Human Nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the Spiritual world, and all things in the Church: That he removed from man the powers of hell, by combats against and victories over them, in which consisted the great work of Redemption: That by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his Humanity, Divine Truth to Divine Good, or Divine Wisdom to Divine Love,

and so returned into his Divinity in which he was from eternity, together with, and in, his Glorified Humanity; whence he for ever keeps the infernal powers in subjection to himself: And that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

"3. That the sacred Scripture, or Word of God, is Divine Truth Itself; containing a Spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which Divine Truth is in its fulness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: That the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea: And thus that the Word is the medium of communication with heaven, and of conjunction with the Lord.

"4. That the government of the Lord's Divine Love and Wisdom is the Divine Providence; which is universal, exercised according to certain fixed laws of Order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: That in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends; thus, that it mainly consists with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his Divine Providence, is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life: And that the laws of permission are also the laws of the Divine Providence, since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: Thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's Divine Providence, for the greatest possible good.

"5. That man is not life, but is only a recipient of life from the Lord, who, as he is Love Itself, and Wisdom Itself, is also Life Itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness: And that,

unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

"7. That man at this day is born into evil of all kinds, or with tendencies towards it: That, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation: That as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state: And that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: But that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That Repentance is the first beginning of the Church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: That to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions, are to be cherished and performed, because they are of God and from God: That these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief, that it is from the Lord, operating in him and by him: That so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man: And that the Decalogue teaches what evils are sins.

"9. That Charity, Faith, and Good Works are unitedly necessary to man's salvation; since charity without faith, is not spiritual but natural; and faith without charity, is not living but dead; and both charity and faith without good works, are merely mental and perishable things, because without use or fixedness: And that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed; Baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12. That now is the time of the Second Advent of the Lord, which is a coming, not in Person, but in the power and glory of his Holy Word: That it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth,—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels: And that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

Of late years the Swedenborgians are believed to have made numerous additions to their body. In 1822, at the conference held in Manchester, there were eight ministers and thirty-seven lay delegates representing twenty-four congregations. At the census of 1851, the number of congregations was ascertained to be fifty; of which the greater number were in Lancashire and Yorkshire. The number of churches, however, is alleged by the Swedenborgians to give a very inadequate idea of the extent to which their opinions prevail; numbers connected with other churches being understood to agree with them in their most prominent doctrines.

Disciples of Swedenborg are to be found scattered throughout almost every part of Christendom; and on the continent of Europe, where religious toleration is but imperfectly enjoyed, they generally remain connected with the national churches. The first American minister in connection with the body was ordained in 1798, since which time the societies have been making gradual progress. For twenty years or more the New Church in the United States was annually represented in one convention. In a territory so extended this arrangement was found to be inconvenient to many residing at a distance; and accordingly there are now three conventions, the Eastern, the Middle, and the Western. The first of these represents societies; the other two are associations both of societies and individuals, for the promotion of general objects.

Most of the societies both in Europe and America use a form of worship, public and private. That which was first used in England was a modification of the National Church service. They have now a special liturgy of their own, and a collection of

hymns and prayers suited to their peculiar views; but no particular form or ritual is considered to be binding on each society. The present American service is simple, and consists entirely of selections from Scripture, with chants and glorifications; but some of the societies use hymns and parts of the English liturgy in their service. The accredited organ of the New Church in Britain is the 'Intellectual Repository,' published in London; and that of the New Church in America is the 'New Jerusalem Magazine,' published in Boston. The principal societies for disseminating the doctrines of the New Church in Britain are the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. Missionaries are employed in different parts of England. At the last census five churches were represented as existing in Scotland belonging to the New Church; but the number of adherents amount probably at most to a few hundreds.

SWISS REFORMED CHURCHES. See HELVETIC REFORMED CHURCHES.

SYMBOLICAL BOOKS, subordinate standards containing in a condensed form the principal doctrines believed by particular sections of the Christian church. See CREED.

SYNAGOGUE (from Gr. *synago*, to assemble), a Jewish place of worship. In its primary meaning the word denotes an assembly in general; and hence we find the expression in the Book of Revelation, "the synagogue of Satan." Nowhere throughout the Sacred Scriptures, however, does the word occur in its restricted meaning; the only recognised places for religious worship under the Old Testament being the tabernacle, and afterwards the temple. The learned are divided in opinion as to the origin of Jewish synagogues. Some maintain that these were the ordinary places of worship and devotion even during the existence of the tabernacle and the first temple; while others allege that there were no synagogues before the return from the captivity and the building of the second temple. This difference of opinion is in all probability to be explained by the circumstance, that synagogues may have existed even at an early period, though under another name. It is a common saying among the Jews, that where there is no book of the law there can be no synagogue; and the reason of such a saying is self-evident, because the principal part of the synagogue service was the reading of the law. Now many passages of the Old Testament show that the copies of the law were exceedingly rare before the Babylonish captivity; and the presumption therefore is, that synagogues also must have been rare. But whether this was the case or not, it is a well known fact that ordinary places of worship were found in Judea during the time of the Maccabees; and from the days of the Asmonean princes they had increased to such an extent in the Holy Land, that, as the rabbins inform us, there were 480 in Jerusalem alone.

To constitute a congregation among the Jews for the celebration of public worship, it is required, according to the decisions of the Rabbis, that there be at least ten males who have passed the thirteenth year of their age. When it has been arranged that a synagogue is to be erected, it must be built in the most elevated part of the city. No particular form is laid down for the outward structure of a synagogue, but the walls inside are either wainscotted or white-washed; and on them are inscribed suitable texts of Scripture. In the middle of the synagogue is the desk or pulpit, enclosed with rails, within which may be accommodated three or four persons. From this place the book of the law, after having been unfolded with great solemnity, is read to the people. The principal object in the synagogue is a veiled chest, or ark, representing the ark of the covenant, in which are kept the manuscripts of the law and other copies of the Hebrew Scriptures for use in public worship. The congregation sit with their faces towards the ark, the upper seats being occupied by the rulers and rabbis. The seats nearest the ark are generally purchased by the rich Jews at a large price. Lamps and chandeliers are suspended from the roof of the building; and small boxes are placed at or near the doors to receive voluntary contributions for the poor. During the synagogue service the Jewish women sit apart from the men in a latticed gallery, where they can hear the service without being seen. The ark is placed opposite the door; and each Jew, on entering, bows towards it, and during prayer looks in that direction.

The days on which the Jews engage in the worship of the synagogue are Monday, the evening of Friday, which is the Jewish Sabbath eve, and Saturday, which is the Jewish Sabbath. The Talmud asserts it to have been one of the things appointed by Ezra, that three days should never be suffered to pass without some portion of the law being read in the synagogue. The Rabbis affirm that Thursday was the day when Moses went up into the mount the second time to pacify God's anger for the golden calf, and Monday was the day when he returned, therefore Mondays and Thursdays were the days appointed. In some places Thursday is a synagogue day. The Jewish festivals are also observed publicly in the synagogue. The service of the synagogue is conducted three times a-day, morning, noon, and night, in accordance with the resolution of David, Psalm lv. 17, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." The institution of morning prayer is attributed by the Jews to Abraham, as in Gen. xix. 27, "And Abraham gat up early in the morning to the place where he stood before the Lord;" that of the noon, or rather afternoon prayers to Isaac, as in Gen. xxiv. 63, "And Isaac went out to meditate in the field at even tide; and he lifted up his eyes, and saw, and, behold, the camels were coming;" and that of the evening prayer to Jacob,

for the rabbins render Gen. xxviii. 11, "He lighted upon a certain place, and tarried there all night," as meaning that he prayed there. The hours of morning and evening service are nine o'clock forenoon and three afternoon of our time, corresponding to the hours of the daily morning and evening sacrifice in the ancient temple. Every synagogue has a *chassan* or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to clean the place, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. There are also wardens appointed to manage the general concerns of the congregation.

The government of the synagogue has varied at different times. In the days of our Lord each synagogue had three rulers, whose office is thus explained:—"The office of the three rulers was to decide the differences which arose among the members, and to take care that the worship of God was regularly performed. This court of three was invested with power to inflict corporeal punishment, such as scourging, but could not inflict capital punishment. They decided in causes relative to pecuniary matters, thefts, losses, restitutions, ravishing, enticing, admission of proselytes, laying on of hands, and several other matters, both of a civil and a religious nature. This court of three, in all probability, was appointed by the authority of the apostles, therefore Paul chided the Corinthian church, saying, 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints! Know ye not that saints shall judge angels? How much more things which pertain to this life? I speak to your shame. Is it so that there is not among you, no, not one, that shall be able to judge between his brethren?' Besides this court of three, there was one principal ruler called the bishop of the congregation, or the angel of the church. His office was to offer prayers for the whole congregation, to which all answered amen; and to preach, if there was no other person present to officiate. The reading of the law was not properly his business; but every Sabbath he called out seven from among the members of the synagogue, and other days fewer, to perform that part of the public service. But he stood by the person who read, in order to see that he read correctly, and if he went wrong he interrupted and corrected him. Hence he was denominated an overseer. He also took particular care that all the parts of the holy service should be performed without the least disorder or indecency.

The manner in which the chief ruler called out to read was the following. A priest was first called, then a Levite, if any was present, and afterwards any of the congregation, until seven had read. Tradition says that upon the Sabbath the readers were seven, upon the day of expiation six, upon holy days five, upon the new moons and the great festivals

four, and upon the second and fifth day of every week three; and the law was not allowed to be read by fewer than three in succession."

Folding and unfolding the law, bearing it in procession through the synagogue, elevating it on the altar that it may be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Jews at different times. Each of these duties it is accounted a high honour to perform, and such is the competition to obtain the privilege, that it is put up to public auction, and often purchased at a great price. Numerous forms of public prayer, all of them in Hebrew, are prescribed for the worship of the synagogue, as well as for domestic and private use. The most solemn and important of these public prayers are called *Shemoneh Esreh*, or the eighteen prayers. Another essential part of the daily service is *Keriath Shema*, or reading of the *Shema*, which consists of three portions of Scripture. At morning service the people first recite many collects privately, after which the minister, standing up, repeats the public prayers. Then the Chassan with great solemnity takes the roll or book of the law out of the ark, and lifting it up, shows it to the people, who thereupon manifest great joy. The roll is then unfolded, and read in seven sections by the same number of readers. The reader recites the original text in Hebrew in a low whispering voice, and an interpreter by his side translates it aloud to the people. The reading of the law is closed with solemn prayer. Besides a portion of the law, a passage taken from the prophets, called Haphtorah, is also read. Any person may read it except a female. After the reading of the Haphtorah, the officiating minister dismisses the congregation with a blessing, unless there be some one to preach, in which case the sermon is delivered before the close of the service. The afternoon and evening services consist wholly of singing and prayer, and are much shorter than the morning service.

Among the Jews the synagogue is called the lesser sanctuary. It is dedicated by solemn prayer, after which it is accounted so sacred, that no one may even take shelter in it from the weather.

SYNAGOGUE (THE GREAT), a remarkable convocation at Jerusalem in the time of Ezra. It consisted of one hundred and twenty eminent men, of whom Ezra acted as president. Of the number were Nehemiah, Daniel, Shadrach, Meshach, Abednego, Haggai, Zachariah, Malachi, Mordecai, and Zerubbabel. This famous assembly determined the question as to the foreign wives referred to in Ezra x. 16, 17, and had the power of explaining the law, and making a hedge to it, or guarding against its infringement. They also prepared a canon of the Old Testament, and circulated correct manuscripts. The Great Synagogue was a special and extraordinary assembly, which commenced with Ezra, and ended with Rabbi Simon, surnamed the Just, who died B. C. 293.

SYNAXEOS (DOMUS), house of assembly, a name often applied to Christian churches in the rescripts of heathen emperors.

SYNCELLUS, a high ecclesiastical personage anciently in the Greek church, who was the constant companion and inspector of a patriarch, and commonly destined to be his successor. The office afterwards degenerated into a mere dignity or title of honour, conferred by the Greek emperor on the prelates themselves.

SYNCRETISTS. See CALIXTINS.

SYNECEDEMI (Gr. fellow-pilgrims), a name given by the Paulicians, in the ninth century, to their teachers, because they were all equal in rank, and were distinguished from laymen by no rights, prerogatives, or insignia.

SYNERGISTIC CONTROVERSY, a dispute which arose in the sixteenth century in regard to the question, whether or not there is a *synergieia*, or co-operation, of man with God in the work of conversion. Luther, in his anxiety to avoid the errors of the Romish church, and to maintain the doctrine of Paul that we are "justified by faith, without the works of the law," had used language which seemed to some minds to convey the impression that good works were not indispensable to salvation. To prevent the abuse of this doctrine, Melancthon asserted, in his revised Confession of 1535, that good works were truly necessary, but in no sense meritorious. In opposition to this modified view of the subject, Amsdorf maintained that in this way justification by mere grace was denied. In the INTERIM (which see) an attempt was made, under the influence of Melancthon, to conciliate the Semi-Pelagians of that day, by the assertion that in conversion the will of man consented and conspired with the grace of God. Pfeffinger published a work at Leipsic in favour of this Synergistic doctrine, which was publicly opposed by Amsdorf. The professors at Wittenberg took the side of Pfeffinger; the professors at Jena, on the other hand, led on by Flacius, endeavoured to prove that the natural man could never co-operate with the Divine influence in the heart, but was always in opposition to it. But even at Jena there was a party favourable to Synergism, headed by Strigelius, who, for his opinions, was cast into prison. At length a public disputation was held at Weimar between Strigelius and Flacius, in A. D. 1560, respecting the natural power of man to regenerate himself, and to do good. In the course of this disputation Flacius had been driven to the extravagant assertion that original sin was the very essence or substance of man. The greatest part of the Lutheran church condemned this doctrine, judging it to be nearly allied to the opinion of the *Monichians*, and thus attention was diverted from the Synergistic controversy, which speedily dropped. See ADIAPHORISTS.

SYNIA, an ancient Scandinavian goddess, who presided over wisdom and prudence.

SYNOD, an assembly of ecclesiastical persons

convened for the purpose of consulting on matters of religion. Of these there have usually been reckoned four kinds: (1.) *General*, consisting of clerical representatives from all quarters; (2.) *National*, consisting of ecclesiastics belonging to one nation; (3.) *Provincial*, consisting of ecclesiastics connected with one province; and (4.) *Diocesan*, consisting of ecclesiastics connected with a single diocese. The term synod is also applied to a Presbyterian church court, composed of ministers and elders from the presbyteries within its bounds. Where there is a general assembly the synod is subordinate to it.

**SYNOD (HOLY)**, the supreme ecclesiastical court of the *Russo-Greek Church*. It was established by the Czar Peter in 1723. Its first meeting was held in Moscow, and on that occasion it was limited in number to twelve; but it was afterwards transferred to St. Petersburg; and the number of its members is entirely regulated by the Emperor, with the advice of the imperial procurator. The Holy Synod usually consists of two metropolitans, two bishops, the chief secular priest of the imperial staff, and the following lay members, namely, the procurator or attorney, two chief secretaries, five secretaries, and a number of clerks. The procurator may at any time suspend the execution of the Synod's decisions; and if he see cause, he may report any case to the Emperor. It belongs to the Holy Synod to decide all matters relating to the faith of the church, and to superintend the arrangements of ecclesiastical affairs; and with this view it requires from each diocese a regular half-yearly report of the state of the churches and schools.

**SYNOD (HOLY GOVERNING)**, the supreme ecclesiastical court of the orthodox Eastern or Greek Church. It was established when Greece recovered its independence, in imitation of the *Holy Synod* of the *Russo-Greek Church*. That the church might be no longer dependent upon a patriarch appointed by the Sultan of Turkey, an assembly of bishops, met at Syra in August 1833, was directed by the government to declare that the orthodox Church of Greece acknowledged no head but Jesus Christ; that the administration of ecclesiastical affairs belonged to the king, and was to be carried on under the

guidance of the sacred canons by a synod of bishops permanently appointed, but annually renewed by him. The constitution of 1844 recognised the orthodox Oriental Church as established by law; required that the successor to the throne should be a member of that church; and while it gave free toleration to other forms of worship, it forbade efforts to proselytize in their favour. The ecclesiastical statute of 1845 made the synod less dependent on the government. It was recognized by the patriarch of Constantinople, through the mediation of Russia, in 1850, on the condition that its holy oil should always be obtained from the mother church; but it was itself to be chosen by the clergy, and the Bishop of Attica was to be its perpetual president.

**SYRIAN CATHOLIC CHURCH**. The origin of this church is to be attributed to the different Romish missions which have been in operation in Syria during the last two and a half centuries; and more especially to the mission of the Jesuits to Aleppo, which commenced in 1625. The number of Christians, however, in Syria at the present day owning subjection to Rome is comparatively small. Their ecclesiastical chief is called the Patriarch of Antioch; who, in addition to his duties as such, administers also the affairs of the patriarchate of Jerusalem. Under him there are four bishops, those of Nabah and Horus in Syria, and Mosul and Mardin in Mesopotamia.

**SYRIAN CHRISTIANS**. See THOMAS (ST.), (CHRISTIANS OF).

**SYRIAN CHURCH**. See JACOBITE CHURCH.

**SYRO-ROMAN CHRISTIANS**, a class of converts to Rome in Malabar and Travankûr in India. They have their own bishops and priests. Their forefathers appear to have belonged to the Christians of St. Thomas, as they were called; and were gained over to the Romish Church by the Portuguese, who compelled the churches nearest the coast to acknowledge the supremacy of the Pope. The Syro-Roman Christians, along with the converts from other tribes in the district, are said to amount to upwards of 100,000 souls. They are allowed to retain their own language in Divine worship as well as their own liturgy. They have also a Syriac college.

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**TAAROA**, a deity worshipped among the South Sea islanders, and especially the Samoans, as the creator of all things, and the author of their mercies. He was the first in rank of all the gods.

**TABERNACLE**, the moveable place of worship

made by Moses for the use of the Israelites in their journeyings through the wilderness. It was constructed according to a Divine pattern shown to Moses on the mount. Its figure was an oblong rectangle, thirty cubits long, ten wide, and ten high,



which, by Bishop Cumberland's calculation, makes its dimensions fifty-five feet long, eighteen wide, and eighteen high. The outer enclosure or court was one hundred cubits long and fifty wide, surrounded by sixty pillars, twenty at each side, and ten at each end. These pillars were of shittim-wood, with sockets of brass. Near the top of the columns silver hooks were fixed, on which the curtain rods rested.

The entrance of the tabernacle, which was on the east side, was closed by a curtain of fine linen, embroidered in needle-work, in blue, and purple, and scarlet. The tabernacle was divided into two parts; the first, which occupied nearly two-thirds of the whole length, was called the holy place or the first tabernacle; the second or inner apartment was called the most holy place, or the Holy of Holies. These two divisions were separated from each other by a wrought curtain or veil.

The furniture of the court and the tabernacle consisted of the brazen altar of burnt-offering, which stood in the middle of the court, facing the entrance. Between the altar and the tabernacle was placed a large laver of brass, designed for washing and purification. Within the tabernacle, in the Holy Place, stood a table of shittim-wood, on which was placed the shewbread. The tabernacle had no windows, out was lighted by a large candlestick, or rather lampstick, of pure gold, which stood in the Holy Place, having, besides the main stem, six branches, at the end of each of which, as well as at the top of the main stem, there was a lamp fed with olive oil. There was also a small altar of incense, which stood near the veil. In the Holy of Holies, within the veil, stood the ark of the covenant, covered over with the purest gold, on the lid of which, called the mercy-seat, rested the Shechinah between the cherubim. Into this part of the tabernacle it was not lawful for any except the priests to enter. The sacrifices were offered in the outer court; and on the great day of atonement the high-priest carried the blood of the victim through the Holy Place into the Holy of Holies, where he sprinkled it upon and before the mercy-seat. Beside, or more probably within the ark of the covenant, were placed a portion of the manna which fell in the wilderness, Aaron's rod which budded, and a copy of the book of the law.

The materials for the construction of the tabernacle and its furniture were supplied by the people, who contributed so liberally that Moses found it necessary to restrain them. The chief directors of the work were Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who, we are told, were filled "with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work." An account

of the setting up and consecrating of the tabernacle is given in Exod. xl. A minute account is also given in Numb. iv. of the manner in which the different parts of the tabernacle and its furniture were carried by the Levites during the removals of the Israelites in the wilderness. When they had entered Canaan, the tabernacle was set up at Gilgal, where they first encamped. It remained there for about seven years, and then was removed to Shiloh, a few miles north of Jerusalem. Some time after the death of Eli, it appears to have been fixed at Nob, from which place it was carried to Gibeon. We have no information in Sacred Scripture what became of the tabernacle after the temple was built.

TABERNACLES (FEAST OF), the last of the three great yearly festivals of the Jews. It was divinely instituted in commemoration of the dwelling of the Israelites in tabernacles, or tents, during their journeyings in the wilderness. This feast, which was also observed as a thanksgiving for the harvest, commenced on the 15th of the month Tisri, and lasted for seven days, the last being the greatest day. During the whole time of celebration the people dwelt in arbours made of boughs of trees. On the last day they drew water from the pool of Siloam in the neighbourhood of Jerusalem, and poured it out before the altar. The mode in which the modern Jews observe this feast is thus detailed by Mr. Allen in his 'Modern Judaism': "The first two days of this festival, and the last two, are celebrated with active and pompous services in the synagogue, and the same strict abstinence from all servile labour as the first and last two of the feast of Passover. Particular prayers and lessons are appointed for the whole of the festival; but the five intermediate days are kept with less strictness, and the services performed on them differ less from the services on common working days. Against this feast they provide themselves with branches or twigs of citron, palm, myrtle, and willows of the brook; some of which they take to the synagogue on each of the first seven days, except that which happens to be the sabbath, and hold in their hands during the recital of certain psalms; the citron in the left hand, the other twigs in the right. With their hands thus adorned, they march in procession round the altar, once on the first day, and once on the second. On each of the four succeeding days they perform two of these circuits. The seventh day, which is honoured with rather more solemnity than the four preceding ones, is called *Hosanna Rabba*, that is, 'assist with great succour;' 'being a solemn acclamation used in the prayers of this day. They also on this day take forth seven of the laws,' or rather copies of the law, 'from out of the ark, and carry them to the altar.' To their bundles of boughs they add other branches of willow; and with the reader at their head, go seven times round the altar in remembrance of the sabbatical years,' according to some; or, ac-

ording to others, in memory of the circumambulation of the walls of Jericho."

The Feast of Tab-mucles is observed by the modern Jews, not for seven, but for nine days, the eighth and ninth being high days, especially the last, which, indeed, is accounted a particular festival. See JOY OF THE LAW FESTIVAL OF THE).

TABLE, the supreme ecclesiastical court of the WALDENSIAN CHURCH (which see) in the valleys of Piedmont.

TABORITES, a party of the HUSSITES (which see), which set aside the authority of the church, and would admit no other rule than the Holy Scriptures. They derived their name from a mountain in Bohemia on which they held their meetings.

TABU, an institution common to all the Polynesian tribes, which solemnly interdicted what was esteemed sacred. With places or persons that were tabued all intercourse was prohibited. The term was used to denote anything sacred or devoted. There were tabued or sacred days when it was death to be found in a canoe. Pork, bananas, cocoa nuts, and certain kinds of fish, were tabued to women, and it was death for them to eat these articles of food. Another tabu forbade men and women eating together, so that a man and his wife must eat separately, and have separate ovens for preparing their food. Anything of which a man made an idol was a tabu to him. Birds, beasts, fish, and stones, were objects of worship, and whoever made any of these his god they were tabu to him. Articles of food also which were employed as offerings to idols, were afterwards tabu to the offerer. If a king died, the whole district was tabu, and his heir was obliged to go to another district. The ariki, or head chief, of an island was accounted so sacred, that his house, his garments, and everything relating to him, was tabu. The late Mr. Hardwick gives the following plausible explanation of this peculiar institution:—"I am disposed to think with one who has bestowed considerable pains on this investigation, that the tabu-system had arisen gradually in Polynesia, in proportion as the theory of religion there prevailing was more fully mastered and developed. When the many were familiarized with the idea that an *atua*, or divinity, resided in some principal chief or priest, it followed that a portion of his spiritual essence was communicated of necessity to all the objects he might touch. It followed, also, that the spiritual essence so communicated to any object was afterwards more or less retransmitted to anything else brought into contact with it." Hence accordingly arose the duty of protecting aught in which that spiritual essence was inherent, or over which its virtue had been temporarily diffused, from every risk of being polluted by contact with articles of food; since the act of eating what had touched a thing *tapu* must carry with it the necessity of eating particles of the sacred essence of the *atua*, from which its own sacredness was all derived. In this way had

been formed the mightiest of political engines for exalting the importance of the priest-king of New Zealand, for strengthening his iron arm, and thus investing him with almost supernatural powers for good or for evil."

TACITA (Lat. silent), an ancient Roman goddess, one of the Camenæ, whose worship was introduced at Rome by Numa.

TAE-KEI, the fundamental unity of the Chinese literati, the Absolute, or literally the "Great Extreme." Beyond this they allege no human thought can soar. Itself incomprehensible, it girdles the whole frame of nature, animate and inanimate. From it alone, as from the fountain-head of nature, issued everything that is. Creation is the periodic flowing forth of it. "The Absolute," says a Chinese philosopher, "is like a stem shooting upwards: it is parted into twigs, it puts out leaves and blossoms; forth it springs incessantly, until its fruit is fully ripe: yet even then the power of reproduction never ceases to be latent in it. The vital juice is there: and so the Absolute still works and works indefinitely. Nothing hinders or can hinder its activity, until the fruits have all been duly ripened, and activity gives place to rest." *Tac-Keih*, then, is identical with *Le*, the immaterial element of the universe.

TAHAURA, the Polynesian god who is believed to preside over fishermen.

TAIRI, the principal deity of the Sandwich Islanders.

TALAPOINS, priests or friars of the Siamese. They reside in convents, which are square enclosures, with a temple in the middle, round which the cells of these friars are placed. There are likewise female *talapoins*, or nuns, who are subject to the same regulations as the men, and live in the same convents. Besides, there are young *talapoins*, who wait on the old ones, and receive their education from them. Each convent is under the direction of a superior, whom they call a *sanerat*. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch also annually, in the month of Asátha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the *wiháras*, or temples, along with all his court. At the same time, slaves are brought to be shaved and initiated, as an act of merit in their converter. The residences of the Talapoins are much superior to those of the priests in Ceylon and Burmah, having richly carved entrances and ornamented roofs. They are obliged to remain single, and a breach of chastity in the case of any one of them is punished with death.

TALASSIUS, a deity among the ancient Romans who presided over marriage.

TALLETH, a square vestment which every Jewish male is required to possess, and which is worn constantly as an inner garment. It consists of two square pieces, generally of woollen, sometimes of

silk, joined together at the upper edge by two fillets or broad straps, with a space left sufficient for the head to pass between them. These fillets rest on the shoulders, and the two square pieces hang down, one over the back, and the other over the breast. From each of the corners hangs a fringe or tassel, consisting of eight threads, and tied with five knots. The *Talleth* receives its name of *Tsitsith* from the fringes, on which all its sanctity depends.

Besides the ordinary *Talleth*, there is a larger one, which is required to be worn during the daily morning prayers, and on some other occasions. It is a square piece of cloth, like a shawl, made of white sheep or lambs' wool, sometimes of camels' hair, and bordered with stripes of blue, with a fringe or tassel at each corner. The fringe, which is considered as peculiarly sacred (see LACE OF BLUE), is composed of wool that has been shorn, not pulled or plucked; and spun by the hand of a Jewess for the express purpose of being used in these fringes. The Jews attach special importance to the fringe from what is written in Num. xv. 39, "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." The larger *Talleth*, when worn, is thrown loosely over all the other garments, and passed over each shoulder like a scarf. The square garments with fringes are not required to be worn by night, nor is it incumbent upon women, servants, or young children, to wear such a garment.

TALMUD (Heb. doctrine), a work which is held in high estimation among the modern Jews, as containing a complete system of the Jewish canon and civil law. It consists of two parts,—the *Mishna*, or text, and the *Gemara*, the exposition or commentary. These together form the Talmuds, of which there are two, the Jerusalem Talmud, which was completed towards the end of the third century in Palestine, and the Babylonian Talmud, compiled in the schools of Babylon and Persia about A. D. 500. The object of the Talmud is to exhibit and expound the oral or unwritten law, which the Jews allege was first communicated by God to Moses, and from him transmitted by tradition from age to age. The *Mishna* was prepared after forty years' labour by Rabbi Judah, president of the sanhedrim and head of the school at Tiberias. Various commentaries were written upon the *Mishna* by later rabbins, all of which were collected by Rabbi Jochanan ben Eliezer, head of the school at Tiberias, and formed into the *Gemara*, A. D. 200. Another *Gemara* was commenced by Rabbi Asa, who died A. D. 427, and the work was continued and completed by other rabbins. Thus there are two Talmuds composed of one and the same *Mishna*, but two different *Gemaras*. The Jerusalem Talmud contains Rabbi Jochanan's *Gemara*; while the Babylonian Talmud contains Rabbi Asa's *Gemara*. The latter is the most highly esteemed by the Jews, and is called the Talmud by way of eminence; whenever the other is referred to, it is called the Jerusalem

Talmud. The Babylonian Talmud extends in some editions to twelve folio volumes, and in others to thirteen; while the Jerusalem Talmud is printed in one large folio volume. Maimonides, in the twelfth century, made an abridgment of the Talmud, which is considered an excellent digest of Jewish law. Since the completion of the Talmud, many rabbins have written commentaries upon it, the principal of whom is Rabbi Solomon Jarchi, who, early in the twelfth century, wrote so famous a commentary upon the *Gemara*, that he was styled the prince of commentators. See GEMARA, MISHNA, ORAL LAW.

TALMUDISTS, a name given to those rabbins who use in their writings the style and language of the Talmud. The term is also applied to those numerous Jews who hold the Talmud to be on an equal footing in point of authority with the Old Testament Scriptures. See JEWS (MODERN).

TAMA, a god of surgery among the Polynesians.

TAMAR, the wife of the patriarch Noah. She appears after her death to have been made the goddess of child-bearing throughout the postdiluvian world. She was worshipped by the Greeks under the name of *Artemis*, and by the Scythians under the name of *Tomyris*. Among the Egyptians, at a later period, she was called *Letnon*, and among the Romans *Latona*. Mr. Osburn tells us that Tamar was first made a goddess in a city called Ptenethus, which stood somewhat to the eastward of the Canopic Nile. At a very early epoch the frog was made her living symbol, and was worshipped soon after as a separate goddess, or impersonation of a real goddess. Noah and Tamar were made the god and goddess of Eilethya, a city of Upper Egypt, and she occasionally appears afterwards as the wife of other gods also.

TAMMUS, the tenth month of the Jewish civil year, and the fourth of the sacred year. On the seventeenth day of this month the Jews kept a fast in commemoration of the worship of the golden calf.

TAMMUZ, a heathen idol mentioned in Ezek. viii. 14, where the women are represented as weeping for Tammuz. It is generally supposed that this deity was identical with ADONIS (which see), whose name indeed is used by the Vulgate version instead of Tammuz.

TANAITES, an order of Jewish doctors who taught the traditions of the *Oral Law* from the time of the Great Synagogue to that of the compilation of the *Mishna*, after which they were called AMORAJIM (which see). At the head of the Tanaïtes, or Traditionists, the Jews are accustomed to place Ezra, whom they represent as having been succeeded by Simon the Just. The Jews hold the Tanaïtes in great veneration as the preservers of their traditions, and allege them to have been assisted by the BATH-KOL (which see), to have conversed with angels, and to have had power over sorcerers and demons. Each Tanaïte was permitted to add his own comments to the traditions which had been handed

down from Ezra and the men of the Great Synagogue. Thus the body of traditions was gradually enlarged from generation to generation, until, in the middle of the second century, it was deemed proper to collect them, and commit them to writing. The task was committed to Judah the Holy, who, after forty years, completed the *Mishna*, or collection of traditions. At this period the order of *Tanaïtes* gave place to the *Amorajim*. See DOCTORS (JEWISH).

**TANE**, an inferior deity among the Polynesians who had power to restrain the effects of sorcery. He was the tutelary god of Huahéine.

**TANFAIREI**, a Polynesian goddess, the spouse of TANE (which see).

**TANFANA**, an ancient deity mentioned by Tacitus as having been worshipped by the Marsi, a Saxon tribe who inhabited that part of Germany now called Westphalia. This god presided over lots, by which almost all affairs of any importance were regulated.

**TANGENA**, an ordeal administered in Madagascar to determine the guilt or innocence of any person suspected of witchcraft or sorcery. It is thus performed. The accused is first required to make a hearty meal of rice; after which three pieces of the skin of a fowl killed for the occasion are swallowed; and then an emetic is administered consisting of the Tangena nut. If the three pieces of skin are ejected from the stomach, the party is declared innocent, and he is conducted by his friends to his home with much pomp and ceremony. If the pieces have not been ejected, he is declared guilty, and immediately killed with a club, unless he happen to be a slave, in which case he is sent to a distant part of the country and sold. Sometimes the accused, when found guilty, are cast into the underground rice granaries, and scalded to death with boiling water. The *Tangena* ordeal is in some cases administered to large numbers at the same time.

**TANQUELINIANS**, the followers of one Tanchem or Tanquelin, who, about A. D. 1115, resided on the sea-coast of the Netherlands, preached against ecclesiastical organizations, collected around himself an armed band of men, claimed to be God equal to Christ, on account of the Holy Ghost which he professed to have received, held public celebrations in honour of his espousals to the Virgin Mary, and was finally slain by a priest about A. D. 1124. His followers continued after the death of their leader to maintain his doctrines, despising the sacraments, and refusing to pay tithes to the clergy. The sect was at length extinguished by St. Norbert, founder of the *Premonstratensians*.

**TANTALUS**, an ancient king of Phrygia, of whom it was fabled, that as a punishment for revealing the secrets of the gods, he was condemned after death to be placed in a lake in the infernal regions up to the chin in water, but whenever he attempted to quench his thirst the water withdrew from him.

Branches laden with fruit also hung over his head, but whenever he stretched out his hands to take the fruit it eluded his grasp. Hence the English verb "to tantalize," meaning to disappoint the hopes.

**TANTRAS**, sacred writings of the Hindus, which are said to have been composed by *Shiva*, and bear the same relation to the votaries of *Shiva* which the *Paranas* do to the votaries of *Vishnu*. The Saiva sects look upon the Tantras as a fifth Veda, and attribute to them equal antiquity and superior authority. The observances they prescribe have indeed in Bengal almost superseded the original ritual. The question as to the date of their first composition is involved in considerable obscurity, but Professor H. H. Wilson thinks that the system in all probability originated at some period in the early centuries after the Christian era, being founded on the previous worship of the female principle, and the practices of the Yoga, with the Mantras or mystical formulae of the Vedas. Rammohun Roy alleges, in his 'Apology for Vedantic Theism,' that among the Tantras there are forged works and passages which have been published as if they were genuine, "with the view of introducing new doctrines, new rites, or new prescripts of secular law." Some of the *Tantras* appear to have been written chiefly in Bengal and the eastern districts of Hindustan, being unknown in the west and south, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and practices of the people. The **SAKTAS** (which see) derive the principles of their sect and their religious ceremonies wholly from the *Tantras*, and hence they are often called *Tantrists*.

**TAOISTS**, a philosophico-religious sect among the Chinese founded by *Lao-tse*, an ardent, imaginative recluse, who is alleged to have been born B. C. 604, and therefore to have been a cotemporary of *Confucius*. In the oldest narratives he is represented simply as a sage, but in course of time his followers began to claim for him a supernatural origin. Some alleged that he was born before the creation of the heavens and the earth; others, that he possessed a pure soul which was an emanation from heaven. A legendary story has been related of his birth as having taken place after his mother had borne him seventy-two years, or, according to others, eighty-two, in her womb. At his birth his head was covered with hair white as snow, and hence the name *Lao-tse*, which means "old-man child." The propagation of such fabulous traditions naturally led to his being regarded as a divine being, an incarnation or avatar, the great progenitor of the primordial elements of creation. Stripping the history of *Lao-tse*, however, of the fables with which it has been mixed up, the truth appears to be that he was an eminent Chinese sage, of retired and austere habits, who devoted himself to contemplation and acts of self-denial. It has been alleged that, leaving his native country

for a time, he travelled westward into India and Parthia, and even visited some parts of the Roman empire. Crediting this tradition, M. Abel-Remusat, an eminent French savant, attempts to establish some strong points of analogy between the doctrines of this Chinese philosopher and those of the schools of the Grecian philosophers Pythagoras and Plato. But, looking at the Taoist system from another point of view, M. Pauthier maintains, that in its essential features it is borrowed from Hindustan, being to some extent based on the systems of the Saikhya and Vedanti schools. But whatever may have been its origin, it contains some doctrines which have excited no small interest among philosophic theologians.

The first and fundamental point of *Taoism* as it is developed in the *Tao-te-king*, or 'Book of Wisdom and Virtue,' respects the nature and attributes of the *Tao*. This word is explained by Dr. Morrison as denoting primarily "a way," or "the fixed way;" and secondarily "a principle," the principle from which heaven, earth, man, and all nature emanates. Taking the word in its primary signification, the sect has been termed "The School of the Fixed Way." M. Abel-Remusat considers the *Tao* as equivalent to the *Logos* in its threefold sense of sovereign being, reason, and speech. "It is evidently," he says, "the reason of Plato which has arranged the universe, the universal reason of Zeno, Cleanthes, and other Stoics." Pauthier even goes so far as to represent the *Tao* of the Chinese as identical with the *God* of Christianity. But such extravagant opinions are shown to be utterly unfounded by a simple reference to the *Tao-te-king*, the acknowledged text-book of the sect, in which the *Tao* is declared to be a passive, unintelligent, unconscious being, or rather a principle, the seminal principle of universal nature. This principle Lao-tse seems to have invested with a sort of personality, and yet it was fixed and impassible, immaterial and invisible.

Several modern Sinologists, in their anxiety to magnify the merits of the Chinese philosopher, represent him as not only teaching the existence of a Supreme Being, but also the Christian doctrine of a Trinity in unity. The idea is founded on a solitary passage in the *Tao-te-king*, which runs in these terms:—"You look for the *Tao*, and you see it not; its name is *I*. You listen for it, and you hear it not; its name is *II*. You wish to touch it, and you feel it not; its name is *III*. These three are inscrutable, and inexpressible by the aid of language; we are therefore in the habit of combining them into one." The three mystic words in this passage, however, which are converted by some modern writers into a Trinity in unity, are simply descriptive of three negative qualities—colourless, voiceless, formless—which are fitly applied to the *Tao*, or original principle of all things, which forms the centre-point of the whole system, and of which it is said, "The

*Tao* produced one; one produced two; two produced three; three produced all things."

The moral principles of *Taoism* are embodied in what is often spoken of as the Saint of China, that is, the man who has preserved the *Tao* by wholly losing sight of self in his anxiety to do good to all creatures. He possesses three great qualities, which Lao-tse claimed as belonging to himself, affection, frugality, and humility, forming in their combination a perfect man. Throughout the whole ethics of the system, as developed in the *Tao-te-king*, there is a constant reference to the *Tao* as the object of imitation. A more recent work, however, is in circulation among the members of the sect, which loses sight of the *Tao*, and inculcates the practice of virtue upon every man, that he may acquire merit, and obviate injury to himself and his posterity. In this treatise, which is termed the 'Book of Rewards and Punishments,' there are many excellent moral maxims enforced by arguments founded, however, on prudential and selfish motives, with the exception perhaps of an occasional warning to avoid offending the spirits of heaven and earth, who are alleged to be affected by every work of man, and are invested with power both to punish and reward.

Whatever may have been the earlier influence of *Taoism* in the first period of its promulgation, for many centuries the disciples of this school have been generally characterized by a melancholy degradation in moral character. In proof of this we quote from the recent work of an American missionary, Mr. Culbertson, who thus describes the present condition of the Taoists:—"They have departed far from the simplicity of his philosophy. Although they have deified 'Eternal Reason,' and profess to reverence this abstraction above all things, they are now among the grossest idolaters in China. Their idols are very numerous. The most exalted of their gods are the 'Three Pure Ones,' but the one most worshipped by the mass of the people is 'Yu Hwang Shangti,' or the 'Pearly Imperial Ruler on High.' This god is very generally worshipped by those Chinese who frequent the temples, and his image is often found in the Buddhist, as well as in the Taoist temples. There is very little rancour between the different sects, because the people generally are willing to patronize them all; and Buddhist and Taoist priests very gladly set up each other's idols in their temples, if they can thereby attract worshippers, and thus increase their profits. This Taoist idol is the god generally referred to by the common people when they speak of Shangti, the 'Ruler on High.' It is this fact that has led so many of the missionaries in China to object to the use of this term as a designation of the true God. The birthday of this idol god is celebrated with much pomp and ceremony. It occurs on the ninth day of the first month, during the new year's holidays, and his temple is always crowded on that day with numerous worshippers."

The forms of worship and religious rites of the Taoists bear a great resemblance to those of the Chinese Buddhists. Their priests live in the temples, and are supported by the produce of the grounds attached to the establishment, by the sale of charms, and by presents received on funeral and other occasions. Their official robes are not so long as those of the Buddhist priests, and are of a red colour, while those of the Buddhists are yellow. The Buddhist priests shave off all the hair from their heads, but the Taoists leave a small tuft of hair on the back of the head. There is a class of Taoist priests called common or social priests, who have families, live in their own houses, and dress like other men. These are diviners and magicians. The Taoist priests generally profess to have great power over the spirits and demons of the invisible world. The head of the sect resides at the capital of the province of Kiang-si, and is called Tiang Tsien-tse. Like the Lama of Thibet he is believed to be immortal; that is, as soon as one dies another is appointed in his place, and the spirit of the departed is believed to pass into the body of his successor. He is believed to have supreme power over the spirits of the dead, and to appoint the various gods to the several districts over which they are to preside, and within which they are to be specially worshipped. The priests of the Taoist sect prepare charms and amulets, which are believed to secure against noxious influences, and these are in great demand among the people. They consist merely of small slips of paper, on which enigmatical characters are written. These are pasted by the people over the doors of their houses, which are thus protected from evil spirits.

From Dr. Medhurst we learn that in some places the Taoists have an annual ceremony for the purpose of purifying their town or neighbourhood from evil spirits. It is thus described:—"On the birth-day of the 'High Emperor of the Sombre Heavens,' they assemble in front of his temple, and there march barefoot through a fire of burning charcoal. First are the chanting of prayers and sprinkling of holy water, accompanied by a ringing of little bells, and the din of horns. Brandishing swords, and slashing the burning coals with them, they frighten the demons. Then, with the priests in advance, and bearing the gods in their arms, they rush, with loud shouts of triumph, through the fire. They believe that if they have a sincere mind, the fire will not hurt them. They are horribly burnt, nevertheless, but have so much confidence in the efficacy of the ceremony, and are so fully persuaded of its necessity, that they willingly submit to the pain."

**TAPU.** See **TABU.**

**TARGUMS.** See **CHALDEE PARAPHRASES.**

**TARTAK,** a deity worshipped by the ancient Avites, and referred to in 1 Kings xvii. 31. The rabbins allege that he was worshipped under the form of an ass, but this is by no means probable.

In Scripture this god is mentioned in conjunction with **NIEMAZ** (which see).

**TARTARUS,** a place mentioned by the later Greek poets as being situated in the infernal regions, the abode of the spirits of wicked men, where they suffer the punishment due to their crimes committed on earth. Homer represents it as a subterranean region as far below Hades as heaven is above the earth. See **HADES. HELL.**

**TARTARY (RELIGION OF).** See **LAMAISM.**

**TA-SUY,** the "great year," a Chinese god who presides over the year. The Chinese cycle consists of sixty years, and each year has a god specially appointed to take charge of it. This deity is a kind of president continued in office for one year, and his turn to rule comes round in sixty years. In the festival of Agriculture, which takes place annually, Ta-suy is carried along in procession, the idol representing a little boy, and his attire varies from year to year. See **AGRICULTURE (FESTIVAL OF).**

**TATIANISTS.** See **ESCRAPITES.**

**TATTOOING,** a practice followed by the Pagan natives of the islands of the South Pacific ocean, in which they mark their bodies with various figures. Until a young man is tattooed he is reckoned as still in his minority; but as soon as he has undergone the process he passes into his majority, and considers himself entitled to the respect and privileges usually awarded to a person of mature years. Tattooing is generally sought for by a youth when he has reached sixteen years of age, at which time he is generally on the outlook for the tattooing of some chief with whom he may unite. In New Zealand the process is rendered much more painful than in the other Pacific isles, the operation being performed with a small rough chisel, with which an incision was made by a blow with a mallet, the chisel being first dipped in colouring matter made of the root of flax burnt to charcoal and mixed with water, the stain of which is indelible. In the other islands of the South Sea the process was performed in a totally different method. The figures were first drawn on the skin with a piece of charcoal. The instruments used for perforating the skin were constructed of the bones of birds or fishes, fastened with fine thread to a small stick. The colouring fluid was made of the kernel of the caudle-nut baked and reduced to charcoal, and then mixed with oil. The points of the instrument having been dipped in this fluid, and applied to the surface of the body, a blow upon the handle punctured the skin and injected the dye.

**TAUMURE,** one of the gods of Tahiti, in the South Sea Islands.

**TAURII LUDI,** sacred games which were instituted among the ancient Romans in the time of Tarquinius Superbus. A dreadful plague broke out, which raged with such severity, that when pregnant women were affected, the children died in the womb. To propitiate the infernal divinities accordingly,

games were instituted along with the sacrifice of barren cows, or *Tanrao*. Hence the name which these games received.

TCHU-CHOR, the prayer-mill used by the Buddhist priests in Chinese Tartary. It is constructed in two forms. The one is a small wheel with flies which move either by wind or water. On these flies are written prayers, and the motion of these, whether by the draught of a chimney or the current of a running stream, is supposed to confer all the merit of the recitation of the prayers upon him that sets it in motion. The other is a huge egg-shaped barrel, as large as a puncheon, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom of this pasteboard barrel is a cord, which gives a rotatory motion like that of a child's whirlingig. The Lamas make this spin rapidly, and acquire the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel. The Lamas spend much of their time in plying the Tchu-chor by way of interceding for the people; and in return they receive from each person a small compensation for their trouble.

TEA SECT, a small sect in China known by the name of *Tsing-chamun Keaon*, that is, the pure Tea Sect; probably from the circumstance that the offerings which they make to the gods are of fine tea. Dr. Milne, who has laboured for many years as a missionary in China, ascertained the following particulars in regard to this sect: "On the first and fifteenth of every moon, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, the fire, the water, and their deceased parents. They also worship *Fo*, and the founder of their own sect. In receiving proselytes they use bamboo chopsticks, and with them touch the eyes, ears, mouth, and nose of those that join their sect, commanding them to observe the three revertings and the five precepts. They affirm that the first progenitor of the family of Wang resides in heaven. The world, they say, is governed by three *Fos* in rotation. The reign of *Yeu-tang-Fo* is past; *Shch-keu-Fo* now reigns; and the reign of *Me-lih-Fo* is yet to come. These sectaries allege that this last *Fo* will descend and be born in their family; and that he will carry all that enter the sect, after death, into the regions of the West, to the palace of the immortal *Teen*, where they will be safe from the dangers of war, of water, and of fire." In 1816 one of the heads of this sect was arrested, and in obedience to the imperial order, was cut in small pieces, and his head publicly exposed on a pole as a warning to the people. And not only was he himself thus inhumanly treated; his nephew also was delivered over as a slave to the Mohammedans; two other relatives were delivered over to the viceroy of Cheelee, to be banished wherever he should deem proper; the other members of

his family were made slaves to government, and his property was confiscated.

TE DEUM, the title of a celebrated Christian hymn long used in the Christian church, and so called from its commencing words, "Te Deum laudamus," that is, "We praise thee, O God." Considerable doubt exists as to the origin and authorship of this hymn. Some have alleged it to have been the joint production of Ambrose and Augustine; others have assigned it to Ambrose alone, because he is well known to have been a writer of hymns for the use of the church. The most probable opinion, however, is that it was composed by Nicetus, bishop of Triers, who lived about A. D. 535, and who is said to have written it for the use of the Gallican church.

TEEN, a word which in the Chinese language means "Heaven," the visible and invisible heaven. It was generally used by the early Roman Catholic missionaries to denote the Supreme Being; but to render it more evidently descriptive of a person, the Inquisition ordered the addition to it of the word *Choo*, "Lord," thus rendering the phrase *Teen-Choo*, "Heavenly Lord," or "Lord of Heaven," which came to be the recognized appellation of God for all Romish converts in the Chinese empire. The Protestant missionaries, on the other hand, rejected *Teen* as the designation of the God of the Bible, and substituted either *Shin* or *Shang-te*, both of which terms have found zealous advocates, especially since 1847, when a missionary conference on the subject was held at Shanghai.

TELES-DHUTANGA, the thirteen ordinances which are commanded to be observed by the Buddhist priests, with the view of destroying the tendency to cleave to existence. The principal of these enjoin the priest to call at all houses alike when carrying the alms-bowl; to remain on one seat when eating, until the meal be finished, and to reside in an open space.

TELLUMO, a male divinity mentioned by the later Roman writers, to whom prayers were offered in connection with the festival of *Tellus*. See next article.

TELLUS, a goddess among the ancient Romans, who personified the earth; and accordingly she was also called *Terra*. She is generally spoken of in connection with the infernal deities; and when people swore by her they stretched their hands downwards, as in the case of oaths by the gods of the lower regions. A festival called HORDICALIA (which see), was celebrated annually on the 15th of April in honour of *Tellus*.

TEMENOS, a Greek word which, in the Homeric age, was used to denote land set apart for the support of some hero or king. Afterwards it came to signify land dedicated to a divinity; or appropriated by the State to the support of the heathen temples and the maintenance of public worship. At Rome, as early as the time of Romulus, there were sacred lands, the produce of which was applied to the support of the temples. The term *Temenos* was in process of time used to denote the land on which a

temple was erected, including all the sacred buildings and sacred ground planted with groves which belonged to a temple. In some cases it was employed to signify the temple itself; and hence, in the early Greek fathers, we occasionally find it used for a Christian church.

**TEMPLARS (KNIGHTS).** See **KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).**

**TEMPLE,** a magnificent building erected for religious worship. The Jews and the most eminent among Christian writers recognize not three successive temples at Jerusalem, as has sometimes been alleged, but only two, the first built by Solomon, and the second built indeed by Zerubbabel, but enlarged and beautified by Herod the Great. The first, which is usually known by the name of Solomon's temple, was erected on Mount Moriah, selected by David as a suitable and commanding site. We derive from Scripture no precise information as to the size, proportions, and general appearance of the building. It appears, however, to have been a vast and splendid structure, after the model of the *Tabernacle* which Moses erected in the wilderness according to a Divine pattern. King David projected the formation of a fixed place for the worship of God, and had made preparations and provided materials to such an extent before his death, that nothing remained for Solomon but to accomplish the work. No sooner, accordingly, did he succeed to his father's throne than he set about rearing the temple. The foundation was laid in the second month of the fourth year of his reign; and seven years and six months were spent in its erection; the solemn dedication of it having taken place B.C. 996.

The temple, like the tabernacle, consisted, in the main building, of two parts, the Holy Place and the Holy of Holies. This pile was surrounded on each side except the entrance by three storeys of small rooms, which reached to about half the height of the body of the temple; while the east end or front was a magnificent portico. The space round the building was divided into two courts; the inner called the "court of the Temple," and sometimes the "court of the Priests," while the outer court was used as a kind of storehouse for containing the articles used in the service of the temple. Only thirty years had elapsed after the completion of this superb edifice, when it was plundered of its most precious ornaments by Shishak, king of Egypt. Frequently, in the course of its subsequent history, was it exposed to profanation and pillage, until it was finally destroyed by the Chaldeans under Nebuchadnezzar, B.C. 484, when the Jews were carried captive into Babylon. During the seventy years' captivity, the temple on Mount Moriah was a heap of ruins; but on the restoration of the Jews to their own land, one of their first cares was to rebuild the temple. The work was commenced by Zerubbabel, but in a style far inferior to the first temple in architectural beauty and elegance. At the conquest of Syria by

the Seleucide, this second temple was profaned by Antiochus Epiphanes, who commanded the Jewish priests to discontinue the daily sacrifice; and to re-establish Paganism on the ruins of the Jewish faith, he erected the temple of Jupiter Olympius on the altar of burnt-offering. This continued for the space of three years, when Judas Maccabæus, having recovered the independence of his country, removed the abominations from the temple, and restored the purity of the temple worship.

When the second temple had stood for five hundred years, it began to exhibit symptoms of decay; and Herod the Great, to reconcile the Jews to his government, undertook to rebuild it. He accordingly devoted nine years to this work; and though, in the course of that period, the main structure was completed, the Jews continued from time to time to enlarge and decorate it, so that in our Saviour's days they could say with propriety, "Forty and six years were we in building this temple." No expense was spared in rendering it one of the most magnificent structures which had ever been reared by the hand of man. It had nine gates, each of which was richly studded with gold and silver. Through the east gate, called the gate Shushan and the King's gate, entrance was obtained to the outer court, which was named the court of the Gentiles, because Gentiles were permitted to enter it, but not to advance any farther. Inside the court of the Gentiles, but separated from it by a low stone wall, was the court of the Israelites, into which aliens or strangers were prohibited from entering. This court was divided into two parts,—the court of the women, in which stood the treasury, and the court appropriated to the male Israelites. Within the court of the Israelites was the court of the Priests, so named because none except priests were allowed to enter its sacred precincts. Twelve steps led from the court of the Priests to the temple properly so called. This sacred structure was divided into three parts—the portico, the outer sanctuary, and the Holy of Holies. In the portico were deposited the votive offerings presented either by Jews or foreigners. In the outer sanctuary, into which priests of every degree had ready admission, stood the altar of incense, and this part of the temple was separated from the Holy of Holies by a double veil, through which none were allowed to pass except the high-priest, and that only once a-year, on the great day of atonement.

In the time of our blessed Lord, the temple appears to have excited the admiration and astonishment of his disciples, so that they exclaimed, Mark xii, 1, "Master, see what manner of stones and what buildings are here." But amid all its splendour and magnificence, the doom of the temple was sealed; for in reply to the exclamation of his disciples, Jesus declared that the existing generation was not to pass away before the mighty edifice should be reduced to a mass of ruins. And the prediction was fulfilled to the very letter. In A.D. 70, the Romans,



under Vespasian, laid siege to Jerusalem, and both the city and the temple were utterly destroyed. An attempt was afterwards made by the Emperor Julian the Apostate, to rebuild the temple of Jerusalem and restore it to the Jews, but miraculous balls of fire are said to have burst from the foundations, and compelled the workmen in terror to abandon the undertaking. At last, when Jerusalem was conquered by the Saracens, the Caliph Omar erected a splendid mosque on the site where the ancient temple stood.

TEMPLES (PAGAN). In the earliest ages sacred worship was in all probability performed in the open air, under the ample canopy of heaven. But even then particular spots, such as high mountains and gloomy forests, were regarded as fit habitations for the gods. "The only sacred structures," says Mr. Gross, "appropriated to divine worship, of which some nations could boast, were rude altars made of large, flat stones; while others, like the Celts in Britain, had their altars inclosed with circular rows of upright stones. These inclosures were designated by the terms *Caer*, *Côr*, and *Cylch*, which denote respectively a circle, and they constituted the first rudiments of temples. The smaller *Côr* had but one row of stones; the larger three concentric rows; four such rows, it is said, constitute the highest number which has heretofore been discovered. It appears that three rows were the usual number, and that the top of the stones which composed them was covered with an architrave, or a succession of large, flat stones, embracing and sustaining the whole framework of the rude specimen of peristyle architecture."

The Egyptians are said to have been the first who built temples to the gods. Many of the ancient heathen nations, for example the Persians and Scythians, refused to allow temples to be erected for divine worship, holding that the whole universe was the residence of the Deity. In the Sacred Scriptures, however, we find frequent mention of idolatrous temples. Thus there was a temple of Dagon at Gaza and another at Ashdod; a temple in honour of Ashtaroth and another of Baal; the temple of Rimmon at Damascus, the temples of Nisroch and of Bel at Babylon, the temples of Chemosh and of Moloch among the Moabites, and the temples in honour of the golden calf at Bethel and at Dan. What was the structure of these heathen temples we are not informed; but in the most ancient Egyptian temples, as well as subsequently in the temples of Greece and Rome, there was an inner shrine which was held to be the special residence of the Divinity, and which was hidden from the popular gaze by some mysterious curtain. Among the ancient Greeks and Romans, the word *templum* and its equivalent *temenos*, in their original signification, simply implied a piece of ground set apart for sacred purposes, more especially for taking the auguries. And it was only at an after period that it came to

denote a building erected for the worship of the gods; having previously been used exclusively as a residence for a god. At an early period the temples of the Greeks were dark and gloomy, without windows, and lighted only from the door, or artificially by lamps suspended from the ceiling. They were at first formed of wood. Soon, however, temples were erected of stone; and architects displayed their skill in forming structures of remarkable beauty and magnificence. They were usually of an oblong or a round form, and generally adorned with columns, either in the front alone or on all the four sides. These elegant edifices were usually lighted from the top, and they consisted of three parts,—the vestibule, the cella, and the hinder part. In the cella was placed the image or statue of the god, surrounded with a balustrade or railings. The hinder part of the building contained the treasures of the temple. In the earliest times of Roman history there seem to have been few or no temples for the worship of their gods, but simply altars, on which sacrifices were offered to gods in the open air. The Roman temples of later times were built after the model of the Greeks.

In the early ages of the history of the Scandinavian nations, it was forbidden to erect temples, from the prevalence of the notion that it was offensive to the gods to pretend to enclose them within the circuit of walls. Accordingly, even at the present day, there are found in Denmark, Sweden, and Norway, in the middle of a plain or upon some little hill, altars, around which they assembled to offer sacrifices and to assist at other religious ceremonies. By degrees, as the northern tribes held intercourse with other nations, they began to build temples. The most splendid is said to have been that of Upsal in Sweden, which glittered on all sides with gold. Hakon, earl of Norway, erected another magnificent temple at Drontheim. Iceland had also its temples, and the chronicles of that country speak with admiration of two especially, one situated in the north of the island and the other in the south. The temples of the northern nations are thus described by Mallet in his 'Northern Antiquities':— "A Scandinavian temple was in fact nothing more than a large wooden banqueting-hall, with a small recess at one end that formed a kind of sanctuary. In winter a fire was kindled on a hearth placed exactly in the centre of the hall, the smoke finding its way out through apertures in the roof, which also served for windows, and appear to have been furnished with shutters. On the southern side of the hall, opposite the fire hearth, was the *öndvegi*, or high seat, a kind of throne raised on steps, and placed between two wooden columns, called the *öndvegissular*, which were generally carved with Runic inscriptions, and ornamented with images of Odinic divinities. This was the seat occupied by the chieftain, his most distinguished guest being placed on another *öndvegi* seat, probably not quite so high.

and without columns, on the northern side of the hall, the fire blazing between them. The other guests, and the retainers and dependents of the chieftain, were ranged with their backs to the wall, on benches to the right and left of these *öndvegi* seats, the other side of the tables placed before them being unoccupied. The flesh of the sacrificed animals, after being boiled in a large kettle over the fire, was served up to those rude banqueters, who frequently amused themselves by throwing the bones at one another, the manner in which they were placed on the opposite sides of the hall being very convenient for indulging in this elegant pastime. After they had finished eating their boiled horse flesh, they generally sat swilling their ale out of capacious drinking-horns, and listening to the lay of a Skald or the tale of a Sagaman."

The temples belonging to the different nations of modern heathendom are described in the present work under the different names which they bear, and therefore it is unnecessary to describe them here.

**TENSIO-DAI-DSIN**, a goddess who was the chief object of worship among the **SINTOISTS** (which see) of Japan. She was the supposed progenitor of the *Dairi*, and the mother of the Japanese nation.

**TEO-TL**, the name for God among the ancient Mexicans. He was called the Cause of causes and the Father of all things. He was identified with the sun-god, which on this account was designated the *Teo-tl*.

**TEPHILLAN**. See **PHYLACTERY**.

**TERAPHIM**, small idols or images which are mentioned in very early times as having been worshipped. They were sometimes worn as amulets or charms, and at other times regarded as tutelary. These were the gods which Rachel carried away from her father Laban. In various other cases in the Old Testament the word *teraphim* is used for idols or superstitious figures. The Septuagint render the word *teraphim* by oracles, and some Jewish writers allege that they were human heads placed in niches, and consulted by way of oracles. M. Jurieu supposes them to have been household gods.

**TERMINISTIC CONTROVERSY**, a dispute which arose towards the end of the seventeenth century on the question, Whether God has fixed a *terminus gratiæ*, or determinate period in the life of an individual, within which he may repent and find favour with his Maker; but after the expiration of which neither of the two is possible. This controversy was carried on at Leipsic between professors Ittig and Reichenberg, the former of whom adopted the negative, and the latter the affirmative. Hence those who agreed with Reichenberg received the name of *Terminists*.

**TERMINISTS**, a name given to the **NOMINALISTS** (which see).

**TERRA**. See **TELLUS**.

**TERSANCTUS**. See **CEREBERICAL HYMN**.

**TERTIARIES**, a class of monks of the *Franciscan*

*can* order, who adhered to the third rule prescribed by St. Francis for such as wished to connect themselves in some sort with his order, and to enjoy the benefits of it, and yet were not disposed to forsake all worldly business and to relinquish all their property. This rule accordingly prescribed only certain pious observances, but did not prohibit private property, marriages, public offices, and worldly occupations. This institution of St. Francis was speedily followed by other orders of Romish monks; and hence most of the orders of the present day have *Tertiarii*. See **FRANCISCANS**.

**TERTULLIANISTS**, a sect which was formed in Carthage in the beginning of the third century, and professed to follow the doctrines of the **MON-TANISTS** (which see) as developed in the writings of Tertullian, who was a native of Carthage, and a presbyter in that city. This sect appears to have been still in existence even in the fifth century.

**TERUHARUHATAI**, a Polynesian deity who was supposed to be able to neutralize the evil effects of sorcery.

**TEZCATLIPOCA**, the chief of the thirteen greater gods of the ancient Mexicans. The name denotes the "shining mirror," and on the monuments and in the paintings he is often represented as encircled by the disc of the sun. Lord Kingsborough, in his 'Antiquities of Mexico,' states that "all the attributes and powers which were assigned to Jehovah by the Hebrews were also bestowed upon Tezcatlipoca by the Mexicans." Mr. Hardwick, however, inclines to believe that this deity was merely the deified impersonation of the generative powers of nature, and as such his highest type was the sun. A festival in his honour was held annually in the month of May, when a human being, in the spring of life and of unblemished beauty, was sacrificed, and the heart of the victim, still warm and palpitating, was held up towards the sun, then thrown down before the image of the god while the people howed in adoration.

**THARAMIS**, the Thunderer, a deity worshipped among the ancient Gauls, corresponding to the *Zeus* of the Greeks and *Jupiter* of the Romans.

**THEATINS**, a Romish order of monks which was formed in the sixteenth century. Its founder was John Peter Caraffa, afterwards pope Paul IV., who instituted it, in 1524, at Theate, or Chieti, a town in the kingdom of Naples. They were required to renounce all personal possessions and to live on the bounty of the pious; and the duties imposed upon them were, to succour decaying piety, to improve the style of preaching, to attend upon the sick and dying, and zealously to contend against all heretics. There were also some convents of sacred virgins connected with this order.

**THEBET**, the tenth month of the sacred and the fourth of the civil year according to the Hebrew calendar.

**THEISTS** (from Gr. *Theos*, God), those who believe in the existence of God, in opposition to *Athe-*



Exterior of Hindu Temple,

Illustration of the temple of the Hindu deity.



*ists*, who deny his existence. The principal arguments by which *Theists* support their views have been already noticed under the article *God*.

**THEMIS**, the goddess of Justice among the ancient Greeks.

**THEMISTIANS**. See *AGNÆTE*.

**THEOCRACY**, a species of government such as that which prevailed among the ancient Jews, in which Jehovah, the God of the universe, was recognized as their supreme civil ruler, and his laws as the statute-book of the kingdom.

**THEODOREANS**, a branch of the school of ancient Greek philosophy called *CYRENAICS* (which see). Theodorus taught that the great end of human life is to obtain joy and avoid grief; that prudence and justice are good, their opposites evil; and that pleasure and pain are indifferent. He held that patriotism was not a duty, but that every man ought to reckon the world his country. He taught that there was nothing really disgraceful in theft, adultery, or sacrilege; but that they were branded only by public opinion, which was formed only to restrain fools. The heaviest charge, however, which was laid against Theodorus was that of atheism. Diogenes Laertius says that "he did away with all opinions respecting the gods;" and Cicero repeats the charge, calling him an Atheist. Others are of opinion that he only denied the existence of those deities which were worshipped by the people.

**THEODOSIANS**, a sect of dissenters from the *Russo-Greek Church* who separated some years since from the *Panorgans*, partly because they neglected to purify by prayer the articles which they purchased from unbelievers. An early Protestant sect bearing this name was formed in Russia in 1552 by Theodosius, one of three monks who came from the interior of Muscovy to Vitepsk, a town of Lithuania. These monks condemned idolatrous rites, and cast out the images from houses and churches, breaking them in pieces, and exhorting the people by their addresses and writings to worship God alone, through our Lord Jesus Christ. The good seed of the Word took root and bore fruit at Vitepsk, the inhabitants having renounced idolatry, and built a church, where the pure word of God was preached by Protestant ministers from Lithuania and Poland.

**THEODOTIANS**, a name given to the *MONARCHIANS* (which see) of the second century, from their founder Theodotus, a leather-dresser from Byzantium.

**THEOPASCHITES** (Gr. *Theos*, God, and *pascho*, to suffer), a Christian sect which arose in the fifth century, founded by Peter Fullo, bishop of Antioch. He introduced into the liturgy a Monophysite formula, which asserted that God had been crucified. This occasioned a dispute, the result of which was, that the Western Church rejected the objectionable clause, but the Eastern Church continued to use it down to modern times without offence, because they refer the clause to Christ only, or to but one Person in the Trinity.

**THEOPATHETICS**, those mystics who have resigned themselves more or less passively to an imagined divine manifestation. Among these may be mentioned Tanchelm, who appeared in the twelfth century, and announced himself as the residence of Deity; Gichtel, who believed himself appointed to expiate by his prayers and penance the sins of all mankind; and Kuhlmann, who traversed Europe, the imagined head of the fifth monarchy, summoning kings and nobles to submission.

**THEOPHILANTHROPISTS** (Gr. *Lovers of God and man*), a sect of *Deists* which appeared in France amid the confusion and disorder of the first revolution. While the state was indifferent to all forms of religion, and the republican directory was afraid of the Christianity which prevailed in the church, a felt consciousness of the necessity of some religion led many to adopt a form of worship adapted to a natural religion. Accordingly, in 1796, a kind of catechism or directory for public or social worship was published at Paris, under the title of 'Manuel des Theantrophiles.' This breviary, which met with acceptance among numbers, was based on the simple fundamental articles of a belief in the existence of God, and in the immortality of the soul. A congregation for worship on these principles was formed in January 1797, composed of five families. Their numbers soon increased, and additional congregations were organized, professing this species of natural religion, which consisted in worshipping God and loving their fellow-creatures. It was not likely that a system of faith which denied all the peculiar doctrines of revealed religion would take deep root among any class of men, or exercise any permanent influence either over individual minds or society at large. Accordingly, no sooner was Christianity restored in France, even in the corrupt form of Romanism, than Theophilanthropism lost the slight hold it had got over the minds of its believers. The First Consul issued a proclamation that this mode of worship could no longer be tolerated in the nation; and this system of natural religion, in its barest and least attractive form, after a brief period of success, was wholly discontinued. An attempt was made by Lamennais to revive Theophilanthropism in 1810, but it utterly failed.

**THEOSOPHISTS** (from *Theos*, God, and *sophia*, wisdom). This term is usually applied to those who, like the *Rosicrucians*, apply religion to principles drawn from chemistry and natural science. The word was first employed by the school of Porphyry to denote those who knew God not by the study of theology, but by intuition, the highest wisdom. A theosophist, properly speaking, is one who speculates upon God and his works, not on the basis of reason, but of an inspiration peculiar to himself, a supernatural, divine faculty which he has received for the purpose. As examples, we might refer to Jacob Behmen or Emanuel Swedenborg, to the Neo-Platonists of earlier and Schelling of later times.

**THEOTOKOS** (Gr. mother of God), an epithet applied by various Romish writers to the Virgin Mary as being the mother of Jesus. See **MAROTLATRY**.

**THERAPEUTE** (from Gr. *Therapeuo*, to heal), an ascetic sect similar to the *Essenes*, which arose in the first century after Christ among the Alexandrian Jews. The cells of these recluses were pleasantly situated on the farther shore of lake Mareotis. Here they lived, men and unmarried women, shut up singly in their cells, giving themselves up to prayer and religious meditation. "The basis of their contemplations," says Neander, "was an allegoric interpretation of Scripture, and they had old Theosophic writings, which served to guide them in their more profound investigations of Scripture, according to the principles of the Alexandrian Hermeneutics. Bread and water constituted their only diet, and they practised frequent fasting. They ate nothing until evening, for, through contempt of the body, they were ashamed, so long as sunlight was visible, to take sensible nourishment, to acknowledge their dependence on the world of sense. Many of them fasted for three or even six days in succession. Every Sabbath they came together, and as the number seven was particularly sacred with them, they held a still more solemn convocation once in every seven weeks. They celebrated, on this occasion, a simple love-feast, consisting of bread seasoned with salt and hyssop; mystic discourses were delivered, hymns which had been handed down from old tradition were sung, and amidst choral music, dances of mystic import were kept up late into the night."

It has been a favourite idea with some writers that the *Therapeuta* and the *Essenes* were identical; but it is not improbable that the same principles and tendencies may have given rise to two different though similar sects at the same period, the one in Palestine and the other in Egypt.

**THEURGISTS** (from *Theos*, God, and *ergon*, a work), those mystics who claim to hold converse with the world of spirits, and to have the high power and prerogative of working miracles, not by magic, but by supernatural endowment. Among these may be mentioned Apollonius of Tyana, Peter of Aleutara, and the large company of Romish saints.

**TIBET (RELIGION OF)**. See **LAMAISM**.

**THOMAS (ST.) (CHRISTIANS OF)**, a body of Syrian Christians inhabiting the interior of Malabar and Travankûr, in the south-western part of Hindustan. Between fifty and sixty churches belong to this ancient branch of the Christian church, which has preserved the Syriac Scriptures in manuscript for many ages, and stood as a church separate from the rest of the Christian world, in the midst of the surrounding darkness, idolatry, and superstition. The tradition among them is that the gospel was originally planted in Hindostan by the apostle Thomas, who, after labouring for some time on the Coro-

mandel coast, was put to death at a place near Madras, which still bears the name of St. Thomas's Mount. That Christians existed in India at a very early period is plain from the fact that the bishop of India was present and signed his name at the Council of Nice, A.D. 325. In the fifth century, a Christian bishop from Antioch, accompanied by a small colony of Syrians, emigrated to Hindustan, and settled on the coast of Malabar. Thus a Christian church has existed, probably from the time of the apostles, in that part of India, which has maintained its ground to this day, though exposed to frequent and severe persecutions. It still retains the liturgy anciently used in the churches of Syria, and employs the Syriac language in public worship. Portuguese historians inform us that in 1503 there were upwards of a hundred Christian churches on the coast of Malabar. Romish missionaries succeeded in prevailing upon not a few, particularly on the coast, to acknowledge the supremacy of the Pope. These are known by the name of **SYRO-ROMAN CHRISTIANS** (which see). Those churches, however, which were situated in the interior refused to conform to Rome. These are the Syrian Christians of Malabar or the Christians of St. Thomas, who were first brought to the notice of British Christians by the Christian Researches of Dr. Claudius Buchanan, who visited them in 1806. The information thus obtained led the Church of England Missionary Society to establish among these interesting Christians an extensive mission occupying two or three stations, which have now for many years been conducted by a pious and efficient staff of agents. A college has been established at Kottaym for the instruction of candidates for the ministry in connection with the Syrian church, and which has been liberally endowed by the Rani of that country.

**THOMISTS**, a philosophico-religious school which arose in the thirteenth century, deriving their name from the celebrated scholastic writer, Thomas Aquinas, who was honoured with the title of the "Angelic Doctor." He is justly considered as the chief of the schoolmen. He belonged to the Dominican order; while his rival, Duns Scotus, was a Franciscan. Aquinas taught at Paris, Rome, Bologna, and Pisa, and died in 1274, on his way to the council of Lyons. He was canonized by Pope John XXII. in 1323. In discussing the nature of science he laid down the fundamental principle, that every demonstration results from the combination of two elements, the empirical and the rational, the one being the matter of the demonstration, and the other its productive form. His opinion on the subject of Universals was, that the matter of a universal idea exists solely in each individual, while the form is obtained by abstracting what is peculiar to each individual in order to consider what is common to all. Applying this distinction established by Aquinas to his argument for the unity of God, Mr. Douglas of Cavers thus presents it in a con-

densed form:—"Whatever constitutes a being, an individual, is not communicable to another individual, otherwise it would not possess the principle of individuation. The properties which constitute Aquinas a man, are common to the kind—the properties which constitute him an individual, are confined to himself; on the supposition of two gods, each is possessed of absolute being, and all perfections; but absolute being and all perfections constitute the Divine nature,—they are therefore identical with it, and by mathematical demonstration are identical with each other. Secondly, number implies difference; but on the supposition of two Deities, they both possess all perfections, therefore there is no difference, and of course no number and no plurality. Thirdly, in the universe all are parts of a whole, co-ordinate and subservient one to another; but things which differ do not assume one order unless under one ordainer, for many are more easily brought into one order by one than by many. One design is the natural result of one mind, but not of many minds, except contingently, that is, as far as they happen to be at one with each other. But since that which is original is absolute and necessarily existent, and nowise contingent, it follows that the Original Cause which reduced all things under one order should itself be one; and this first and single cause is God." In regard to the theory of the universe, Aquinas considered nature as a representative of that which is in God, as a mirror of the Divine essence. He maintained that all creatures, rational and irrational, are as creatures the representation of the Trinity in the way of vestige, that is, merely attesting the action of the cause without reproducing its form.

Thomas Aquinas endeavoured to prove that the doctrines of Christianity may be apprehended, on the one hand, by reason, but, on the other, are above reason, and yet do not contradict it. He also sought to demonstrate that man does not know God by himself, but in his relation to the creature; while Scotus taught the opposite doctrine. On this point a keen argument was carried on between the *Thomists* and the *Scotists*, by which it was at length decided, that man may know the nature of God, but not so thoroughly that no part of his nature should be concealed from man. On the subject of the existence of evil, Aquinas regarded evil as the absence of good, and as forming a necessary part of the finite world, retaining, however, the difference between moral evil and physical evil; and holding with Augustine that the idea of evil belongs more properly to the evil of guilt than to the evil of punishment. He taught that the power of Satan has been especially limited since the appearance of Christ.

On the nature of man Aquinas drew a distinction between the sensitive soul and the intellectual soul; the former being, in his view, propagated in a physical manner as allied to the physical, while the latter is created by God, and is alone immortal.

He believed man to have been created in the full possession of the Divine righteousness, and not deprived of it till after the fall. He held the doctrine of the substitution of Christ, in the sense that Christ had endured in his body all the sufferings which men have to endure in their reputation, worldly possessions, body and soul; but that in his soul he possessed the uninterrupted enjoyment of blessedness. In common with Anselm and Peter Lombard, he endeavoured to retain Augustine's doctrine of an unconditional election, though with some limitations. Thus he taught that God wills that all men should be saved antecedently, but not consequently. He understood by justification, not only the acquittal of the sinner, but also the infusion of Divine grace from the hand of God, which takes place at the same time with justification. He pointed out three ways in which a man could ascertain whether he was a subject of Divine grace or not. (1.) By direct revelation on the part of God—a mode which is very rare, and only given to some by special privilege. (2.) By the man's own spiritual consciousness; and (3.) By certain indications. The two last were in his opinion uncertain; but the notion of the uncertainty of man being in a state of grace, Luther denounced as a dangerous and sophistical doctrine.

Aquinas spoke of faith as a virtue, though he considered it as the highest of all the virtues. The distinction which he drew between a *counsel* and a *precept* gave rise to the Romish doctrine of supererogation; and his distinction of the different degrees of worship into *Latria*, *Dulia*, and *Hyperdulia*, has been the source of much of the idolatry of the Church of Rome. This eminent schoolman gave origin also to the Romish notions as to the physical efficacy of the sacraments in communicating grace, and the kindred dogma of baptismal regeneration. In the administration of baptism he preferred immersion, as being the more ancient custom, because it reminded Christians of the burial of Christ, but he did not think it absolutely necessary. On the subject of the Eucharist, Aquinas maintained that Christ is wholly and undividedly in every particle of the host. In the same way the consecrated wine remains the blood of Christ as long as it does not cease to be wine, though other liquids may be added. In maintaining Transubstantiation, he held that the elements are, properly speaking, changed only into the body and blood of Christ, but his soul is united to his body, and his divine nature to his soul. He held that the cup should be reserved exclusively for the clergy. He taught that penance is a sacrament, the outward infliction being a sign of the inward penitence. The matter of penance is the sin which is to be removed; the form consists in the words of the priest, "I absolve thee." In the writings of Thomas Aquinas occur some curious speculations as to the resurrection-body, which he alleges will be exceedingly delicate and ethereal; nevertheless it will be tangible, as the body of Christ could be touched after the re-

surrection. He asserted that the final judgment will take place mentally, because the verbal trial and defence of each individual will require too much time. He taught the doctrine of purgatory, not for all men, but only those who require it. The truly pious go at once to heaven; the decidedly wicked go at once to hell. The *Limbus infantum* he held as distinguished from the *Limbus patrum* in regard to the quality of reward or punishment, because children who die without baptism have not that hope of eternal salvation which the Fathers had prior to the manifestation of Christ. He believed that for the righteous were reserved different endowments of blessedness in heaven. In addition to the golden crown which is given to all the blessed, there are particular aureole for martyrs and saints, for monks and nuns. The future torments of the wicked, he alleged, would consist in useless repentance. They can neither change for the better nor for the worse. They hate God, and curse the state of the blessed. But the latter are not disturbed in the enjoyment of their happiness by feelings of compassion for the lost.

The followers of Thomas Aquinas were ranged into a body in opposition to the *Scotists*, chiefly on the question whether the sacraments confer grace morally or physically. Dens and other Romish divines hold with the *Thomists* that grace is conferred physically by the sacraments. It was in the fourteenth century that the two hostile sects first engaged in angry controversy. The Dominicans joined the *Thomists* and the Franciscans the *Scotists*, and warm contentions ensued which divide Romish divines even at the present day. The chief points of difference regard the nature and extent of original sin, the measure of Divine grace necessary to a man's salvation, and some subjects of minor interest.

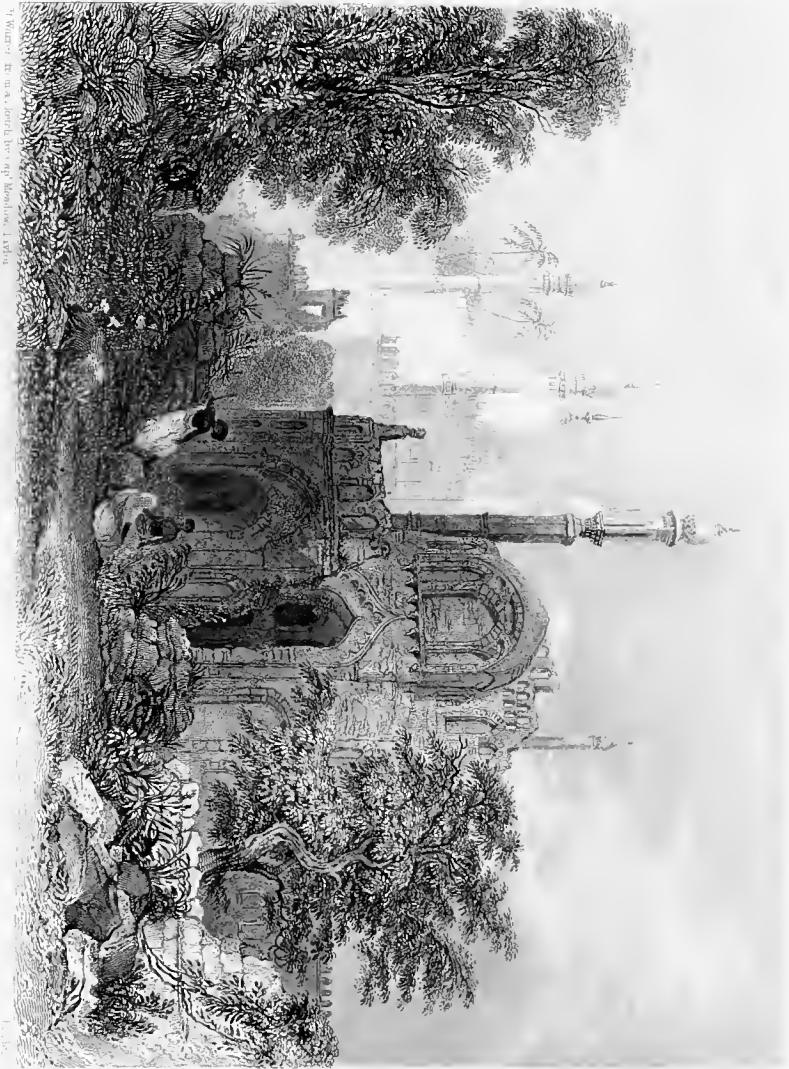
THOR, the second principal god of the ancient Scandinavians. The Edda calls him the most valiant of the sons of Odin. He was considered as the defender and avenger of the gods. He always carried a mallet, which he grasped with gauntlets of iron, and besides he wore a girdle, which had the virtue to renew his strength as often as was needful. With these formidable weapons he overthrew the monsters and giants who were the enemies of the gods. In the temple at Upsal, Thor stood at the left hand of Odin, with a crown upon his head, a sceptre in one hand, and his mallet in the other. It has been alleged that human sacrifices were offered in honour of this god. The Norwegians and Icelanders appear to have been more devoted to the worship of *Thor* than the Danes and Swedes; the former looking upon him as the Almighty God, while the latter assigned that title to Odin. Indeed the question is still undecided whether Odin or Thor is entitled to occupy the highest place in the Scandinavian pantheon.

THOTH, one of the gods of the ancient Egyptians, who was believed to preside over letters,

speech, and writing. It was the special office of this deity to judge in the place of the dead the words which men had spoken upon the earth. He was worshipped as the god of writing by the Phœnicians, the Scythians, Germans, Gauls, and other ancient nations. He was first worshipped in Egypt in a city on the western verge of the Delta, called by the Greeks the lesser Hermopolis. The symbol of *Thoth* was the *Ibis*; and his festival was celebrated on the first day of the first moon in the year. From the beginning he was the god of the moon. *Thoth*, as we learn from Mr. Osburn, is the first god whose human image is known to be depicted on the monuments of Egypt. He appears as an ibis-headed man.

THUGS, a Hindu sect scattered throughout India whose profession it is to get their food by murder. They owe their origin and laws to the bloody goddess *Kali*, who, they allege, authorizes and commands them to become murderers and plunderers. They are called not only by the name of Thugs but also by that of Phansagars, the instrument which they use when they murder people being a phansi, or noose, which they throw over the necks of those whom they intend to plunder, and strangle them. The Thugs are composed of all castes. They chiefly murder travellers; and when they have selected a victim they will pursue him sometimes for weeks until they find a favourable opportunity for effecting their object. This being got, one casts the noose over his head, and immediately tightens it as firmly as possible; and another strikes him on the joints of the knees as he rises, and thus causes him to fall backwards. After he has fallen, they kick him on the temples until he dies; after which they mangle the body and bury it. A portion of the plunder which they obtain on such occasions is presented to their patron goddess *Kali*. "Intense devotion to *Kali*," says Dr. Duff, "is the mysterious link that unites them in a bond of brotherhood that is indissoluble; and with a secrecy which for generations has eluded the efforts of successive governments to detect them. It is under her special auspices that all their sanguinary depredations have been planned, prosecuted, and carried into execution. It is the thorough incorporation of a feeling of assurance in her aid with the entire framework of their mental and moral being, that has imparted to their union all its strength and all its terror. In their sense of the term, they are of all men the most superstitiously exact, the most devoutly religious in the performance of divine worship. In honour of their guardian deity, there is a temple dedicated at Bindachul, near Mirzapur, to the north of Bengal. *Thore*, religious ceremonies are constantly performed; and thousands of animals offered in sacrifice. When a band of these leagued murderers, whose individuality and union have for ages been preserved in integrity, resolve to issue forth on their worse than marauding expedition, deliberately intent on inbruing their hands in





A VIEW OF THE TOMB OF AKBAR AT SIKANDRA, AGRA.

*Tomb of Akbar at Sikandra, Agra.*



the blood of their fellows, they first betake themselves to the temple of the goddess; present their prayers and supplications and offerings there; and vow, in the event of success, to consecrate to her service a large proportion of the booty. Should they not succeed—should they even be seized, convicted, and condemned to die,—their confidence in Kali does not waver; their faith does not stagger. They exonerate the goddess from all blame. They ascribe the cause of failure wholly to themselves. They assume all the guilt of having neglected some of the *divinely* prescribed forms. And they laugh to scorn the idea that any evil could possibly have befallen them, had they been faithful in the observance of all the divinely appointed rules of their sanguinary craft."

**THUMMIM.** See URIM AND THUMMUM.

**THUNDERING LEGION (THE).** See LEGION (THE THUNDERING).

**THURIFICATI** (Lat. *Thus*, incense, and *facio*, to make), a term used to denote those Christians in early times who had been tempted, in order to avoid persecution, to offer incense to the idols. See LAPSED CHRISTIANS.

**TIRAS**, Buddhist temples in Japan. They are usually built on rising grounds, and constructed of the best cedars and firs, and adorned within with many carved images. In the middle of the temple stands an altar with one or more gilt idols upon it, and a beautiful candlestick with perfumed candles burning before it. Kämpfer says: "The whole empire is full of these temples, and their priests are without number. Only in and about Miako they count 3,893 temples, and 37,093 *Siakku*, or priests to attend them."

**TISRI**, the seventh month of the Jewish ecclesiastical year and the first of the civil.

**TITHES.** In the Mosaic law the Jews were commanded, each man to dedicate the tenth of his possessions to the twofold purpose of maintaining public worship and providing for the poor. From very early times indeed, long before the days of Moses, we find this practice existing. Thus we are told in Gen. xiv. 20 that Abraham paid to Melchisedec, king and priest of Salem, tithes of the spoils which he had taken in battle; and again, in Gen. xxviii. 24, we read that Jacob vowed to dedicate to the service of the Lord the tenth or tithe of all that he might gain in Mesopotamia. Moses lays down regulations in regard to the payment of three different kinds of tithes. (1.) Ecclesiastical tithes; (2.) Festival tithes; and (3.) Tithes for the poor. The ecclesiastical tithes consisted of the tenth part of all the seed of the land, and of the fruit trees. These tithes were given to the Levites for their maintenance, and the Levites again gave a tenth of their tithes to the priests. It was allowed, however, to redeem the ecclesiastical tithes for money, provided an additional payment was made of the value of the fifth part to the original tithe. Out of the nine

parts remaining after the ecclesiastical tithe was paid, a second tithe was to be carried up to Jerusalem yearly, and there consumed by him and his household before the Lord in a solemn festival. This tithe also could be commuted into money. Every third year this second or festival tithe, instead of being carried up to Jerusalem, was to be employed in charitable purposes; and, being given to the poor, it was called the consummation of tithes.

Thus the payment of tithes was a Divine institution, and to neglect it was to rob God. Thus, in Mal. iii. 8, 9, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." While our blessed Lord was upon the earth, he sanctioned the payment of these ecclesiastical dues, and even performed a miracle to pay the temple tax. Nor were tithes confined to the Jews only; among the ancient heathen nations a similar custom prevailed. The Greeks and Romans were wont to devote a tenth of their substance to the gods, and a tenth of the spoils of war to Jupiter, Mars, or Hercules. The Persians were also accustomed to give a tenth of the spoils to their gods. The analogy between Christian ministers and the Jewish priesthood led the former to claim the tithes and first-fruits, of which we find mention before the time of Constantine. In the Greek and Oriental churches tithes began to be claimed at an earlier period than in the Latin church. The *Apostolical Constitutions* indeed mention tithes as being well known.

According to Blackstone, the payment of tithes in England was cotemporary with the first preaching of Christianity by Augustine in the sixth century; but the first recorded statute on the subject is the decree of a synod in A. D. 786, which enjoins the payment of tithes. Charlemagne established them in France, A. D. 788, and divided them into four parts, one for the support of church buildings, another for the poor, a third for the bishop, and a fourth for the parochial clergy. Though the Jewish law is long since abrogated, the Jews still adhere to the practice in many cases of devoting a tenth part of their income to the poor.

**TITTLE**, a term used in England to denote a presentation to some vacant ecclesiastical benefice, or a certificate of such presentation required by bishops from those who apply to them for ordination. If a bishop ordain any one without sufficient title, he must keep and maintain the person whom he so ordains with all things necessary until he can prefer him to some ecclesiastical living, upon pain of suspension from giving orders for the space of one year.

**TOMBS.** From the most remote antiquity we find peculiar importance and sacredness attached to the resting places of the dead. In the book of Genesis a detailed account is given of the purchase of a burying place by Abraham from the sons of

Heth. When Jacob was on his death-bed, he called his son Joseph, and said to him, Gen. xlvii. 29, "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt." Under the influence of the same feeling, Gen. l. 25. "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." In ancient Greece the preservation of tombs was considered one of the first duties. When the archons or rulers of Athens were about to enter upon office, they were specially asked whether they had kept in repair the tombs of their ancestors. The most ancient tombs consisted of natural or rudely excavated caverns; and the primitive monuments were mounds of earth or heaps of stones piled upon the grave. Abraham's burying place was the cave of Machpelah. Herodotus, describing the tombs of the ancient Scythians, mentions, that when a king or chief died, a large square excavation was made in the earth, within which the body was deposited, with weapons, utensils, and sacrifices. The whole was covered over with earth. Similar tumuli are found throughout almost every country in the world. In England they are usually termed *Barrows*. Then there are the rough-hewn memorial stones or *cromlechs* of the northern hordes. Excavated tombs abound in those Eastern countries where rocky hills and mountains encourage their formation. Some of them are described by travellers as hewn in the firm rock, and branching into chambers, passages, and cells. The general description of an Egyptian tomb is as follows:—A long square passage leads to a staircase, sometimes with a gallery on each side, and other chambers, and terminating in a large hall, in or beneath which the remains were deposited. Sir J. G. Wilkinson tells us that one of the Theban tombs, appropriated to a distinguished priest, has an area altogether of nearly 24,000 square feet. These tombs are profusely decorated with frescoes, affording a picture history of their ancient manners and customs, with a view of their mythology. Ezekiel, in charging the Hebrews with borrowing idolatry from Egypt, gives a representation of one of their tombs, viii. 8—10. "Then said he unto me, Son of man, dig now in the wall; and, when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about." The pyramids were probably designed, along with other purposes, to serve as royal tombs. The tumuli of Etruria again, as described by Mrs. Hamilton Gray, are of conical form, and surrounded by masonry. Eastern tombs being often excavated in the sides of perpendicular rocks, have usually entrances or porticoes sculptured in the solid stone. Beautiful specimens are found in Lycia, in

Asia Minor. The ancient Roman tombs usually consisted of a square building containing a small chamber, in which were deposited the cinerary urns. There is a curious peculiarity in the Chinese tombs, that their form usually resembles the Greek letter *omega*, the symbol of the ending. The Turkish graves are usually covered with large rounded stones. At the ends tall stones are placed, which taper downward. That at the head is surmounted by a sculptured turban, such as the deceased wore. The inner surfaces of the gravestones are covered with inscriptions in high relief, the letters of which are generally painted with vivid colours, and resplendent with gilding. The Anglo-Saxon tombs were very costly and magnificent. After the Conquest, the practice was introduced into England of placing stone coffin lids with or without effigies under low arches. In the thirteenth century the flat grave-stone was employed on a level with the floor. At a later period tombstones were raised above the ground, and effigies, either in marble or metal, were frequently stretched upon altar-tombs. These were succeeded by erect tombstones, having inscriptions upon them, containing the name, age, and excellencies of the deceased.

TONSURE, a practice which is followed in the Church of Rome, of shaving the crown of the head as a preparation for orders; and the higher the degree of priesthood, the larger the tonsure that is required. It was not made requisite before the fifth or sixth century. The first of the early Christian writers who speaks of it is Optatus, and he reproves it in the case of the Donatists, who observed it. "Show," says he, "where it is commanded you to shave the heads of priests; whereas, on the contrary, there are many examples furnished to show that it ought not to be." In the Catechism of the Council of Trent, the design of the practice in the Romish Church is thus described:—"The tonsure is a sort of preparation for receiving orders; as persons are prepared for baptism by exorcisms, and for marriage by sponsals, so those who are consecrated to God by tonsure are prepared for admission to the sacrament of orders. Tonsure declares what manner of person he should be, who desires to receive orders: the name of 'Clerk,' (*Clericus*.) which he receives then for the first time, implies, that thenceforward he has taken the Lord for his inheritance, like those who, in the old law, were consecrated to the service of God, and to whom the Lord forbade that any portion of the ground should be distributed in the land of promise, saying, 'I am thy portion and thy inheritance.' This, although true of all Christians, applies in a special manner to those who have been consecrated to the ministry. In tonsure the hair of the head is cut in the form of a crown, and should be worn in that form, enlarging the crown according as the Ecclesiastic advances in orders. This form of the tonsure, the Church teaches to be of apostolic origin: it is mentioned by the most ancient and venerable Fathers, by St. Denis the Areopagite, by

St. Augustine, and by St. Jerome. According to these venerable personages, the tonsure was first introduced by the Prince of the Apostles, in honour of the crown of thorns which was pressed upon the head of the Redeemer; that the instrument devised by the impiety of the Jews for the ignominy and torture of Christ may be worn by his Apostles as their ornament and glory." When the Roman missionaries first came over to England, in the middle of the seventh century, they found the British clergy having a tonsure on the forehead in the shape of a crescent, instead of a circular tonsure on the occiput. This gave rise to a fierce controversy between the two parties. In the time of Jerome the hair of monks was cut, not shaven, lest, as he insinuates, they might resemble the heathen priests of *Isis*. In the eighth century there were three kinds of tonsure; the Greek, in which the entire top of the head was shaven; the Roman, in a circular form, in imitation of the crown of thorns; and the Oriental, from the forehead to the crown. Dr. Lingard says, that the custom of the British monks was to have the hair cut in the fore part of the head in the form of a semicircle from ear to ear. Tonsure is regularly observed among the Hindu Brahmins. Among the Buddhists, the priest, from the commencement of his novitiate, is shaved; and he is provided with a razor that the tonsure may be regularly performed. It is the usual custom to shave once every fortnight. In China the tonsure of the Buddhist differs from that of the Taoist priests. The Buddhists shave off all the hair from their heads, while the Taoists leave a little tuft on the back of the head.

TOPHET. See *GEHENNA*.

TRACTORIÆ, circular letters issued by a Christian primate summoning the bishops of a province to meet in synod.

TRADITION. See *FAITH (RULE OF)*.

TRADITION (JEWISH). See *ORAL LAW*.

TRADITION (MOHAMMEDAN). See *SONNAH*.

TRANSMIGRATION, a doctrine which pervades Oriental philosophy, and thence passed into Greece, that the soul after death undergoes a constant series of transformations. Both Hindus and Buddhists believe that this is the proper destiny of every soul while the universe lasts. Souls impure at death pass into bodies more gross than they have hitherto inhabited; but souls more pure into bodies of a more elevated kind, until at last they are fitted for absorption in the Supreme Deity.

TRANSUBSTANTIATION, the conversion of the sacramental elements of bread and wine into the substance of the body and blood of our Lord Jesus Christ, which the Romish church believes to take place when the officiating priest utters the words of consecration. The change thus effected is declared to be so perfect and complete, that, by connection and concomitance, the soul and divinity of Christ coexist with his flesh and blood under the species of bread and wine; and thus the elements, and every particle

thereof, contain Christ whole and entire—divinity, humanity, soul, body, and blood, with all their component parts. According to this doctrine nothing of the bread and wine remains except the accidents. The whole God and man Christ Jesus is contained in the bread and wine, and in every particle of the bread, and in every drop of the wine. This dogma nowhere occurs in the writings of either the Greek or Latin Fathers. The first trace of it is to be found in the eighth century, when the council of Constantinople, in A. D. 754, having, in opposition to the worship of images, used these words: "Our Lord having left no other image of himself but the sacrament, in which the substance of bread and wine is the image of his body, we ought to make no other image of our Lord;" the second council of Nice, in A. D. 787, being resolved to support image-worship, declared that "the sacrament after consecration is not the image and antitype of Christ's body and blood, but is properly his body and blood." Taking the hint from this last-cited decree, Paschasius Radbert, a Benedictine monk, in the early part of the ninth century, began to advocate the doctrine of a real change in the elements. In A. D. 831 he published a treatise on the subject, which brought into the field of controversy various able writers who keenly opposed the introduction of this novel doctrine.

A long period elapsed before the dogma of *Transubstantiation* met with anything approaching to general acceptance. It had been from the time of Paschasius the subject of angry contention, and one of its bitterest opponents had been the able scholastic writer Duns Scotus. In the eleventh century, Berengarius and his numerous followers (see *BERENGARIANS*) maintained the opinions of Scotus and opposed those of Paschasius. It was not indeed till the fourth council of Lateran, in A. D. 1215, that *Transubstantiation* was decreed to be a doctrine of the church, and from that time the name as well as the dogma came to be in current use. The words of the Lateran decree are as follows: "The body and blood of Christ are contained really in the sacrament of the altar, under the species of bread and wine; the bread being transubstantiated into the body of Jesus Christ, and the wine into his blood, by the power of God." This canon, passed in the pontificate of Innocent III., placed *Transubstantiation* among the settled doctrines of the Church of Rome, and accordingly the council of Trent, in 1551, pronounces an anathema upon all who disbelieve it.

TREE-WORSHIP. See *ARBOROLATRY*.

TRIFORMIANS, a Christian sect which arose in the fifth century, and derived their name from the peculiar doctrine which they taught in reference to the constitution of the Godhead. They maintained that the Father consists of a triple form or three parts, of which one is the Father, another the Son, and a third the Holy Ghost; which parts of themselves are imperfect, but in conjunction constitute the Divine nature.

**TRINE IMMERSION**, the practice of immersion in Baptism repeated three times. Tertullian speaks of it as a ceremony generally used in his day. "We dip," says he, "not once but three times, at the naming of each of the Persons of the Trinity." The same testimony is given by Jerome, Basil, and other writers of ancient times. The reasons for this practice which are assigned are two:—(1.) That it might represent Christ's three days' burial and his resurrection on the third day; (2.) That it might represent a profession of faith in the Holy Trinity, in whose name baptism is dispensed. The practice of trine immersion came to be abused by the Arians in Spain, who founded on the practice an argument in favour of a difference of degrees of divinity in the three Divine persons. To discountenance this idea, Gregory the Great advised the adoption of one immersion in the Spanish churches, though trine immersion was continued at Rome. A diversity of practice in baptism began now to appear in the churches of Spain, some using one immersion and others three immersions. To restore uniformity of practice, the fourth council of Toledo, in A. D. 633, which was a general council of all Spain, decreed that only one immersion should be used in baptism. Most of the Oriental rubrics prescribe trine immersion, and the Greek church still adheres to the practice, while the Armenian church first sprinkles thrice and then dips thrice.

**TRINITARIANS**, a name applied to all who hold the doctrine of a Trinity or Tri-unity of persons in the Godhead. These believe that there is only one essence of the Father, the Son, and the Holy Ghost; that they have the same numerical, and not merely the same specific essence. They further believe that in this one essence there is a threefold distinction, which they express by saying that there are three persons, distinguished from each other by their personal properties and by their operations. Some Trinitarians maintain the subordination of the Son and the Spirit to the Father; and this view is undoubtedly supported by the authority of a number of the ancient Christian fathers. But it is difficult to speak of a subordination among the persons of the Trinity without conveying an idea of their inferiority to the Father, which cannot be admitted consistently with the essential unity of the Godhead. See next article.

**TRINITY**, a word commonly used by divines to denote the ineffable mystery of three persons in the Godhead, the Father, Son, and Holy Ghost, and that these three persons are one God. The doctrine is thus expressed in the Westminster Confession of Faith:—"In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." The doctrine of the

*Trinity* has been an article of faith in every age of the church; though the word itself is alleged by some to have been first used by Theophilus of Antioch, who flourished about A. D. 162, and by others to have been first employed by a synod which met at Alexandria in A. D. 317. The Trinity is confessedly a doctrine of revelation, and the proofs of it are therefore to be sought in the Christian Scriptures. But so many traces of it are found in the religions of all heathen nations, that many have been led to consider it as a doctrine of the primeval religion, and handed down by tradition. Thus the three Cabeiri mentioned by Sanchoniathon, one of the earliest of profane writers, were worshipped in Samothracia. Three principles were worshipped by the ancient Persians. Thoth, or Hermes Trismegistus, the most celebrated of the ancient Egyptian deities, is said to have held that there were three principal powers, virtues, or forms in God, and that the name of the ineffable Creator implied one Deity." The Hindus have their Brahma, Vishnu, and Shiva; and the Buddhists of Ceylon their three sacred gems, Budha, the Sacred Books, and the Priesthood; while among the Buddhists of Nepal, Intelligence, the first principle, was associated with Dharma, the principle of matter, and a mediating power, or Sanga, was combined with the two others, in order to secure their union and harmonious co-operation. The Platonic trinity, as taught by Plato himself, and more fully by his followers, consisted of three principles, which were held to be combined in the Divine nature, the Good, Mind or Intelligence, and the Soul. But nowhere in all the systems of heathenism do we find anything approaching to the sublime, consistent, and all-comprehensive Trinity of the Bible.

**TRITHEISTS**, a sect which arose in the sixth century, maintaining that there are three Gods. Its origin is ascribed to John Asemage, a Syrian philosopher; and the doctrines of the Tritheists were supported by John Philoponus, a philosopher and grammarian of Alexandria. They imagined that there were in the Deity three natures or substances equal in all respects, and therefore held in reality that there were three Gods.

**TRITYA**. See SCOVETAURILIA.

**TRUMPETS (FEAST OF)**. See NEW YEAR (FESTIVAL OF THE).

**TRYERS**, a board of thirty ministers, composed of Presbyterians and Independents, with a few Baptists, appointed by Cromwell in 1654 to examine and license preachers throughout England.

**TSABIANS** (from Heb. *Tsaba*, a host), those who worship the heavenly hosts, being one of the earliest forms in which idolatry appeared. This species of idolatry first prevailed in Chaldea, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, the moon, and each of the stars, was believed to be a Divine intelligence, who exercised a constant influence for good or evil upon the destinies of men. See MYTHOLOGY.

**TUBINGEN SCHOOL**, a class of German divines of the present century, who, following in the steps of Strauss, the author of the 'Life of Jesus,' resolved the whole gospel history into mythological fables, and held that all the books of the New Testament, with the exception of five, were the fabrications of the second century, and that the Christianity of the Church, far from being the product of Christ himself, resulted as a compromise from the protracted conflict of the early heresies, in which Gnosticism played the most prominent part.

**TUNKERS.** See **DUNKERS.**

**TURLUPINS**, a sect found in Savoy and Dauphiny in the thirteenth and fourteenth centuries. Of their peculiar tenets little is known, but they appear to have borne considerable resemblance to the **BRETHREN OF THE FREE SPIRIT** (which see). They are said to have denied that believers are in any sense under the law, and to have rejected outward ordinances, holding that worship ought to be exclusively mental and spiritual, without any external expression. It is difficult, however, to arrive at an accurate knowledge of the dissenting sects of that period, as the information concerning them is chiefly derived from writers belonging to the dominant church, to which they were keenly opposed.

**TYCHE**, the personification of chance or good fortune among the ancient Greeks, and identical with the goddess *Fortuna* of the Romans.

**TYPHŒUS**, a name given by ancient Greek

writers, from Homer downwards, to a hideous monster of the primitive world, described sometimes as a destructive hurricane, and at other times as a terrific fire-breathing giant.

**TYPHON**, the god of evil in the ancient Egyptian mythology. He was at first called *Seti* or *Sutech*. According to Lepsius he is identified on one monumental inscription with the Phœnician *Bel* or *Baal*. During the ascendancy of the Hyksos, or Shepherd kings, in Egypt, Typhon was the national divinity, and reigned supreme among the gods. But after the expulsion of the hated Hyksos, he was no longer tolerated in any part of the country; his name was chiselled out of the monuments, and from that time he became the evil genius, the personification of disease and desolation and death. His symbol was a human form surmounted by the head of some fabulous animal. The ass was a symbol of this mischievous god, and also, according to Plutarch, the crocodile and the hippopotamus. Jablonski explains the word *Typhon* as meaning a noxious or destructive wind, which in relation to Egypt applied to the glowing, scorching south wind from the desert. This god, in short, was the personification of every evil, and especially of physical evil.

**TYR**, a warrior deity among the ancient Scandinavians, the protector of champions and brave men. The Prose Edda declares him to be the most daring and intrepid of all the gods, as well as the dispenser to others of valour in war.

## U

**UBIQUITARIANS**, a sect which arose at the time of the Reformation in the sixteenth century, holding as their distinctive tenet that the body of Jesus Christ is everywhere or in every place. This idea originated with Brentius, one of the earliest reformers, who first broached it in 1560. It was urged as one of the objections to the *Formula of Concord*, that it contained this doctrine. The Helmstadt theologians, who were opposed to the Formula, refused to admit the doctrine of Ubiquity, but with strange inconsistency, they held it possible that Christ, as man, should be in various places at the same time. This subject formed one of the chief points of controversy between the Swabian and Swiss divines in the sixteenth century. The former drew an argument in proof of the real presence of the body and blood of Christ in the Eucharist from the doctrine of the communication of the Divine attributes, particularly Omnipresence, to the human nature of Christ, in consequence of the hypostatic union.

The latter, on the contrary, denied the communication of the Divine properties to the human nature of Christ, and opposed in particular the omnipresence of the man Christ Jesus. Hence originated the Ubiquitarian controversy, which gave rise to many subtle disquisitions on both sides. This dispute was renewed in the seventeenth century among the controversies which arose in the Lutheran church between the divines of Tübingen and those of Giessen.

**ULTRAMONTANISTS**, a name given to those belonging to the Church of Rome, whether clergymen or laymen, who defend the infallibility of the pope, and the impossibility of improving the church by planting themselves on the ground of established usages, and of the necessity of an external universal authority.

**UNCTION.** See **ANONING.**

**UNCTION (EXTREME)**, one of the seven sacraments of the Church of Rome, by which, according

to Dens, "a sick person is anointed with sacred oil by a priest, under a prescribed form of words, for the purpose of healing both the mind and the body." It is only to be administered when the sick are in danger of death, or when, sinking with age, they seem likely to die daily, even though they have no other illness. The matter used in anointing is oil of olives, blessed by a bishop; but a common priest, in case of necessity, may consecrate the oil, though not without license from the pope. When the consecrated oil is exhausted, the Roman ritual prescribes that a priest may mingle unconsecrated oil with that which is consecrated, but in less quantity than that which remains. The proximate matter of the sacrament is anointing, or the use and application of oil. There are seven anointings, one for each of the five senses, namely, the eyes, ears, nose, mouth, and hands, and the other two for the breast and feet. The anointing in all cases must be made in the form of a cross, though this is not considered essential to the validity of the sacrament. The order of administering extreme unction is as follows:—The priest having entered the house, shall put over his surplice a violet-coloured stole, and present the cross to the sick person to be devoutly kissed. After sprinkling with holy water, the priest, unless the person be in the last agonies, must recite three successive prayers and the general confession. Before he begins to anoint the sick, he admonishes the by-standers to pray for him, and he himself utters a short prayer. Then having dipped the style or his thumb in the holy oil he anoints the sick in the form of the cross. Beginning with the sense of sight he anoints each eye, saying, "The Lord through this holy unction + and his own most gracious compassion, forgive thee whatsoever sin thou hast committed by seeing." After each anointing the priest is required to wipe the anointed places with a lump of new silk or something similar, and afterwards burn the silk. He then goes through the same ceremonies with each of the other parts of the body that are to be anointed, and when all is finished the priest must wipe his fingers well with bread pith, and then wash them, and throw this bread and this water into the fire; after which he shall take care to carry all the lumps of silk home with him, and burn them in the church, and throw the ashes into the sacarium. The ceremony closes with the recitation of a few prayers suited to the occasion, and admonitions to encourage the sick to die in the Lord, and strengthen him for putting to flight the assaults of demons. The Romanists allege that this sacrament was instituted by our Lord, intimated by Mark vi. 13, "And they cast out many devils, and anointed with oil many that were sick, and healed them;" and afterwards recommended and published by James v. 14 and 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise

him up; and if he have committed sins, they shall be forgiven him." Romish divines allege that this sacrament was probably instituted by our Lord after his resurrection, when Christ instituted penitence, of which the council of Trent says extreme unction is the consummation.

UNIATES or UNITED GREEKS. See GREEK CHURCH.

UNIFORMITY (ACT OF), a celebrated act passed by the English parliament in the reign of Charles II., by which all who refused to subscribe to the doctrines, or to observe the rites of the church of England, were excluded from its communion, and if ecclesiastics, deprived of their offices. This act came into operation on the 24th of August 1662, which has been often termed the *Era of Nonconformity*, when nearly 2,000 ministers, being conscientiously unable to conform, were ejected from their benefices. See ENGLAND (CHURCH OF).

UNIGENITUS. See BULL UNIGENITUS.

UNITARIANS, the name assumed by the modern SOCINIANS (whom see) as being in their view expressive of their belief in the Personal unity of God in opposition to the belief of *Trinitarians* in a Trinity of Persons in the Godhead. In reference to this appellation, Mr. Belsham, one of their ablest champions, says: "We do not answer to that name (Socinian), nor do we approve of being distinguished by it. In the first place, because the doctrine we hold is not borrowed from Socinus, but is known and universally allowed to have been coeval with the apostles. And further, we differ very materially from the opinions of that very great and good man and his immediate followers, who strangely imagined that Christ, though a human being, was advanced by God to the government of the whole created universe, and was the proper object of religious worship. We call ourselves Unitarians, or, to distinguish ourselves from other Christians who assumed that name, 'Proper,' or 'Original Unitarians;' and we consider ourselves as entitled to this distinction from prescription, from the reason of the thing, and now from the custom of the language." But far from assenting to the use of the term Unitarians as exclusively applicable to the modern Socinians, it is well known that Trinitarians, and even Arians, claim the appellation as equally belonging to them, seeing they hold, in its strictest sense, the unity of God. In justice, however, to the Unitarians of our day, it is well to bear in mind that they adopt the name as indicating that they are believers in God in one person only, in opposition to the Trinitarians, who believe in three persons in one God.

The founder of the sect of modern Unitarians is undoubtedly Robert Priestley. Though educated for the Christian ministry this apostle of Socinianism early displayed a tendency towards excessive speculation. While attending a theological academy founded by Dr. Doddridge at Daventry, his mind became unsettled on various points, but more espe-



cially on the subject of the Trinity. In 1774 he was ordained as pastor of a congregation of Nonconformists at Birmingham. Here he came at length to avow openly his belief in the non-inspiration of the Sacred Scriptures; and in regard to the person of Christ, not contented with holding the opinions of the Socinians of former times, he maintained that Christ was no more than a man, and therefore to worship him was idolatry. The creed of Priestley, accordingly, was strictly *Humanitarianism*. He was compelled to leave Birmingham in 1793, in consequence of a riot, in which both his house and chapel were destroyed by the populace. After officiating for a short time as minister of a Unitarian chapel in London, he emigrated to America, where he died in 1804. But though Dr. Priestley was the founder of Unitarianism in its modern phase in England, the system received after his death the most able and efficient support from the writings and labours of Thomas Belsham. His "Calm Inquiry into the Scripture Doctrine concerning the Person of Christ," which appeared in 1811, was recognized indeed as the ablest defence of Unitarianism which had ever appeared, and is to this day regarded as a standard work on the subject. A keen and protracted controversy had been carried on between Dr. Priestley and Dr., afterwards Bishop, Horsley; and Mr. Belsham has met with powerful opponents in Dr. Magee in Ireland, Dr. Pye Smith in England, and Dr. Wardlaw in Scotland.

The Unitarians have no separate and settled creed to which they adhere as a body; and as a necessary consequence of that unfettered freedom of thought which each one claims for himself, the utmost diversity of opinion prevails among them, not on minor points alone, but even on the most important doctrines of the gospel. They hold the fundamental principle as to the entire and sole sufficiency of Scripture as the rule of faith and practice. They deny with the Pelagians the original and innate depravity of human nature, but maintain that man is now as perfect morally as he was at the creation. They believe that there is one only God, and that Deity belongs to the Father alone; they deny the supreme deity of the Son and the Holy Ghost viewed as separate persons in the Trinity. This doctrine of the essential personal oneness of God is their rallying point amid all the differences which exist among them on other subjects. In regard to the Person of Christ they are far from being agreed. Some hold high Arian, others low Arian notions, while the great mass of them coincide with Priestley and Belsham in holding Humanitarian opinions. "The Unitarian doctrine," says Belsham, "is that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties." In regard to the object of the mission of Christ, the same author declares that "he was authorized to reveal to all mankind, without distinction, the great doctrine of a

future life, in which men shall be rewarded according to their works." The death of Christ, he tells us, was "not to exhibit the evil of sin, or in any sense to make atonement for it," but "as a martyr to the truth, and a necessary preliminary to his resurrection." The Holy Spirit is regarded by Unitarians as the spiritual influence by which God communicates with man, and thus draws very near to him, winning him over to himself. Regeneration they hold to be necessary in order that a man may become a true Christian, and this new birth is with them simply the calling forth into activity those slumbering energies which are inherent in the moral nature of the man. In proportion as these latent energies are developed, and all tendencies to sin are subdued, man approaches nearer to the attainment of that salvation which it is the design of the gospel to bestow. In regard to the design of the death of Christ, Unitarians differ widely from all Trinitarian denominations. They deny its propitiatory or vicarious character, maintaining as they do that God is disposed to forgive sin without any other condition than the sinner's repentance. They regard the gospel, to use the language of one of their own writers, "as a divinely-given remedy for human sins and woes, and recognize in it, especially as embodied in the all-powerful life of Christ, a restorative agency, a developing and uplifting agency, sufficient to save the world, notwithstanding its numerous and terrible evils." According to the theological system of Unitarianism, eternal punishment forms no part of Christianity. On this subject Belsham remarks: "The well-informed Christian will not hesitate a moment to reject the supposition of eternal punishment. Had the Christian revelation indeed contained such a doctrine as this, it would have been the greatest curse with which the world was ever visited." The personality of the devil, and the existence of fallen spirits, are also denied. In short, the entire system of Unitarianism proceeds on a denial of the peculiar doctrines of Christianity, and the substitution of a rational philosophico-religious creed which fails to give either solidity or unity to a sect. They are agreed only as to a series of negations, but altogether at variance as to positive truths.

Though Unitarianism professes to frame a theology in complete accordance with the principles of reason and common sense, it has never succeeded in securing a firm hold of any considerable number of people in any part of the British Empire. Its congregations in England, far from being numerous, amount only to somewhere about 250, and those in Ireland do not exceed the small number of 44, while in Scotland there is only the fractional number of 6 congregations professedly Unitarian. And it is a remarkable fact, that a large proportion of the buildings now occupied in England as churches by Unitarian congregations belonged originally to the old English Presbyterians, who were strictly Trinitarian in their theological views. The Unitarian churches are managed

entirely on Congregationalist principles, each congregation being wholly independent of every other. There is a body in London bearing the name of the British and Foreign Association, which, however, exercises neither legislative nor judicial powers. Though the Racovian catechism was recognized by the old Socinians as containing a condensed epitome of their principles, the modern Unitarians refuse to acknowledge any work except the Bible as an authoritative exposition of their views, though even to it they deny plenary inspiration, and place on a level with it, in point of authority, the mental constitution of the human being. The philosophy of Kant, and the spirit of Idealism imported from Germany, has undoubtedly exercised no slight influence in modifying the opinions of some of the Unitarians of the present day. They are lax, or, as they style it, liberal in their ecclesiastical arrangements. So latitudinarian indeed is the sect, that they admit to the Lord's table all without exception who are disposed to join them in partaking of the ordinance. It is difficult to ascertain the numbers of a body whose members are so loosely connected together. Mr. Marsden computes the whole Unitarians of the three kingdoms at 100,000, which is probably rather above than below the amount. Avowed adherents of this denomination were excluded from the benefits of the Toleration Act when it was framed, and continued so until 1813, when the section of the statute which affected them was abrogated. Since that period they have been on a footing with all other Protestant dissenters with respect to political privileges.

Independently altogether of professed Unitarians, there are many in connection with Trinitarian churches, particularly on the Continent, who hold the distinctive principles of Unitarianism. This is to a great extent the case with the Lutheran churches in Germany, the Reformed churches of Geneva, France, and Holland. In the midst of the Congregationalist churches of North America also, there has sprung up, since the end of the last century, a large body of semi-rationalist Unitarians, embracing many of the most cultivated families of Boston, the American Athens, and many of the first authors, poets, and statesmen of America.

UNITARIANS IN AMERICA. The first appearance of Unitarianism in the United States is generally traced to the middle of the last century, when its principles appear to have been extensively adopted in Massachusetts. In 1756, Emlyn's 'Humble Inquiry into the Scripture Account of Jesus Christ' was published in Boston, and extensively circulated. But there was little open avowal of Unitarianism until after the American Revolution. The first movement in this direction was made by one of the three Episcopal churches in Boston, which adopted an amended liturgy, excluding the recognition of the Trinity. Between that period and the end of the century, Unitarian sentiments were preached in various parts of New

England, and met with extensive and cordial acceptance among all classes of the people. Congregations were rapidly formed, and the cause went forward with amazing success. The visit of Dr. Priestley to Philadelphia in 1794 led to the formation of a small congregation there. But one circumstance which more than any other gave an impulse to Unitarianism in America in the beginning of the present century, was the settlement of Dr. Channing as pastor of a congregation in Boston. From the commencement of his ministerial career he established himself in public estimation as a preacher of fervid eloquence and unequalled power. Eager crowds flocked to hear him, not on Sabbaths only, but on week-days; and, while avowedly a Unitarian, the seriousness of his manner, the evident sincerity which marked his whole pulpit appearances, and, above all, the spirituality and close searching character of his sermons, gathered around him a large and attached flock, who diffused Unitarian principles with such success in the city of Boston and its neighbourhood, that it is now said to contain 150 congregations belonging to the body. When Channing first appeared the term Unitarians was not yet in current use in America, those who denied the doctrine of the Trinity being called Liberal Christians.

In 1805, an eminent Unitarian having been appointed to the Divinity chair of the university of Cambridge, Massachusetts, public attention was aroused by a controversy which arose in consequence. Various pamphlets were published on the subject, and discussions were carried on, which gained over some converts to antitrinitarian views. But the year 1815 formed an epoch in the history of American Unitarianism, in consequence of the republication in Boston of a chapter from Belsham's *Memoirs of Lindsey*, under the title of 'The Progress and Present State of the Unitarian Churches in America.' A controversy ensued, headed by Dr. Channing, which led to an alienation of the orthodox from the Liberal or Unitarian Congregationalists. Up to this time harmony had prevailed between the two parties, and the ministers of both had been accustomed to exchange pulpits. Now, however, a complete separation seemed to be imminent. Meanwhile a circumstance occurred which brought matters to a crisis. Dr. Channing preached a sermon at Baltimore, at the ordination of Mr. Sparks, in which he set forth his Unitarian opinions with plainness and prominence. This led to a keen controversy on the doctrine of the Trinity and the doctrines of Calvinism generally. The result was, that before the controversy had subsided the Orthodox and Unitarian Congregationalists were found to constitute two distinct bodies. The number of Congregationalist churches professedly Unitarian amount to somewhere between 300 and 400, and besides it is computed that there are now in the United States about 2,000 congregations of Unitarians, chiefly of the sects called Christians, Universalists, and Friends or

Quakers. In connection with the Unitarian body a bi-monthly periodical is published in Boston, called the *Christian Examiner*, which has some able contributors. There is also a vigorous association, called the American Unitarian Association, which was founded in Boston in 1825, and which, in its latest report, speaks of the condition and prospects of the denomination as very encouraging.

UNITED BRETHREN. See MORAVIANS.

UNITED BRETHREN IN CHRIST, a Christian denomination which took its rise in the United States about the year 1755. It was founded by William Otterbein, a minister of the German Reformed church, who had a few years before emigrated to America. Soon after his ordination to the pastoral charge of a congregation in Lancaster, Pennsylvania, he became deeply impressed with the solemnity of the work in which he was engaged; and labouring with zeal, earnestness, and singleness of heart, the Divine blessing so accompanied his labours, that a spirit of prayer was poured out extensively upon his flock. A revival commenced, and, amid much opposition and even persecution from the ungodly, the church of the United Brethren in Christ was formed. The principle on which it was founded was the idea that the people of God are not limited to any particular community, and that the love of God shed abroad in the heart is the only true bond of Christian fellowship. All, therefore, who are animated by this love, Otterbein held should and may freely meet together around the sacramental table of the Lord. To this catholic spirit violent opposition was manifested by the different Christian churches and sects, who resisted the proposed union as an innovation in the established order and usage of the time. The number of German brethren who agreed in opinion with Otterbein increased rapidly, and churches were formed in the states of Maryland, Pennsylvania, and Virginia. The first conference of the United Brethren in Christ was held in the city of Baltimore in 1789. Meanwhile the body received large accessions to its membership, and the preachers were drawn from different denominations, including the German Reformed, the Lutherans, the Mennonites, and some few Methodists. That the ministers might be united the more closely, an annual conference was appointed, which met for the first time in Maryland in 1800. They there organized themselves into a regular Christian body, William Otterbein and Martin Boehm being elected as superintendents or bishops; and agreed that each should act according to his own convictions as to the mode of baptism. It was soon felt to be necessary that some general regulations should be laid down for the government of the church. A conference was accordingly held for the purpose in 1815 at Mount Pleasant, Pennsylvania, when, after mature deliberation, a summary of doctrines and rules of discipline were adopted. Their doctrines were identical with those of orthodox churches in general.

In regard to ecclesiastical organization, the Brethren church recognizes only one order in the ministry, that of ordained elders, but besides these there are numerous officers in the church, such as class-leaders, stewards, preachers-in-charge, presiding elders, and bishops. There are three orders of conferences, the quarterly, annual, and general. The last-named is the highest tribunal, and is composed of elders elected by the laity of the church. For a long time the religious exercises of this body of Christians were conducted in the German language exclusively or nearly so. This arrangement having been dispensed with, great numbers have of late years been added to its communion.

UNITED CHURCH OF ENGLAND AND IRELAND. See ENGLAND (CHURCH OF).

UNITED PRESBYTERIAN CHURCH, a large, active, and energetic denomination of dissenters in Scotland, formed by the union of the *United Secession* and *Relief Churches* in 1847. These two bodies had for a long period previous to their union been tending towards a closer and more cordial co-operation in various Christian objects. A feeling of sympathy and kindness had been gradually growing among the ministers and members of the respective churches. Thoughts of union began to arise and gather strength in both denominations. Negotiations at length commenced in 1835 between the two synods, and committees were appointed on both sides to promote friendly intercourse. Matters went slowly forward, when, in 1840, a scheme of union was drawn up which met with the approbation of both parties. But at this period the preparations for union were temporarily laid aside in consequence of the rise of the Attonement controversy in the United Secession Church, which engaged the attention of both ministers and people for several years to the exclusion of almost every other subject. But this unhappy contention came to a close; a more auspicious season arrived, and on the 13th of May, 1847, the long-expected union was consummated in Tanfield Hall, Canonmills, in the suburbs of Edinburgh, a place which had already, only four years before, been the scene of the organization of the Free Church of Scotland as a separate denomination. "The synods proceeded," as Dr. Andrew Thomson describes it, "about mid-day from their usual place of meeting to the appointed scene. Hundreds of people had come from other parts of Scotland to witness the event; and many of these, along with thousands of the inhabitants of Edinburgh, lined the streets on the way to Tanfield. On the arrival of the two synods, the spacious hall was found crowded with an immense assemblage, deeply interested and solemnized. The members of the two courts took their position in a reserved space in the middle of the hall, and were arranged in alternate benches, so as to be mingled with one another. The proceedings were begun with the singing of psalms and prayer. The clerks read the minute of their re-

spective synods agreeing to union; the moderators of the two synods then giving to each other the right hand of fellowship, declared the union formed. Their example was followed by the ministers and elders; the immense audience, catching the spirit of the scene, exchanged the same tokens of Christian regard; the countenances of some were beaming with hope, some were melted into tears, but all were grateful and glad; and the two churches, merging their denominational name, but not their denominational mission, became one, under the designation of the UNITED PRESBYTERIAN CHURCH."

The articles of the basis of union as adopted by both synods were as follows:—

"I. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice.

"II. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"III. That Presbyterian government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the Word of God, is the government of this church.

"IV. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"V. That the term of membership is a credible profession of the faith of Christ as held by this church—a profession made with intelligence, and justified by a corresponding character and deportment.

"VI. That with regard to those ministers and sessions who think that the 2d section of the 26th chapter of the Westminster Confession of Faith authorizes free communion—that is, not loose, or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations, they shall enjoy what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"VII. That the election of office-bearers of this church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion.

"VIII. That this church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and laws of Christ; and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

"IX. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, they should freely give the gospel to those who are destitute of it—this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support, and extend, by voluntary contributions, the ordinances of the gospel.

"X. That the respective bodies of which this church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding, as still valid, the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established church, as expressed in the authorized documents of the respective bodies; and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated; or the discipline of the church, or the rights of her ministers, or members, are disregarded.

"The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church, for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church-fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of their congregations may be promoted, and the great end of their existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or 'the world lying in wickedness.'

"And, in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed."

In common with the other Presbyterian churches in Scotland, the United Presbyterian Church adheres to the Westminster Confession of Faith and the Larger and Shorter Catechisms as their authorized subordinate standards. Its form of ecclesiastical government is strictly Presbyterian, though differing as yet from the other Scottish Presbyterian bodies, inasmuch as it has no General Assembly nor Provincial Synods. It has one general Synod which meets annually either in Glasgow or Edinburgh, and consists of all ministers having charges, along with an elder from each session. The mode of conducting

public worship is the same as that which prevails generally throughout Scotland. The only exception is that a new hymn-book has been sanctioned by the Synod for the use of United Presbyterian congregations. Most of the churches belonging to the body celebrate the Lord's Supper quarterly at least, some of them more frequently; and the communicants, instead of sitting around tables spread for the purpose, receive the communion in their pews and all at once. A large number of both the ministers and elders of the United Presbyterian church openly avow their adherence to voluntary principles, but these principles are nowhere to be found in her recognized standards.

Since the date of the Union in 1847, the United Presbyterian church has been steadily increasing in numbers, and advancing in outward prosperity and systematic usefulness. At the last meeting of synod in May 1859, the Report on Statistics announced that the entire body comprehended 533 congregations, and that the number of members or persons in full communion with the church had reached 157,801, being an addition to the membership of the previous year of 3,433. The number of students in attendance at the Theological Hall is 191. To liquidate the debt on the church buildings, and thus free the congregations from all pecuniary encumbrances, the most laudable efforts are in course of being made. The report presented on this subject to the last meeting of Synod, stated that the trustees of the Ferguson bequest had granted £3,000 to the Debt Liquidation Board, on condition that twice that amount should be contributed by the church. In fulfilment of this condition, accordingly, the sum of £7,300 has been contributed. The amount of Congregational Expenditure for the year ending May 1859 has been £124,837 18s. 8½d., while the collections throughout the church for missionary and benevolent purposes has been £34,732 10s. 9¾d. In connection with this efficient body of Christians, there are 851 Sabbath schools, having 7,647 teachers, and 63,280 scholars. Of advanced classes there are 640, with an attendance of 17,431. The number of prayer meetings regularly kept amounts to 972, which are attended by 24,099 persons.

As a branch of the United Presbyterian church there is a large, influential, and growing church in Canada, bearing the same name. Efficient missions are maintained in different parts of the world. Thus in Jamaica there are about twenty missionary churches, having, in addition to their regular pastors, a large staff of catechists and teachers. At Montego bay there is a flourishing academy, with a classical teacher and a theological tutor. In Trinidad there are two missionary churches. In Kaffraria, South Africa, there is a mission station in full operation, and at Old Calabar, in Western Africa, another conducted in the most vigorous and efficient manner. A considerable and rapidly-increasing number of congregations connected with the body exists in Australia;

and an agent is employed for the circulation of the Scriptures in Persia. Thus both at home and abroad this flourishing denomination is carrying out, with the most gratifying efficiency, the high and honourable work which belongs to it as an important section of the church of Christ in Scotland.

**UNITED SECESSION CHURCH.** See SECESSION CHURCH (UNITED).

**UNITED SOCIETY OF BELIEVERS.** See SHAKERS.

**UNIVERSAL FRIENDS,** a sect which arose in Yates county, New York, towards the end of last century, professing to be followers of Jemima Wilkinson, who pretended to work miracles, and assumed the title of "the universal friend of mankind." From her sect, which is now all but extinct were sometimes called *Willinsonians*. Jemima was born in Rhode Island in 1753, and educated a Quaker. In October 1776, on recovering from an attack of sickness, in which she had fallen into a kind of trance, she announced that she had been raised from the dead, and had received a divine commission as a religious teacher. Having gathered around her a few proselytes, she formed a settlement between Seneca Lake and Crooked Lake, which she styled New Jerusalem. With the professed view of showing that she could really work miracles, she engaged on a certain day to walk on the water in imitation of Christ. At the appointed time her followers assembled on the banks of the Seneca Lake, Jemima herself appeared on a platform which had been erected, and addressing her followers as they stood around, she declared her readiness to walk upon the water, but that she must previously know whether they had faith that she could pass over the lake as on dry land; and on their replying in the affirmative she calmly replied that as they believed in her power it was unnecessary to display it. The religious tenets of Jemima Wilkinson were a strange medley. She claimed to be inspired and to have reached absolute perfection. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She asserted that those who refused to believe in her claims rejected the counsel of God against themselves. She actually professed to be Christ in his second coming. Two of her disciples gave themselves out to be the "two witnesses" mentioned in the Book of Revelation. Jemima amassed a large fortune by the donations of her followers, and lived in a luxurious and expensive manner. She died in 1819, at the age of sixty-six years.

**UNIVERSALISTS,** a denomination of Christians who maintain as their distinctive tenet that God will in the end save the whole human family from sin and death, and make all rational beings holy and happy, by and through the mediation of Jesus Christ, the Saviour of the world. They by no means deny that God, as a holy and a just God, will punish sin, but some of them assert that sin is wholly punished in

this life, while others assert that it extends to a future world, in which, however, the sufferings of the wicked will be purgatorial in their character, and will terminate in eternal blessedness. The first church which was formed in England on the principles of Universalism was one which was gathered in London under the ministry of the Rev. James Rely, who appears to have held either Arian or Unitarian views as to the constitution of the Godhead. Hence has arisen a peculiarity which attaches to Universalism in Great Britain which does not belong to it so obviously in the United States, that it is classed and confounded with Unitarianism. The creed of the Relyan Universalists is thus stated by Mr. Whittmore in his *Modern History of Universalism*: "Jesus Christ had made satisfaction for all the human race, and bore their sins in his body. Hence he knew nothing of inflicting the demands of justice upon the sinner. Sin is to be dreaded for the natural evils which it brings in its train, but not for the penalty of the Divine law, which we have all suffered to the full in the person of Jesus. Thus although Rely admitted the doctrine of partial suffering in the future state, he maintained that the state of unbelievers, after death, cannot be a state of punishment, because Jesus Christ, who hath tasted death for every man, bore the chastisements of their peace when the Lord laid upon him the iniquities of us all. He admitted the doctrine of misery in the future state only on the principle that while in unbelief men know not, nor believe, that Jesus hath put away their sins by the sacrifice of himself; and therefore they are oppressed with guilt and fear; and these are in proportion to their use or abuse of knowledge; to their receiving, or obstinately rejecting, the Divine evidences and demonstrations of grace and salvation. But he looked beyond all evil and misery, whether in this or the future state, to a time of universal restitution, when all mankind will be brought to know the Lamb of God who hath taken away the sin of the world."

One of the earliest converts of Rely was John Murray, who had been previously a Wesleyan preacher, but left the Methodist body, and avowed himself in 1770 a Universalist. Soon after joining the Relyans he emigrated to America, where he commenced preaching and propagating his peculiar opinions in various parts of the United States, and thus became the principal originator of the Universalist denomination in that country. The peculiar doctrines of the sect had no doubt been previously taught by individuals both from the pulpit and the press. But as a separate body, the American Universalists claim John Murray as their founder. After itinerating several years throughout the States, he settled in Gloucester, Massachusetts, where the first Universalist society was organized in 1779. Several preachers of the doctrine arose about that time in New England. Elhanan Winchester, a noted preacher among the Calvinistic Baptists, adopted

Universalist views at Philadelphia in 1781. Soon after he left America for England, and became the successor of Rely in the Universalist congregation in London. Dissensions at length arose among the members of the congregation, which gradually dispersed, and the body was broken up, and about 1820 was nearly extinct. In the report of the last census in 1851 only two congregations of Universalists were returned as existing in England, one in Plymouth and another in Liverpool; while in Scotland there is only one small congregation in Glasgow, originated in 1801 by the Rev. Neil Douglas, a Relief minister in Dundee, who embraced Universalist principles.

The early promulgators of Universalism in the United States of America were visited with severe persecution. Instead of checking the progress of the doctrine, such treatment only increased the numbers of those who maintained it. At length the Universalists felt themselves compelled for mutual protection to assume a denominational name and form, and even to publish to the world a written Profession of Faith. A meeting of delegates from the different societies was held accordingly in Oxford, Massachusetts, in 1785, when the body was organized, and assumed the name of *Independent Christian Universalists*. The following year a general convention of the body was held in Boston, and met annually thereafter. The cause of Universalism received a considerable impulse in 1791 by the accession of the Rev. Hosea Ballou, who was converted from the Baptists, and who, by a 'Treatise on the Atonement,' so ably advocated both Unitarian and Universalist principles, that considerable numbers were led to embrace them. At length, in 1803, in consequence of the prevailing misconceptions as to their real tenets, the general convention found it necessary to frame and publish a Profession of Faith, the only one indeed that has ever appeared. Its articles, which are merely three in number, are as follows:—"I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest, and final destination of mankind. II. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness. III. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men." These articles have never been changed, and are still recognized by the denomination.

In 1827 a division began to arise among the Universalists in America on the question as to punishment after death, some asserting it to be limited, and others denying it altogether. The discussion went on, and ultimately resulted in a partial separation from the body, of a few brethren in Massachusetts, who constituted themselves into the "Massa-

chusetts Association of Restorationists." This small seceding party, after remaining together for a time, came to be absorbed into the *Free-Will Baptists* and the *Unitarians*, while others returned back to the main body. A change took place in 1833 in the Annual Convention, which was now named the "United States Convention," with advisory powers only, and constituted by a delegation of four ministers and six laymen from each state convention in its fellowship. The state conventions in 1847 were eighteen in number, representing 1,116 societies, 716 meeting-houses, and 717 preachers. About the year 1840 the American Universalists divided into two parties, bearing the names respectively of **IMPARTIALISTS** and **RESTORATIONISTS** (which see). Those who hold Universalist opinions are not limited to the body which bears the name, but many belonging to other denominations, and nearly all the Unitarians, are agreed in the final salvation of the whole human family.

**UNIVERSALS.** See **NOMINALISTS**, **REALISTS**.

**UNLEAVENED BREAD.** See **BREAD (UNLEAVENED)**.

**UNLEAVENED BREAD (FEAST OF).** See **PASSOVER**.

**UP-ANGAS**, four sacred books of the Hindus which constitute the fourth class of the **SILASTRAS** (which see). The name *Up-angas* implies "appended bodies of learning," from their being always placed last in the enumeration of the sacred writings. They are four in number, the first embracing the eighteen **PURANAS** (which see), along with the *Ramayana* and *Mahabharat*, the last of which includes the *Bhagavat Gita*. The second and third *Up-angas* consist of the four principal works on logic and dialectics and metaphysics. The fourth and last *Up-anga* consists of the body of law in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

**UPANISHADS**, a kind of supplement to the sacred books of the Hindus, particularly the Vedas, in which the Vaidic doctrines are commented on and explained.

**UPA-VEDAS**, sub-scriptures of the Hindus. They were deduced from the four original **VEDAS** (which see), and were delivered to mankind by Brahma and other deities and inspired sages. They treat of the theory and practice of medicine, of music in its most extended signification, of archery, architecture, and sixty-four mechanical arts.

**UPIS**, a surname of *Artemis* as the goddess who assisted women in childbirth.

**URANIA**, one of the **MUSES** (which see). It was also a surname of **APHRODITE** (which see).

**URANUS** (Gr. heaven), identical with the *Cobles* of the Latins, a son of *Ge*, or *Gaea*, and sometimes called her husband. From this union sprang *Oceanus* and other gods and goddesses, including Saturn, Cybele, the Titans, and others.

**URD**, one of the **NORNS** or **DESTINIES** (which see) of the ancient Scandinavians.

**URDAR-FOUNTAIN**, a spring of precious water from which the *Destinies* are represented as watering the Ash-tree, so celebrated in Northern mythology under the name of **YGGDRASIL** (which see).

**URDDHABAHUS**, Hindu ascetics who extend one or both arms above their heads till they remain of themselves thus elevated. They also close the fist, and the nails being suffered to grow at length perforate the hand. This class of men are solitary mendicants, who subsist upon alms, and have no fixed abode. Many of them go naked, but some wear a wrapper stained with ochre. They usually assume the Saiva marks, and twist their hair so as to project from the forehead.

**URIM AND THUMMIM** (Heb. lights and perfections), something connected with the breastplate of the ancient Jewish high-priest. No description is given of them in the Sacred Scriptures, and they are only briefly noticed. Thus Exod. xxviii. 30, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually;" and Lev. viii. 7, 8, "And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim." It has been disputed among the learned whether the Urim and Thummim were identical with the stones of the breastplate, or something distinct from them. On this point the mass of commentators are divided. Several of the Jewish rabbis among the ancients, and Spencer, Michaelis, Jahn, and Gesenius among the moderns, contend that they were something entirely distinct from the pectoral, and deposited within the pocket or bag made of its folds. Some of the earlier Hebrew doctors say that what are called the Urim and Thummim were nothing else than an inscription, upon a plate of gold, of the Tetragrammaton, or four-lettered name of God, by the mystic virtue of which the high-priest was enabled to pronounce luminous and perfect oracles to the people. Spencer, in his erudite work on the laws of the Hebrews, supposes that the Urim were identical with the *Teraphim*, and were small divining images put into the lining of the breastplate, which by a miracle were made to speak with an articulate voice, and utter oracles from God. According to Ælian, confirmed by Diodorus Siculus, the high-priest among the Egyptians, as superior judge, wore around his neck an image of sapphire, which was called "Truth." This statement is borne out by the recent discoveries on the Egyptian monuments. Thus Rosellini tells us:—"Among the monuments of the tombs representations

of persons are found who filled the office of chief judge, and who wore the common little image of the goddess *Thmei* suspended from the neck." Sir J. G. Wilkinson gives from the Theban monuments an engraving of the goddess, who was honoured under the double character of truth and justice, and was represented with closed eyes. After speaking of this badge of the judge among the ancient Egyptians, Wilkinson remarks: "A similar emblem was used by the high-priests of the Jews; and it is a remarkable fact, that the word *Thummim* is not only translated 'truth,' but, being a plural or dual word, corresponds to the Egyptian notion of the 'two Truths,' or the double capacity of this goddess. According to some, the *Urim* and *Thummim* signify 'lights and perfections,' or 'light and truth,' which last present a striking analogy to the two figures of *Rê* and *Thmei* in the breastplate worn by the Egyptians. And though the resemblance of the *Urim* and the *Uræus* (or basilisk), the symbol of majesty, suggested by Lord Prudhoe, is very remarkable, I am disposed to think the 'lights,' *Aorim* or *Urim*, more nearly related to the sun, which is seated in the breastplate with the figure of Truth."

Scripture affords no information as to the manner in which the Lord was consulted by *Urim* and *Thummim*; the rabbins, however, say that it was as follows:—The priest put on his robes, and went not into the holy of holies, but into the holy place, and stood before the veil or curtain which separated the holy place from the holy of holies. There he stood upright, with his face towards the ark of the covenant, and behind him stood the person for whom he inquired, but outside the holy place. Then the priest inquired of God in a low voice, and, fixing his eyes upon the breastplate, he received the answer to his question by *Urim* and *Thummim*. Pridoux and some others think that it was given audibly, while the rabbins allege that the answer was given by certain letters engraven on the stones in the breastplate emitting a bright light, so as to be read by the high-priest into words. Josephus says

that when the jewels shone with peculiar radiance the answer was regarded as affirmative, but when dim, as negative. Maimonides affirms that private individuals were not allowed to inquire by means of *Urim* and *Thummim*, but that it was reserved for the king alone, or for the person to whom was entrusted the management of the congregation. We are not told in Scripture when the Jews ceased to consult by this divinely-appointed mode, but we have no trace of its existence after the building of Solomon's temple. It seems to have been limited to the period when the tabernacle still remained, and while the Jewish government was strictly theocratic. Spencer indeed connects the use of the *Urim* and *Thummim* with the theocracy, this method having been established for the purpose of consulting God in regard to matters of national interest. It is agreed by all that the Jews did not consult by *Urim* and *Thummim* under the second temple, after the return from the captivity. Maimonides, however, maintains that under the second temple the Jews had the *Urim* and *Thummim*, but not for inquiry, as the Holy Ghost was not there.

**URSULINES**, an order of nuns founded in the sixteenth century by Angela of Brescia, an Italian lady belonging to the third order of St. Francis. The name of *Ursulines* she borrowed from St. Ursula, a legendary British saint of the fourth or fifth century. At first, without being confined in cloisters, they were devoted to acts of charity and kindness in the domestic circle. Afterwards, however, they became subject to a monastic constitution in 1612, and undertook the education of children of their own sex. Their monastic rule was that of St. Augustine. The order was first confirmed by Paul III. in 1544, and afterwards by Gregory XIII. in 1571. It flourished in the north of Italy, and having been introduced into France in 1611, made rapid progress in that country. Thence it was extended to Canada and the United States, where it still exists.

**UTRAQUISTS**. See CALIXTINES.

## V

**VACUNA**, an ancient Sabine divinity, identical with *Victoria*; but the Romans alleged her to be a goddess to whom the inhabitants of rural districts were wont to offer sacrifices when the labours of the field were over, and they were *vacui*, or at leisure.

**VAIRAGIS**, a Hindu term which implies persons devoid of passion, and is therefore applicable to every religious mendicant who professes to have

separated himself from the interests and emotions of mankind. It is more usual, however, to use the word to designate the mendicant *Vaishnavas* of the *Râmânandî* class or its ramifications.

**VAISESCHKA**, the physical portion of the *Nyaya* (which see), a system of philosophy among the Hindus. It is founded on an atomic system, different however from that of Epicurus. The latter sup-



poses that atoms, though diverse in form, are identical in essence. But according to Kanada, the author of the *Vaiseschika*, there are as many different kinds of atoms as there are phenomena in nature. Thus sound proceeds from sonorous atoms, light from luminous, and so forth.

VAISHNAVAS the worshippers of *Vishnu*, the second person of the Hindu triad, or *trimurti*. Amongst other divisions of less importance, they are usually divided into four principal sects, *Sri*, *Madhvi*, *Rudra*, and *Sauka*. The first of these is the most ancient and respectable, founded by the Vaishnava reformer, *Ramanuja Acharya*, about the middle of the twelfth century. All of the sects address their worship to *Vishnu* and his consort *Lakshmi*, and their respective incarnations, either singly or conjointly. The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose all the *Vaishnavas* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwārakā*, being said to be the soil of a pool at that place in which the *Gopis* drowned themselves when they heard of *Krishna's* death. The *Vaishnava* is thus described in a Hindu work called the *Bhukta Mala*: "They who bear the *Tulasi* round the neck, the rosary of lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishnavas*, and sanctify the world." The far greater number of the worshippers of *Vishnu*, or more properly of *Krishna*, in Bengal, forming a large part of the population of the province, derive their peculiarities from some *Vaishnava* Brahmins of *Nadiya* and *Santipur*, who flourished about the end of the fifteenth century. *Chaitanya*, believed to be an incarnation of *Krishna*, was the founder and object of the new form of *Vaishnava* worship. The three *Prabhus*, or masters of the sect, are *Chaitanya*, *Advaita*, and *Nityanand*, besides whom the *Vaishnavas* of this order acknowledge six *Gosains* as their original or chief teachers, and next to these several learned disciples and faithful companions of *Chaitanya* are regarded with nearly equal veneration, particularly *Hari Dās*, who is worshipped as a divinity in some parts of Bengal. The object of the worship of the Bengal *Vaishnavas* is *KRISHNA* (which see), as the actual incarnation of *Vishnu*, being the very description which is given of him in the *Bhagavat Gita*. There is a recent sect of *Vaishnavas* in Bengal who maintain the doctrine of the absolute divinity of the *Guru*, or teacher, as being the present *Krishna*, or deity incarnate. A portion of the *Vaishnavas* are worshippers of *SAKTI* (which see), or the female energy.

VAISHYA, one of the CASTES (which see) among the Hindus, being the productive capitalists, whether pastoral, agricultural, or mercantile. This caste proceeded from the breast of *Brahma*, the seat of life.

VALENTINIANS, a Gnostic sect of the second

century, originated by *Valentine*, a native of *Egypt*, and educated at *Alexandria*. His system somewhat resembles that of the *BASILIDEANS* (which see). He denominates the primal source of all existence the *Bythos*, or abyss, from which, as life was developed, sprung the *Æons*, masculine and feminine, the powers by which *God* reveals himself, and which together constitute the *Pleroma*. "It is a profound idea of the *Valentinian* system," says *Neander*, "that as all existence has its ground in the self limitation of the *Bythos*, so the existence of all created beings depends on limitation. While each remains within the limits of its own individuality, and is that which it should be at its own proper place in the evolution of life, all things can be fitly adjusted to one another, and the true harmony be preserved in the chain of unfolding life. But as soon as any being would overstep these limits, as soon as any being, instead of striving to know *God* in that manifestation of himself which *God* makes to him at his own proper position, boldly attempts to penetrate into his hidden essence, such a being runs the hazard of plunging into nothing. Instead of apprehending the Real, he loses himself in the Unsubstantial. *Horus*, the genius of limitation, of the finite, the power that fixes and guards the bounds of individual existence, restoring them wherever they have been disturbed, occupies therefore an important place in the system of *Valentine*; and the *Gnosis* here, so to speak, bears witness against itself. The ideas of *Horus* and of the *Redeemer* must of necessity be closely related in the *Valentinian* system; as the forming and redeeming of existence are kindred conceptions, and the principle of limitation in respect to both occupies an important place in this system. In fact, *Horus* was also called by many *Redeemer* and *Saviour*. There are occasional intimations of a scheme according to which the *Horus* was regarded as only a particular mode of the operation of one redeeming spirit; just as the *Valentinian* system gave different names to this power, according to the different points of his activity and his different modes of operation, extending through all the grades of existence. Others, indeed, transformed these different modes of operation into so many different hypostases."

The mixture of the Divine element with matter was ascribed by *Valentine* to a disturbance originating in the *Pleroma*, and a consequent sinking down of the germ of the Divine life from the *Pleroma* into matter. From the mixture of the *Achamoth*, or mundane soul, with the *Hylé*, or matter, springs all living existence, which consists of three orders—*spiritual*, *psychical*, and *ungodlike* or *material* natures. The representative principle of the *Hylé*, through which its activity is exerted to destroy, is *Satan*. The *Demürgé* of *Valentine* is to the physical world what the *Bythos* is to the higher. His province is to create. The doctrine of redemption is the central point of the *Valentinian* system. To restore harmony to the *Pleroma*, a new emanation of two *Æons*

takes place, viz., Christ and the Holy Spirit, and from all the Æons proceeded the Soter by whom the universe was to be redeemed. The Demiurgé promised to send the Messiah. At the baptism of this Messiah the Soter became united with him. Miracles and prophecies were needful to induce psychical men to confide in the psychical Messiah, but the simple power of truth was sufficient to collect all men of a pneumatic nature around the true Saviour. The end of the world is to be a still higher restoration, for then the *Soter* will introduce the *Achanoth* as his bride, together with all pneumatic Christians into the Pleroma; the Demiurgé, in peace and joy as the friend of the bridegroom, will rule in the midst of all psychical Christians on the confines of the Pleroma, and all matter will return to its original nothingness. The Valentian was the most influential of all the Gnostic sects, and with various modifications continued in existence, especially in Rome, until some time in the fourth century. See Gnostics.

VALHALLA, the palace of *Odin*, and one of the heavens of the ancient Scandinavians, where heroes were rewarded with feasting and every sensual enjoyment, while their amusement was said to be cutting one another in pieces.

VALLISCHOLARES, an order of Romish monks formed shortly after the commencement of the thirteenth century. They were collected by the Scholars, that is, by the four professors of theology at Paris, and hence were first called Scholars, but afterwards, from a certain valley in Campania to which they retired in A. D. 1234, their name was changed to *Vallischolares*, scholars of the valley. This society was first governed by the rule of St. Augustine, but was afterwards united with the canons regular of St. GENEVIEVE.

VALLOMBROSA (ORDER OF), a congregation of Benedictine monks founded about A. D. 1038 by John Gualbert, a Florentine. It was commenced at Vallombrosa, on the Apennine mountains, and extended into many parts of Italy.

VAMIS, or VAMACHARIS, words meaning among the Hindus the left hand worshippers, or those who adopt a ritual contrary to what is usual, and to what they dare publicly avow. They worship *Devi*, the *Sakti* of *Shiva*, a mode of worship which is founded on a portion of the *Tantras*. The *Sakti* is personated by a naked female, to whom meat and wine are offered, and then distributed among the attendants. Then follows the recitation of various mantras and texts, and the performance of the *Mudra*, or gesticulations with the fingers accompanying the different stages of the ceremony, and the whole is terminated with the most scandalous orgies among its votaries. The members of this sect are considered as very numerous, especially among the Brahmanical tribe, and their insignia are a semicircular line or lines on the forehead, of red sanders or vermillion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose.

They use a rosary of Rudraksha beads, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

VARA, the goddess of truth among the ancient Scandinavians who presided over witnesses and oaths.

VARTABEDS, an order of celibate priests in the ARMENIAN CHURCH (which see), who are attached to the churches as preachers, for the married priests do not usually preach or live together in monasteries, and from among whom the bishops and higher clergy, on whom the law of celibacy is imposed, are taken.

VATES, a term used among the ancient Romans with the double signification of poet and prophet, the two being regarded as in early times identical.

VAUDOIS CHURCH. The views of Zuinglius and the other Swiss reformers were in some points by no means accurate. One error into which they fell was a want of clear perception as to the distinct and separate provinces of the state and the church. The two were confounded, and the consequence was that in the HELVETIC REFORMED CHURCH (which see) the civil power became the grand regulator, the sovereign bishop. Hence the struggles which Calvin and Viret had to maintain at Geneva against the intervention of the magistrate in matters ecclesiastical. In the Pays de Vaud, which had been won by Berne in 1536 from the Dukes of Savoy, the same conflicts speedily appeared. As early as in 1512, the Councils of Berne lorded it over the Vaudois pastors, who wished to proclaim the Bible as the sole rule of faith and discipline. The struggle was long and keenly maintained on both sides, and at length, in 1559, Viret and several of his colleagues left a church that was ruled and regulated by the provincial magistrates. Another error in the constitution of the Reformed Churches of Switzerland was the withholding from the people all share in the nomination of their pastors. These were appointed for them by the state upon a double presentation of the classes or of the ministerial body, which were forbidden to admit any but ecclesiastics into their number. This isolation of the pastors from their flocks; the exclusion of laymen from the administration of the affairs of the church; and the almost absolute control exercised by the state in church matters, have been the chief causes of all the conflicts that have taken place between the Vaudois government and the pastors.

The infidelity which overspread the greater part of Europe during the last century, was but feebly opposed by the national church of the Pays de Vaud, which had lost much of the spiritual life and activity which had characterized it in the earlier period of its history as a reformed church. Nor did the grand political revolution of 1798, which rendered the Pays de Vaud independent, effect the

emancipation of the church. On the contrary, it was now ruled by the petty council of the Canton de Vaud as rigorously as it had been ruled by the council of Berne. For a long time there seemed to be little or no prospect of the deliverance of the church from the control of the state. Numbers both of the pastors and people longed amid the darkness for a brighter day. At length a religious revival manifested itself towards the year 1820 at all points of the Canton de Vaud. The ministers became more earnest in the work committed to them, and in contempt they were called MOMERS (which see). The state now began to persecute those who faithfully preached the gospel of Christ. A law was passed on the 20th March, 1824, which compelled many to dissent, some of the most faithful ministers having been torn from their posts, cast into prison, and condemned to banishment, while others were suspended or deposed. The spirit of persecution was at last worn out, and, in 1834, the obnoxious enactment of 1824 was repealed. The pious ministers now enjoyed a large degree of liberty. Religious meetings were generally respected. Public toleration favoured the evangelization of the country. This, however, was only a partial gleam of sunshine before a coming storm. The council of state having resolved in 1838 to revise the ecclesiastical ordinances, as a matter of form called for the previous advice of the classes. These declared unanimously in favour of the maintenance of the Helvetic confession, and by a majority they declared also for the spiritual independence of the church. Their wishes, though backed by 12,000 petitioners, were wholly disregarded. The ecclesiastical ordinances issued by the state in 1839 suppressed the Helvetic Confession; prohibited meetings of the *classes*, or presbyteries, without an order from the civil power; regulated the nomination of pastors solely according to precedency of consecration; excluded lay members of the church from ecclesiastical affairs; and subjected even doctrines to the judgment of bodies purely political. Such were the ordinances which placed the *Vaudois Church* under the heel of the state. Remonstrance or protest on the part of the pastors was utterly fruitless. They continued, however, at their posts, vainly hoping that these changes would never be carried into actual operation. But in this they were disappointed. Political commotions, it is true, obviated for a time the threatened destruction of the liberties of the church. At length, in 1845, a revolutionary rising on the part of a small portion of the people led to the abdication of the council of the state, and the elevation to power of the extreme radical leaders. One of the first objects of the new government was to put down Methodism, and diffuse among the people the doctrines of socialism or communism.

The spirit which animated the public authorities excited the utmost alarm among the clergy, who earnestly petitioned for religious liberty. The only reply was a circular, prohibiting them from taking

part in any religious meetings except those held in the churches, and at the appointed hours of worship. This was followed by a still more stringent enactment, depriving of his stipend every pastor who should anyhow concur in holding extra-official meetings. A memorial was now presented by nearly the whole of the Vaudois clergy, calling upon the council of state to respect the great principle of religious liberty and the rights of the Christian ministry. This important document was laid before the grand council, but led to no relaxation of the persecuting laws. On the contrary, the government proceeded a step further, and, venturing to convert the clergy into mere tools of the state, sent to each of them a political proclamation, along with an order to read it from the pulpit on a certain Sabbath. Only a very few complied with this order; the great majority refused to lend themselves to an act so illegal and unseemly. Those who refused to read the proclamation amounted to forty-two, scattered over different parts of the country. It was resolved to bring them to trial. The *classes* were called to judge in the first instance, and unanimously acquitted the accused; but in the face of this acquittal, the council of state suspended them from all ecclesiastical functions. And it was no slight aggravation of the trial, that the pastors were obliged to maintain the struggle alone, without the sympathy or encouragement of their flocks. Nothing remained for these good men thus persecuted and oppressed but to break off all connection with the state, to repudiate their stipends, to quit their churches and parsonage-houses, and to surrender their worldly all for the glory of God and the spiritual independence of Christ's church. The solemn act of demission was subscribed on the 12th November, 1845, by 167 pastors and ministers. The students and the licentiates in theology, with the exception of two of the former, joined the pastors who left the national church. Three of the four professors of theology devoted themselves to the new church. Thus was formed the Vaudois Free Church, not in consequence of the oppression of an aristocratic government, but of the provisional regency of the sovereign people. Through want of popular sympathy foreign assistance was required to maintain the demitted ministers. They assembled their few adherents in small conventicles, exposed for years to the annoyance at once of the people and the police until 1850.

The doctrines of the *Plymouth Brethren* found an entrance under the name of Darbyism into the Canton de Vaud in 1840, and spread rapidly among the people, thinning the already few supporters of the Free Church, under the idea that the priesthood of all believers authorizes them to dispense with a regular clergy. The established church of the Canton, on the other hand, had sustained a very severe shock by the disruption which had taken place. Only 57 pastors retained their charges, and 30 of the demitted ministers retracted, so that each pastor was

obliged to take upon himself the charge of two or three parishes. The council of state summoned foreign ecclesiastics to occupy the vacancies, but only a few responded to the call. Thus the government has found the utmost difficulty in supporting the established church.

VE, one of the brothers of Odin in the ancient Scandinavian mythology, and a member of the triad, to whom the creation of the world was ascribed.

VEDANTA PHILOSOPHY (THE), a system of philosophy among the Hindus. It consists of two divisions. The first, which is called the "Purva Mimamsa," is attributed to Jaimini, and is strong in praise of *dharma*, or virtue. The second, which is called the "Uttara Mimamsa," is attributed to Vyasa. The original sources of this philosophy are the *Upanishads*, a supplement to the sacred books, particularly the Vedas; and the design of the author of the *Vedanta* appears to have been to correct the materialism of the *Sankhya*, which recognizes two powers, the inactive soul and active nature, while the *Vedanta* asserts that nature, or matter, and all consequent phenomena, are necessary attributes of *Brahm*, who is the eternal universal soul. Human souls are a portion of this universal soul, "deposited in a succession of sheaths, enveloping one another like the coats of an onion." The aim of life must be to deliver the soul from these encumbrances, and this is to be done by learning that *Buddhi*, or intellect, and all human faculties are ignorance and delusion. *Brahm*, the supreme soul, is the only true existence; all that is not *Brahm* is ignorance, and ignorance is nothing. So long as man recognizes his own individual existence he is in ignorance, and in proportion as he succeeds in casting this off, he becomes convinced that nothing exists besides the Indivisible or *Brahm*; and that inasmuch as man exists, he himself is the indivisible, a thought, a joy, an existence, and the only one. The *Sankhyas* believe phenomena to be a product of nature, but *Vedantists* look upon the phenomenal world as "the garb or vesture of God." In the *Sankhya* system nature is interposed between man and soul; the *Nyaya* follows the *Sankhya*, and then after an interval, the *Vedanta* system endeavours to bring back belief in soul as *Brahm*, and man's intellect being merely a portion of *Brahm*, man is under a delusion so long as he regards himself as a separate identity. This, the latest form of Hindu philosophy, is no other than a system of strict metaphysical pantheism.

VEDAS, the most ancient class of sacred books among the Hindus. They are four in number, and are denominated the *Rig-Veda*, the *Yajur-Veda*, the *Sama-Veda*, and the *Atharva-Veda*. These are the Vedas proper, while there are supplementary books, the *Brahmanas* and the *Upanishads*, in which the Vaidic doctrines are systematically explained by later writers. The most venerated of the four Vedas is the *Rig-Veda*. Various opinions have been entertained among the learned as to the date at which

the Vedas were written. Colebrooke supposes them to have been compiled in the fourteenth century before Christ, Sir William Jones in the sixteenth. There is one special circumstance which above all others indicates the remote antiquity of the Vedas, the absence of some doctrines, such as those of caste, of transmigration, and of incarnation, which afterwards became cardinal points of HINDUISM (which see).

VENIAL SINS, those sins which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end; or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Dens, "not only from the Divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God, implying that there is a certain kind of sin of which a man may be guilty without offending God." Such doctrine as this meets with no countenance from the Word of God, which declares "The wages of sin is death," without making any distinction among sins.

VENUS, the goddess of love, especially of impure desire, among the ancient Romans. She seems to have held an inferior place among the deities until she came to be identified with the Grecian APHRODITE (which see). The month of April was thought to be sacred to this goddess. Her worship seems to have been early established at Rome, where she had a temple at the foot of the Aventine hill. At the beginning of the second Punic war a temple was dedicated to *Venus Erycina* on the Capitol.

VERGER, the person who carries the mace before the dean in a cathedral or collegiate church in England.

VERSCHORISTS, a sect which arose in Holland in the seventeenth century. It derived its name from James Verschoor of Flushing, who is said to have mixed together the principles of Spinoza and Cocceius, producing out of them, in 1680, a new system of religion. His followers were also called Hebrews, because they held that every man was bound to read the Scriptures in Hebrew and Greek, as being the original languages.

VERSICLES, short verses in the English Book of Common Prayer which are said alternately by the minister and people.

VESTA, the fire-goddess among the ancient Romans, who presided over the hearth, and was identical with the Greek HESTIA (which see). She occupied a pre-eminent rank among the *Penates*, or household gods of the Romans, who on this account termed her "mater," or mother. An oath in the name of Vesta was universally accounted the most solemn, and held to be irrevocable. She took under her protection the family, the city, the state. The temple in which the perpetual fire burned in her honour was called PRYTANEIUM (which see), and the

fire-service *Pythagustis*. In the temple of Vesta at Rome was deposited the celebrated *Palladium*, or statue of Pallas, the pledge of the safety and perpetuity of the empire. The statues of Vesta, before which the devout Romans daily sacrificed, were placed in front of the doors of their houses, which were hence called *vestibules*. Every year on the 1st of March, her sacred fire, and the laurel-tree which shaded her hearth, were renewed.

**VESTAL VIRGINS**, the immaculate priestesses of *Vesta*. From a very early date they existed at Alba, and the mother of Romulus was one of their number. In Rome virgins only, in Greece chaste widows also, beyond the age of childbearing, could aspire to be ranked among the Vestal virgins. They were bound to remain in a state of celibacy for thirty years, at the end of which they might marry if they chose. The Emperor Theodosius the Great was the first who dared to extinguish the celestial fire of Vesta and to abolish the institution of Vestal virgins.

**VESTALIA**, an annual solemnity among the ancient Romans, celebrated in honour of *Vesta* on the 9th of June. On this occasion none but women with their feet bare walked to the temple of the goddess.

**VESTMENTS (CONTROVERSY OF THE)**. See **PURITANS**.

**VESTRY**, the room in connection with a church in which the ministers put on their robes. The name is also applied in England to the officials, such as churchwardens, connected with the ecclesiastical affairs of a parish. Assemblies of the parishioners for the dispatch of the official business of the parish are termed vestry meetings.

**VETO ACT**, the celebrated Act on Calls passed by the General Assembly of the Church of Scotland on the 31st of May, 1834, and which, being afterwards declared by the courts of law and the supreme legislature to be illegal, and *ultra vires* of the church to enact, gave rise to an unhappy collision between the church and the state, and led to the disruption of the church in 1843, and the formation as a separate denomination of the *Free Church of Scotland*. This famous enactment runs as follows:—"The General Assembly declare that it is a fundamental law of this church that no pastor shall be intruded on any congregation contrary to the will of the people, and in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this church, do declare, enact, and ordain, That it shall be an instruction to presbyteries, that if at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all con-

cerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement according to the rules of the church: And farther declare that no person shall be held to be entitled to disapprove as aforesaid, who shall refuse, if required, solemnly to declare in presence of the presbytery that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation."

**VIATICUM**, a term sometimes applied in the ancient Christian church to both baptism and the Lord's Supper; but now used sometimes, particularly in the Romish church, to denote the latter ordinance when administered to a dying person, as being on his way (*via*) to the unseen world.

**VICAR**. When dioceses in England were divided into parishes, the clergy who had the charge of those parishes were called rectors; and afterwards, when their rectories were appropriated to monasteries, the monks kept the great tithes; but the bishops were to take care that the rector's place was supplied by another, to whom a portion of the small tithe was to be allotted. Hence the name *vicar*, that is, one who officiates in place of the rector (*vice rectoris*). The vicar then of a parish is the incumbent of either an appropriated or impropriated benefice, to whom the small tithes are reserved as his portion. He is inducted in the same manner as the rector.

**VICTORIA**, the personification of Victory among the ancient Romans as *Nike* was among the Greeks.

**VIGIL**, the evening before any solemn festival or holy-day.

**VILI**, one of the brothers of *Odin* in the Scandinavian mythology, and a member of the Triad.

**VIRGIN MARY**. See **MAROLATRY**.

**VIRIPLACA**, a surname of *Juno*, as soothing the anger of man and restoring peace between married parties.

**VIRTUS**, the personification of valour among the ancient Romans.

**VISHNU**, the second person of the Hindu Triad, being the personification of the process of preservation. In the Vedas he occupies a subordinate place as a merely elemental god, but from the date of the appearance of the *Bhagavat Gita*, he has been invested with the attributes of the Supreme Being, and worshipped in preference to his rival *Shiva*. The worshippers of Vishnu are called **VAISHNAVAS** (which see).

**VOLUNTARY CONTROVERSY**, the name usually given to an animated controversy which commenced in Scotland in 1829, and was carried on for several years between the supporters and the opponents of civil establishments of religion. The origin of this discussion may be dated from the publication of a sermon by Mr. Andrew Marshall, minister of the United Secession Church in Kirkintilloch. The object of the sermon was to prove that

religious establishments are unscriptural, unjust, impolitic, secularizing in their tendency, inefficient, and unnecessary. No sooner did this production issue from the press, than it awakened an unwonted excitement in the public mind. It rapidly passed through several editions, and more especially in the church to which the author belonged, it was regarded as a most vigorous and effective assault upon civil establishments of religion. A masterly review of Mr. Marshall's sermon, however, appeared in the 'Edinburgh Christian Instructor,' which vindicated with great ability the cause of national as against voluntary churches. The contest was carried on for some time with great keenness between Dr. Marshall and his reviewer; at length various able men on both sides entered the field, and the point in dispute underwent a most searching examination in all its bearings. Nor was the controversy confined to the press; active steps were taken to keep alive the interest which had already been excited on the subject, as well as to give a proper direction to the current of public opinion. On the part of the dissenters, a society was formed, under the name of The Voluntary Church Association, whose committee issued a cheap periodical, bearing the title of The Voluntary Church Magazine. On the part of the National Church also a society was formed, under the name of an Association for Promoting the Interests of the Church of Scotland; and a periodical was at the same time commenced, bearing the title of The Church of Scotland Magazine. By far the ablest work which appeared in connection with the controversy was a treatise published in 1833 by Dr. John Inglis, one of the ministers of Edinburgh, entitled 'A Vindication of Ecclesiastical Establishments.' After a short interval, during which Dr. Inglis had

died, a volume in reply to the masterly 'Vindication' appeared from the pen of Dr. Marshall. The principal arguments both in favour of and against civil establishments of religion have already been noticed under the article ESTABLISHED CHURCHES (which see).

**VOLUSPA**, the oldest as well as the most interesting of the Eddaic poems. It contains the whole system of Scandinavian mythology—the creation, the origin of man, how evil and death were brought into the world; and concludes by a prediction of the destruction and renovation of the universe, and a description of the future abodes of bliss and misery.

**VULCAN**, the god of fire among the ancient Romans, corresponding to *Hephestus* among the ancient Greeks. He appears to have been worshipped at Rome as early as the days of Romulus, when his temple was used also for political assemblies.

**VULCANALIA**, a festival celebrated among the ancient Romans in honour of Vulcan, on the 23d of August annually.

**VULGATE (THE)**, a translation of the Old Testament executed by Jerome from the Hebrew original into the Latin language. A previous Latin translation, called the *Old Italic Version*, was revised by Jerome, but being founded on the Septuagint only, it was at length superseded by Jerome's translation. Since the seventh century, the *Vulgate* has been in general use in the Roman Catholic church, excepting the Book of Psalms, the old Italic version of which is still in use. The present *Vulgate* then consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the Book of Psalms, and the New Testament both revised by Jerome.

## W

**WAHABEES**, a modern Mohammedan sect which professes no new doctrine, but has for its distinctive principle a desire to abolish the idolatrous practices which have connected themselves with the religion of Islam. The founder of this sect was Abd-el-Wahab, a native of the province of Nedjed in Arabia. In pursuit of scientific knowledge, he visited Persia, and while there he was seized with a longing desire to restore Mohammedanism to the purity in which it had been left by the prophet. With this view, the professed reformer denounced the worship of *Imāns*, the attribution of a mediatorial character to Mohammed, the doctrine of the eternal existence of the Koran, and of the superiority of faith over obe-

dience. Abd-el-Wahab, during his whole life, which extended to ninety-five years, sought to gain converts by peaceable means, but his successors followed the example of Mohammed in disseminating their principles by the sword. Political interests were united with religious reform, and it was resolved to unite the Bedouins in a confederation similar to that established by Mohammed. The Wahabees soon pushed their conquests over the whole of Arabia. At length, on the 27th April, 1803, they became masters of Mecca. The chief, on entering the holy city, issued a profession of faith to the following purport:—"There is only one God. He is God, and Mohammed is his prophet. Act according to the

Koran and the sayings of Mohammed. It is unnecessary for you to pray for the blessing of God upon the prophet more than once in your life. You are not to invoke the prophet to intercede with God in your behalf, for his intercession will be of no avail. At the day of judgment it will not avail you. Do not call on the prophet; call on God alone." Onward the Wahabees advanced from Mecca to Medina, which they also took, destroying the sepulchral monuments, and threatening with ruin even the large dome over Mohammed's tomb. The fear of these ruthless conquerors soon spread over the East. In 1811, however, Mohammed Ali, the celebrated Pasha of Egypt, commenced a war with a view to restore Arabia to the Turkish dominions. Mecca and Medina were speedily recovered. The war raged with fury for several years; and at length, in the latter end of 1818, Ibrahim, to whom Mohammed Ali his father had committed the charge of the war, totally defeated Abdallah, the Wahabee chief, and having made him prisoner, sent him in chains to Constantinople, where he was publicly tried before the Divan, and put to death with his principal followers. Thus the war was ended, but though subdued, the Wahabees continued secretly to propagate their tenets, and at this day there are numerous disciples of the sect scattered over various parts of the Arabian peninsula.

**WALDENSIAN CHURCH.** There is abundant evidence to show that from the earliest ages of Christianity a pure gospel church existed in the valleys of Piedmont. Some have traced its origin to the preaching of an apostle, possibly Paul on his way to Spain; others to the preaching of Irenæus, the bishop of Lyons, in the second century; and others still to the early Christian refugees who had fled from persecution under the Roman emperors. But from whatever source the Waldenses derived their knowledge of the truth of God, one thing is certain, that, to use the eloquent language of Dr. Andrew Thomson, "in this Vandois church driven into the wilderness, prophesying in sackcloth, passing through the storms of eighteen centuries, we see the living archway between primitive Christianity and Protestantism—the golden candlestick that has never been removed out of its place—the rock-built edifice that has resisted the gates of hell—the bush that has burned but never been consumed."

For many centuries the Waldensian church amid its rocky fastnesses continued to maintain the faith in apostolic purity amid the gross darkness in which the Church of Rome had enveloped the rest of Christendom. And not contented with holding firmly the faith once delivered to the saints, the members of the Vandois church sought to disseminate pure Bible doctrine, not in Italy alone, but also in other parts of Europe. Animated by a noble missionary spirit, colonies of Waldenses settled in Switzerland, Moravia, Bohemia, various parts of Germany, and even, as has been alleged, in England. But the

most extensive of these colonies of the Vandois church was formed in Apulia and Calabria in the fourteenth century, deriving its pastors from its parent church in the Alps. And notwithstanding the numerous offshoots which the Waldensian church from time to time threw off, it must have continued strong and vigorous, it being no unusual thing for 150 pastors to convene at its annual synods; and so late as 1550, its adherents were calculated to amount to 800,000. But since that time persecution has done its work, reducing this once flourishing and widely-extended church to a comparatively small remnant, hemmed in within narrow boundaries. Still it can only be attributed to a special interposition of God in behalf of the testifying church in the Alpine valleys that, amid the exterminating persecutions to which they have for centuries been exposed, there remains at this day a population of some 20,000 Protestant Waldenses, the children of martyrs, who can trace back their origin by an unbroken line of descent to the primitive Christians.

The simple piety of this noble people did not wholly escape the injurious influence which the rationalism and infidelity of the close of the last century exercised over almost all the churches of Europe. But though some, both of the Vandois students and pastors, were tainted with a corrupt theology, the greater number remained proof against the pernicious principles of that age. And to this hour, with some few exceptions, they hold fast their integrity of principle and parity of practice. "Perhaps there is no community," says Dr. Thomson, "in the world among whom morality is so high-toned and universal. Intemperance, licentiousness, falsehood, and dishonesty, are crimes almost unknown. The fall of a Vandois into any flagrant sin is so rare as to excite when it happens universal sorrow. A recent traveller mentions the deep horror that was produced by a case of suicide, and the relief that was given to the entire community when the medical judgment was announced, that insanity and not crime had been the cause. Prayer-meetings, which are among the surest thermometers of the spiritual warmth of a people, are on the increase; the ancient habit of storing large portions of the Bible in the memory of the Vandois youth has not grown obsolete; and the fifteen temples are filled from Sabbath to Sabbath with worshippers, whose long journeys and laborious descent from those aerial cottages, that appear like eagles' nests far up among the rocks, are ungrudged by men who love the place where prayer is wont to be made."

These fifteen Waldensian parishes are supplied with pious and well-educated pastors, and also with a most useful class of men, who act not only as schoolmasters, but as READERS (which see) also, and precentors or leaders of the psalmody. In addition to these regular instructors attached to each parish, there are about 160 winter-teachers, who pass from house to house at the inclement seasons of the

year, teaching the children, and partaking of the humble fare which even the poorest family provides. The consequence is that education in the valleys is universal. In connection with the Waldensian church there is a college at La Tour, built and endowed with funds raised by the Rev. Dr. Gilly of Norwich. It has 8 professors and one hundred students, with a library containing about 5,000 volumes. The entire curriculum of study extends over a period of ten years.

Since the revolutions of 1848, which gave a constitutional government to Piedmont, the Waldenses have enjoyed much greater liberty; and they have now a representative in the Sardinian Chamber of Deputies. The liberal and tolerant spirit of Victor Emanuel has been more especially manifested in the case of the inhabitants of the valleys. They are allowed to settle in the towns of Piedmont, where, if they are in sufficient numbers, they have it in their power to build a place of worship and call a pastor. At Turin, the very capital of Piedmont, an elegant Waldensian church has been erected, where 1,500 people assemble for worship every Sabbath. At Genoa and Nice, also, churches have been built; and there is little doubt that, if the same extent of liberty be continued for some years longer, almost every town and village will be provided with a Protestant place of worship. *Darbyism*, which is another name for the doctrines of the *Plymouth Brethren*, has found its way, however, among some of the new Waldensian congregations in Piedmont, and threatens to injure both their peace and purity. But it is earnestly to be hoped that this evil tendency will be speedily arrested, and that a church, which for ages shone like a Pharos amid the universal darkness of so-called Christendom, will yet shed the pure and bright effulgence of true gospel light, to countries the most remote. It is a singular circumstance that, as an earnest of the influence which the Waldenses are yet destined to exert as a missionary church, the prevailing poverty of their rocky country has driven a colony of these simple peasants to seek a home in the neighbourhood of Monte Video in South America. In that distant land, amid Popish darkness, they propose, by setting up a fully equipped Protestant church, to hold forth in all its purity the Word of life, showing themselves in the New World as they have for many centuries done in the Old, a witnessing church to the honour and glory of Christ among the nations.

**WALES (CHRISTIANITY IN).** The ancient BRITISH CHURCH (which see), is believed, on the most credible testimony, to have been founded at a very early period; and being entirely independent of the Church of Rome, as well as differing widely from that church on several points, she was exposed to a severe and protracted persecution. From the combined hostility of the Roman and Anglo-Saxon churches, the oppressed remnant of Christian Britons sought refuge in the mountainous districts of Wales.

Here they gradually diminished in numbers, and at length were wholly rooted out. Ignorance now overspread the entire principality for centuries, until the Reformation of the sixteenth century, having reached England, speedily extended its blessings also to Wales. The knowledge of Divine truth made way among the mountaineers with amazing rapidity, and exhibited its renewing influences among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural piety, began to undergo a melancholy degeneracy both in religion and morals. Gluttony, drunkenness, and licentiousness universally prevailed. Hardly any of the peasantry could read. Both clergy and laity were at once ignorant and immoral. When Wesley in the course of his wanderings visited Wales, he declares the people to be "as little versed in the principles of Christianity as a Creek or Cherokee Indian." But though he found them thus enveloped in almost heathen darkness, he at the same time declares that they were "ripe for the gospel, and most enthusiastically anxious to avail themselves of every opportunity of instruction." The machinery of the Church of England was never in better working order than it was at that time in Wales; but with all its completeness it was utterly inefficient for the accomplishment of the great purposes of a Christian church. One minister appeared, however, in an early part of the last century, who was honoured to break up the fallow ground, and to prepare the way for the extensive reception among the Welsh people of the good seed of the Word. This was the Rev. Griffith Jones, who, by the establishment of the system of education in Wales which is still known by the name of the Welsh circulating schools, may well be regarded as having commenced that moral revolution which was ere long wrought throughout the entire principality. Besides the remarkable success of this honoured man in faithfully preaching the gospel, he was the means of establishing no fewer than 3,495 schools in different parts of Wales, which afforded education to the large number of 158,237 scholars. The farther progress of this amazing work of God among the inhabitants both of North and South Wales has been already described under the article entitled **METHODISTS (WELSH CALVINISTIC)**.

**WALKERITES.** See **SEPARATISTS**.

**WALLOON CHURCH,** a branch of the *French Reformed Church*, which still exists in the Low Countries. It differs from the *Dutch Reformed Church*, into whose classes it is now incorporated, chiefly in retaining the use of the French language in Divine service, and of the Geneva Catechism in preference to the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers in most cases are Dutchmen by birth.

**WASHING OF FEET.** See **PEDILAVIUM**.

**WATER (HOLY),** water used in the Romish



church for sacred purposes, having been sanctified by the word of God and prayer. It is prepared by a priest who, having exorcised and blessed first a portion of salt, then of water, mingles both together in the name of the Trinity, and prays over the mixture, that it may be enlightened with his bounty, and sanctified with his fatherly goodness, that wheresoever it may be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away through the invocation of the holy name of God. Holy water is used on numberless occasions by the Romish priesthood to bless, not only persons, but inanimate objects. It is believed to purify the air, heal distempers, cleanse the soul, expel Satan and his imps from haunted houses, and to introduce the Holy Ghost as an inmate in their stead. It is sprinkled upon candles at Candlemas—upon palms on Palm-Sunday—upon the garments of the living—upon the coffins of the dead—upon dogs, sheep, asses, mules, beds, houses, meat, bells, fortifications, and cannon. It is customary for every devout Roman Catholic, on entering or retiring from a place of worship, to sprinkle himself or to be sprinkled with holy water. The practice existed both in ancient Greek and Roman temples.

**WATERLANDERS**, a large sect of ANABAPTISTS or MENNONITES (which see), who, being inhabitants of a district in the north of Holland called Waterland, received thence the name of *Waterlanders*. These were the more moderate Anabaptists, in opposition to the *Flandrians* or *Fleulings*, who were the more strict. The Waterlanders of Amsterdam afterwards joined with the GALENISTS (which see).

**WESLEYAN METHODIST ASSOCIATION**. See METHODIST (WESLEYAN) ASSOCIATION.

**WESLEYAN METHODIST NEW CONNEXION**. See METHODIST (WESLEYAN) NEW CONNEXION.

**WESLEYAN METHODIST REFORMERS**. See METHODIST (WESLEYAN) REFORMERS.

**WESLEYAN METHODISTS**. See METHODISTS (WESLEYAN).

**WESTMINSTER ASSEMBLY**, a famous assembly of divines which was convened at Westminster by the parliament of England, on the 1st of July, 1643. The object for which it was required to meet was to aid by its counsel in settling the government, worship, and discipline of the Church of England. It consisted of 121 of the ablest divines of England, with 30 lay assessors. Four ministers attended as commissioners from the General Assembly of the Church of Scotland, namely, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie. The first point which engaged the attention of the Assembly was the question of church government, and in the discussion of this subject it was soon apparent that the majority of the divines present favoured Presbyterianism. So nearly unanimous indeed were the Assembly on the

matter of church government, that, out of an assembly consisting of 70 or 80 members, there were only five Independents and one or two Erastians. The subject of ruling elders occupied the Assembly for many days, but the question on which there was the most important and lengthened debate, was regarding the divine right of Presbytery, which after a debate of thirty days was carried by an overwhelming majority. One of the greatest practical benefits conferred by this Assembly was the preparation of a Directory for public worship, a Confession of Faith, and the Larger and Shorter Catechisms. These valuable productions, which are often termed the "Westminster standards," are the recognized standards of Presbyterian churches in general. A valuable manuscript has been recently discovered by the younger McCrie, which contains a large portion of the minutes of the Westminster Assembly.

**WHITE BRETHREN**. See ALBANI.

**WHITEFIELD METHODISTS**. See METHODISTS (CALVINISTIC).

**WHARA**, a residence in which Gotama Budha, and the priests by whom he was usually accompanied, were accustomed to dwell. Among the Singhalese the word *whāra* is now more generally used of the place where worship is conducted. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. "The *whāras* in which the images are deposited are generally in Ceylon," according to the account of Mr. Spence Hardy, "permanent erections, the walls being plastered, and the roof covered with tiles, even when the dwellings of the priests are mean and temporary. Near the entrance are frequently seen figures in relieve, who are called the guardian deities of the temple. Surrounding the sanctum there is usually a narrow room, in which are images and paintings; but in many instances it is dark, the gloom into which the worshipper passes at once, when entering during the day, being well calculated to strike his mind with awe; and when he enters at night the glare of the lamps tends to produce an effect equally powerful. Opposite the door of entrance there is another door, protected by a screen; and when this is withdrawn an image of Budha is seen, occupying nearly the whole of the apartment, with a table or altar before it, upon which flowers are placed, causing a sense of suffocation to be felt when the door is first opened. Like the temples of the Greeks, the walls are covered with paintings; the style at present adopted in Ceylon greatly resembling, in its general appearance, that which is presented in the tombs and temples of Egypt. The story most commonly illustrates some passage in the life of Budha, or in the births he received as Bóhhi-

sat. The wilhras are not unfrequently built upon rocks, or in other romantic situations. The court around is planted with the trees that bear the flowers most usually offered. Some of the most celebrated wilhras are caves, in part natural, with excavations carried further into the rock."

WILHELMINIANS, a sect which arose in Italy in the thirteenth century, founded by a Bohemian female, named Wilhelmina, who resided in the territory of Milan. Her attention having been called to the celebrated prophecies of Abbot Joachim (see JOACHIMITES), she claimed to be the Holy Spirit in an incarnate form, alleging that, while Christ had by his blood procured salvation for all real Christians, the Holy Spirit by her would save the Jews, the Saracens, and false Christians. To accomplish this end, she maintained that all that befell Christ when incarnate, must also befall her, or rather the Holy Spirit incarnate in her. Wilhelmina died in A. D. 1281, and after her death was held in great honour by her followers, who were somewhat numerous, and believed that she would appear to them, as she had promised, before the day of judgment. In A. D. 1300 the Inquisitors destroyed the sect, committing its leaders to the flames.

WILKINSONIANS. See UNIVERSAL FRIENDS.

WINCHESTERIAN UNIVERSALISTS. See UNIVERSALISTS.

WITCHCRAFT, the pretended or supposed possession of supernatural endowments in consequence of a compact entered into with Satan. The question has often been discussed among Bible critics and commentators whether the supernatural powers claimed by those who professed witchcraft in Old Testament times were real or pretended. The Scriptures, however, in this case as in many others, speak not according to the absolute verity of things, but according to general impression or belief. In this way undoubtedly we must explain the Mosaic law respecting witchcraft, as in Exod. xxiii. 18, "Thou shalt not suffer a witch to live," that is, a reputed or professed witch. Pretended arts of sorcery or witchcraft were common among all the idolatrous nations of antiquity, and hence the Israelites were in danger of learning them from the heathen inhabitants of Canaan. Accordingly they were earnestly warned against all such practices in Deut. xviii. 9—14. Nor were such cautions necessary only in the case of the Jews in Old Testament times. It appears from various passages in the writings of both the Greek and Latin Fathers, that pretences to witchcraft were sometimes found among the ancient Christians. And indeed a belief in the reality of witchcraft was universal in Europe till the sixteenth century, and even held its ground with tolerable firmness till the seventeenth. In Britain also, as well as in other countries of Europe, the records of local courts, both ecclesiastical and civil, reveal numberless cases of deliberate cruelty exercised upon those unhappy creatures, chiefly old women, who happened to be suspected of

witchcraft. The belief in this kind of sorcery is found to prevail among all heathen nations at this day, without exception. And even Hindostan, which boasts of its acute and learned Brahmans, is overrun with professors of those mystical incantations called *Mántras*, and of the occult sciences generally. Witchcraft is a prominent and leading superstition among all the races in Africa. "A person endowed with this mysterious art," says the Rev. J. Leighton Wilson, in reference to Western Africa, "is supposed to possess little less than omnipotence. He exercises unlimited control, not only over the lives and destiny of his fellow-men, but over the wild beasts of the woods, over the sea and dry land, and over all the elements of nature. He may transform himself into a tiger, and keep the community in which he lives in a state of constant fear and perturbation; into an elephant, and desolate their farms; or into a shark, and devour all the fish in their rivers. By his magical arts he can keep back the showers, and fill the land with want and distress. The lightnings obey his commands, and he need only wave his wand to call forth the pestilence from its lurking-place. The sea is lashed into fury, and the storm rages to execute his behests. In short, there is nothing too hard for the machinations of witchcraft. Sickness, poverty, insanity, and almost every evil incident to human life, are ascribed to its agency. Death, no matter by what means, or under what circumstances it takes place, is spontaneously and almost universally ascribed to this cause. If a man falls from a precipice and is dashed to pieces, or if he accidentally blows out his own brains with a musket, it is, nevertheless, inferred that he must have been under some supernatural influence, or no such calamity could have occurred. A man is supposed to have been transformed into an elephant and killed, simply because his death occurred the same day that one of these animals was killed in the same neighbourhood." Those who are accused or even suspected of practising witchcraft, become the subject of several experiments on the part of the priesthood, to discover the guilt or innocence of the party. For this purpose, they have recourse to such expedients as the *Red Water Ordeal*, and various other plans of the same kind. (See ORDEAL.)

During the dark ages witchcraft extensively prevailed throughout Europe generally. Both the ecclesiastical and civil tribunals busied themselves in the trial and condemnation of those who had made compacts with the devil. In A. D. 1484, Innocent VIII. appointed two judges of witches for Upper Germany, who compiled a manual for the trial of such cases. Then commenced a process by which thousands of witches were consigned to the flames. It was only in Germany, England, and Scandinavia, that the nation generally became enlisted in its behalf. In all civilized countries, however, trials for witchcraft are now unknown.

WODU, one of the sacred lustrations authorized

by the Koran. The principal parts of this institution are six: (1.) Intention; (2.) the washing of the entire face; (3.) the washing of the hands and fore-arms up to the elbows; (4.) the rubbing of some parts of the head; (5.) the washing of the feet as far as the ankles; and (6.) observance of the prescribed order. The institutes of the traditional law about this lustration are ten: (1.) The preparatory formula, BISMILLAH (which see), must be used; (2.) the palms must be washed before the hands are put into the basin; (3.) the mouth must be cleansed; (4.) water must be drawn through the nostrils; (5.) the entire head and ears must be rubbed; (6.) if the beard be thick, the fingers must be drawn through it; (7.) the toes must be separated; (8.) the right hand and foot should be washed before the left; (9.) these ceremonies must be thrice repeated; (10.) the whole must be performed in uninterrupted succession.

WORKS (GOOD). Various questions have been started among divines both as to the nature of *good works* and the precise place which they occupy in the scheme of redemption. In reference to their nature it may be remarked, that the law of God being the sole authoritative rule of obedience, no work can be good in itself which is not commanded by that law. The Church of Rome, on the contrary, teaches that there are works of supererogation, that is, works which are not positively commanded by God; and therefore, in performing them, man is

doing more than his duty, and heaping up a superfluous degree of merit, which may be transferred to others for their benefit. But it is at once arrogant and absurd to allege that any man can possibly exceed the measure of his duty. It is necessary further, in order that a work may be intrinsically good, that it be done from love to God and a desire to promote his glory. Such elements being essential to the goodness of a work, it is quite plain that before any man can perform good works, he must have been converted to God. Hence the apostle Paul declares, Eph. ii. 10, "We are created in Christ Jesus unto good works."

In regard to the place which good works occupy in the scheme of redemption, there are two opposite errors into which various writers on the subject have fallen. Some ascribe merit to them, and represent them as the procuring cause of justification and eternal life. Others holding *Antinomian* views discard good works as wholly unnecessary. But both extremes are equally to be avoided. Though good works are not in themselves meritorious, and form no valid ground of justification or acceptance with God, yet they are of inestimable value to the true Christian as evidences of the existence of Divine grace in his heart, of the sincerity and soundness of his faith, and consequently of his interest in the Divine favour.

WYCLIFFITES. See LOLLARDS.

## X

XACA, one of the two principal deities among the Japanese, the other being AMIDAS (which see). He is said to have preached Atheism to the inhabitants of China and Tonquin, but to have enforced upon the Japanese completely opposite doctrines, mutilating the worship of several gods, and particularly of Amidas. His votaries are called XACA.

XENXI, a sect of *Materialists* in Japan who believe in no other life than the present.

XEODOXINS, a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. Amidas is their favourite deity, and the Bonzes of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and

dispensations, constantly crying in a chanting tone, "O ever blessed Amidas, have mercy upon us!"

XEROPHAGIA, fast days in the early Christian church on which they were accustomed to eat nothing but bread and salt, and to drink only water. Afterwards, however, they were allowed to eat also pulse, herbs, and fruits. This fast was kept during six days of the Holy Week, for devotion and not from obligation. The *Essenes* observed the Xerophagia, and the *Mountains* wished to make such fasts compulsory.

XYLOPHORIA, a festival among the ancient Hebrews of the carrying of wood, as the name imports, for the BURNT-OFFERINGS (which see). The wood for sacred purposes was brought into the temple with great solemnity.

## Y

YAKS, a species of demons recognized as remnants of the primitive superstition of the Singhalese in Ceylon. They are much dreaded as being supposed to be the authors of diseases and other misfortunes, and the *Yakadura*, or devil-dancer, is almost invariably called upon to overcome their malignity by his chants and charms, for their enmity is to be overcome by exorcism, not by sacrifice. "The horrible masks worn by the performers of these strange intoxicating dances," as we are informed by Mr. Osburn, "have nearly all beaks, and are in fact caricatures of birds' heads." These demons are believed to marry and delight in dances, songs, and other amusements; their strength is great, and some of them are represented as possessing splendour and dignity.

YANG AND YIN, terms used by Chinese philosophers to indicate the two phases under which the Ultimate Principle of the universe displays itself in the phenomenal world. From this duality of opposite essences, called the two *Ke*, all creature existences have sprung. "According to the different proportions," says the late Mr. Hardwick, "in which *Yang* and *Yin* are blended is the character of every grade of creaturely existence. Everything is *Yang* and *Yin* together. For the highest actual manifestation in which *Yang* preponderates we look to Heaven itself, which is accordingly to be esteemed the aptest image cognisable by the senses of the ultimate and all-embracing Principle. Earth is, on the contrary, the highest form of *Yin*. The same duality where one or other of the factors operated, either for the purpose of transforming or uniting, issued in the first production of the innate essences, which constitute the Five Elements of water, fire, wood, metal and earth. A transcendental union and coagulation now takes place of the Ultimate Principle, the Two Essences and the Five Elements. The Positive Essence becomes the masculine power, the Negative Essence the feminine power—conceived in which character the former constitutes the Heavenly Mode or Principle, the latter the Earthly Mode or Principle; by a mutual influencing, the two produce all things in the visible, palpable world; and the double work of evolution and dissolution goes on without end:—*Yang* evincing its peculiar force in every kind of progress, *Yin* in every kind of retrogression: *Yang* determining commencement, *Yin* completion: *Yang* predominant in spring and summer, and the author of all movement and activity, *Yin* more visible in the autumn and the winter, passive, drooping, and inert." This

composition of *Yang* and *Yin* enters into the composition not only of irrational but also of rational beings. In the ethical system of the Chinese evil is the *Yin* of the moral world, as good is the *Yang*. The root of both is in the primary material essence.

YEAR (FEAST OF THE NEW). See NEW YEAR (FESTIVAL OF THE).

YEZIDI, a singular people inhabiting the countries situated between Persia and the north of Syria, and found even in Syria itself. They are alleged to be devil-worshippers, but it is difficult to give any definite account of their creed, which seems to be a confused mixture of the doctrines of the Magi and Christianity, such as was professed by the ancient Manicheans. Niebuhr thus describes them: "They are called Yesidiens, and also Dauasin; but as the Turks do not allow the free exercise of any religion in their country, except to those who possess sacred books, as the Mohammedans, Christians, and Jews, the Yesidiens are obliged to keep the principles of their religion extremely secret. They therefore pass themselves off for Mohammedans, Christians, or Jews; following the party of whatever person makes inquiry into their religion. They speak with veneration of the Koran, of the Gospel, of the Pentateuch, and the Psalms; and when convicted of being Yesidiens, they will maintain that they are of the same religion as the Sunnites. Hence it is almost an impossibility to learn anything certain on the subject. Some charge them with adoring the devil, under the name of 'Escillebi,' that is to say, Lord. Others say that they exhibit a marked veneration for the sun and for fire, that they are downright Pagans, and that they have horrible ceremonies. I have been assured that the Dauasin do not invoke the devil; but that they adore God only, as the Creator and benefactor of all men. They cannot, however, bear to speak of Satan, nor even to hear his name mentioned. When the Yesidiens come to Mosul, they are not apprehended by the magistrate, although known; but the people often endeavour to trick them; for when these poor Yesidiens come to sell their eggs or butter, the purchasers contrive first to get their articles in their possession, and then begin uttering a thousand foolish expressions against Satan with a view to lower the price; upon which the Yesidiens are content to leave their goods, at a loss, rather than be the witnesses of such contemptuous language about the devil. The Yesidiens practise circumcision, like the Mohammedans."

YGGDRASIL, the mundane tree of the ancient Scandinavians, and represented in their sacred books

as the greatest and best of all trees. Under the mighty branches of this celebrated ash the gods were believed to sit judging the universe; and at its foot flowed the sacred *Urðar* fountain. It is fixed in its place by three prodigious roots, which embrace in their extensive ramifications the whole creation; one of them extending to the *Æsir*, another to the Frost-Giants, and the third stands over *Niflheim*. There is an eagle perched upon its branches, which knows many things. At the root the envious *Níðhöggr*, the huge mundane snake, perpetually gnaws; while *Ratatosk*, the squirrel, runs up and down the ash seeking to cause strife between the eagle and the snake. This wonderful tree is regarded by some as the symbol of organic existence in all its diversified phases of development; and its three roots as the physical, the intellectual, and the moral elements of being. None considers *Yggdrasil* to be the emblem of human life, and *Ling* supposes it to be the symbol of both universal and human life. See SCANDINAVIANS (RELIGION OF THE ANCIENT.)

YI-KING, the oldest of the sacred books of the Chinese. It was written by Fuh-he, the reputed founder of Chinese civilization, and is described as a very mysterious and almost unintelligible work, treating chiefly of the nature of the universe in general, the harmonious action of the elements, and periodic changes of creation. These ideas were expressed by means of eight peculiar diagrams, which constitute the basis of natural philosophy, as well as of religion. The Rev. Mr. M-Latchie, in a very able paper contributed to the *Journal of the Asiatic Society*, contends that in Fuh-he and his family we may recognize Noah and the second parents of the human race. Many have been the commentaries which have been written upon the *Yih-King*, and so varied in their character have been the expositions of this ancient Chinese classic, that though regarded in the first instance as a cosmological essay, it came to be regarded as a standard treatise on ethics.

YMIR, a giant in the ancient Scandinavian mythology who was produced in the likeness of man from the frozen waters of the *Elivágar* as they melted under a scorching wind. He was nourished from the capacious udder of the cow *Audhumbla*. While Ymir slept, and sweated profusely, from the pit of his left arm were born a man and a woman, while one of his feet produced with the other a son. The giant *Ymir* has been supposed to represent the inert material world. The sons of *Bör* slew the giant *Ymir*, and dragging his body into the middle of *Ginnungagap*, formed the earth from it. From his blood they made the seas and waters; from his flesh the land; from his bones the mountains; and his teeth and jaws, together with some bits of broken bones, served them to make the stones and pebbles. From the blood that flowed from his wounds they made a vast ocean, in the midst of which they placed the earth. From his skull they formed the heavens,

which they placed over the earth. With his eyebrows they built *Midgard* for the sons of men, whilst from his brains the lowering clouds were fashioned.

YOGIS, the followers of the *Yoga* or *Patanjala* school of philosophy among the Hindus, which, amongst other tenets, maintained the practicability of acquiring even in life entire command over elementary matter, by means of certain ascetic practices. "These practices," to use the language of Professor H. H. Wilson, "consist chiefly of long-continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with *Siva*, considered as the supreme being, and source and essence of all creation. When this mystic union is effected, the *Yogi* is liberated in his living body from the clog of material encumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with *Siva*, and consequently exempted from being born again upon earth. The superhuman faculties are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed."

The *Yoga* system appears to bear the marks of considerable antiquity, and as it is frequently alluded to and enforced in the *Bhagavat Gita*, it must have been taught in the early centuries of the Christian era, though whether it belongs to a more ancient period can only be a matter of conjecture.

YUG, an age in Hindu chronology. The Brahmans reckon four of these, of which the *Satya Yug* comprehends 1,728,000 years; the *Tréta*, 1,296,000 years; the *Dwapar*, 864,000 years; and the *Kali*, 432,000 years. The present year (1859) is the year 4,943 of the *Kali Yug*. The Brahmanical *kalpa* is equal to the whole period of the four *Yugs*, and consists of 4,320,000,000 solar years, which is a day of *Brahma*; and his night has the same duration. Three hundred and sixty of these days and nights compose a year of *Brahma*, and a hundred of these years constitute his life, which therefore exceeds in length three hundred billions of solar years. It has been remarked that the *Yugs* of Hinduisms correspond in number, succession, and character with the golden, silver, brass, and iron ages of the Greek and Roman mythologists.

## Z

ZABIANS. See TSABIANS.

ZEALOTS, a numerous party of fanatical Jews which arose immediately after the coming of our Lord. These men from religious prejudices were opposed to the idea of paying taxes to the Romans, as being a foreign power, and cherished the vain hope of restoring the Jewish kingdom. The principles of the Zealots spread widely and rapidly, leading to excesses which in no small degree contributed to bring on the Roman invasion and the final destruction of Jerusalem.

ZENZEM, a well at Mecca accounted sacred by the Mohammedans. It is said to have been formed from the spring of water which God pointed out to Hagar and Ishmael when they were driven from the house of Abraham and compelled to flee into Arabia. The Mohammedan pilgrims drink of its waters, and believe it to be effectual in healing bodily diseases, and even in purifying the soul.

ZEND ABESTA. See ABESTA.

ZEUS, the greatest of the gods of ancient Greece, the father of gods and men. He was the son of *Chronos* and *Rhea*, the ruler of the immortals, and had his royal seat on Mount Olympus in Thessaly. He was the source both of good and evil among men, to whom solemn appeals were made by oath. The oak among trees and the eagle among birds were sacred to this god. He was identified with the Jupiter of the Romans. In different parts of Greece there seem to have been at least three deities who were regarded as supreme, and who in course of time came to be united into one national divinity. We find, accordingly, the Arcadian or Lycean Zeus, the Zeus of Dodona, and the Zeus of Crete at length

combined together in the Hellenic Zeus or supreme national god of the whole Hellenic people. He was worshipped universally throughout Greece; and the sacrifices offered on his altars were goats, bulls, and cows.

ZOARTTES, a small body of seceders from the Lutheran church in Germany, who emigrated not many years ago to America, and settled in Tuscarawas. The society is under the government of a patriarch, and chooses its own officers. They occupy lands in common, each seeking to advance his own interests by promoting those of the whole community.

ZOHAR, one of the most famous of the Cabbalistic writings of the Jews, which, indeed, explains the cabbalistic mysteries more fully than any other work. The *Zohar* is described in the article CABBALA.

ZOHARITES, a sect of modern Jews who derive their name from the high estimation in which they hold the book *Zohar*. They bear considerable resemblance to the SABBATHAISTS (which see). They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning. They regard the letter of Scripture as merely the shell, and believe that it admits of a mystical and spiritual interpretation. They believe in a Trinity of Persons in Elohim. They believe in the incarnation of God as having taken place in Adam, and expect it again to take place in the Messiah. They do not believe that Jerusalem will ever be rebuilt. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh to atone, not for the sins of the Jews alone, but for all, of whatever name or nation, who shall believe on his name.

THE END.

## DIRECTIONS FOR PLACING THE PLATES.

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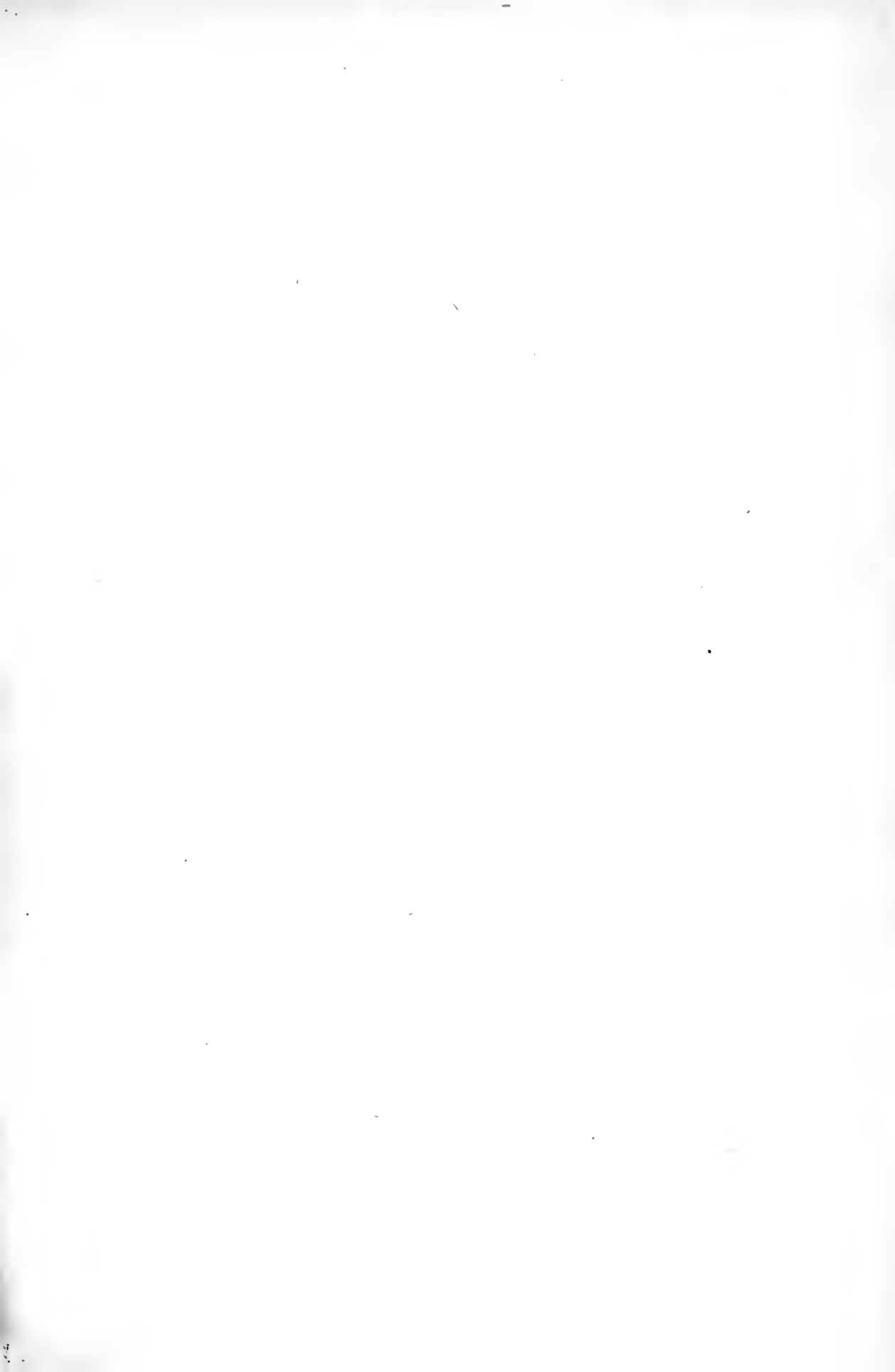
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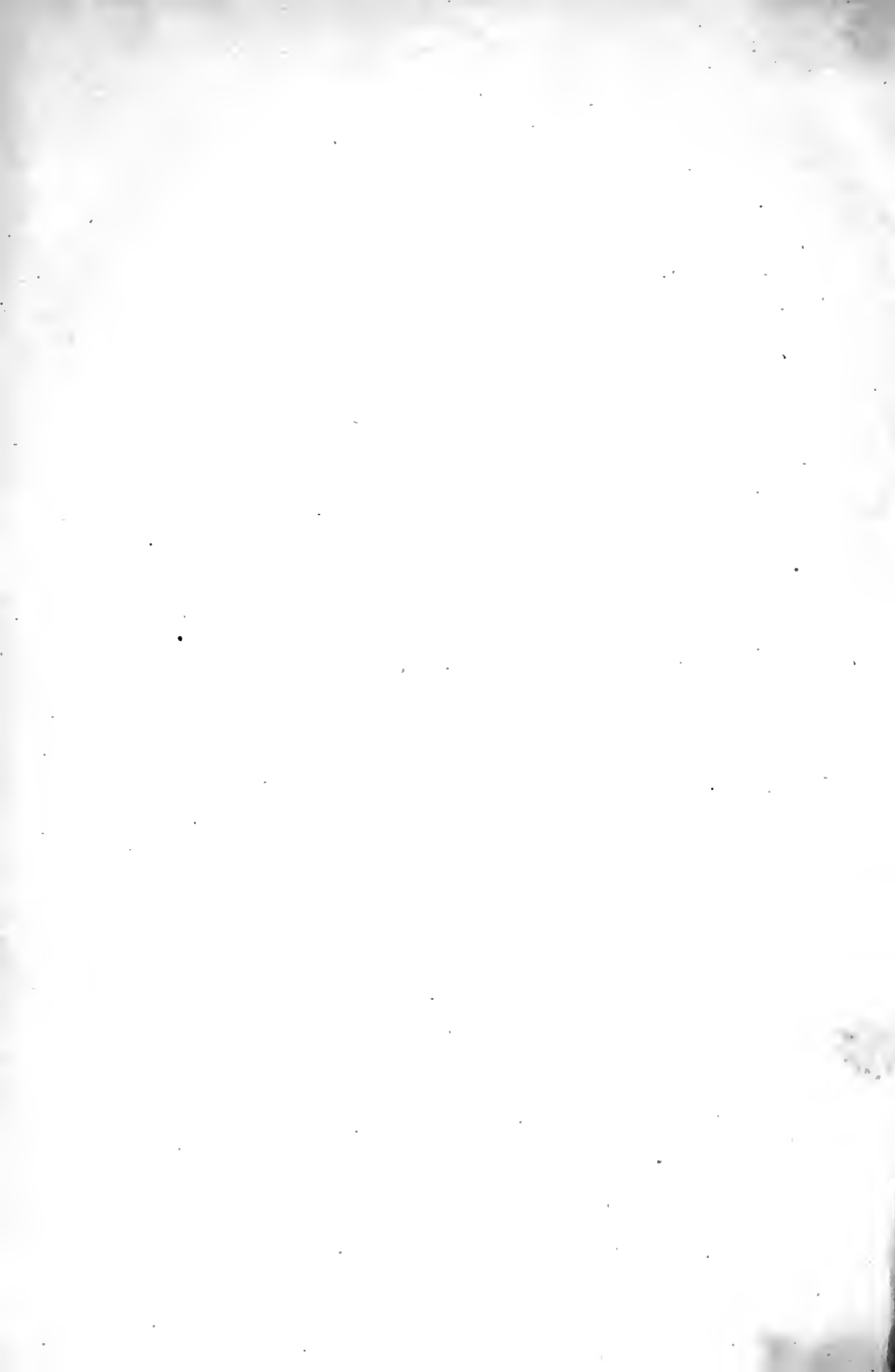
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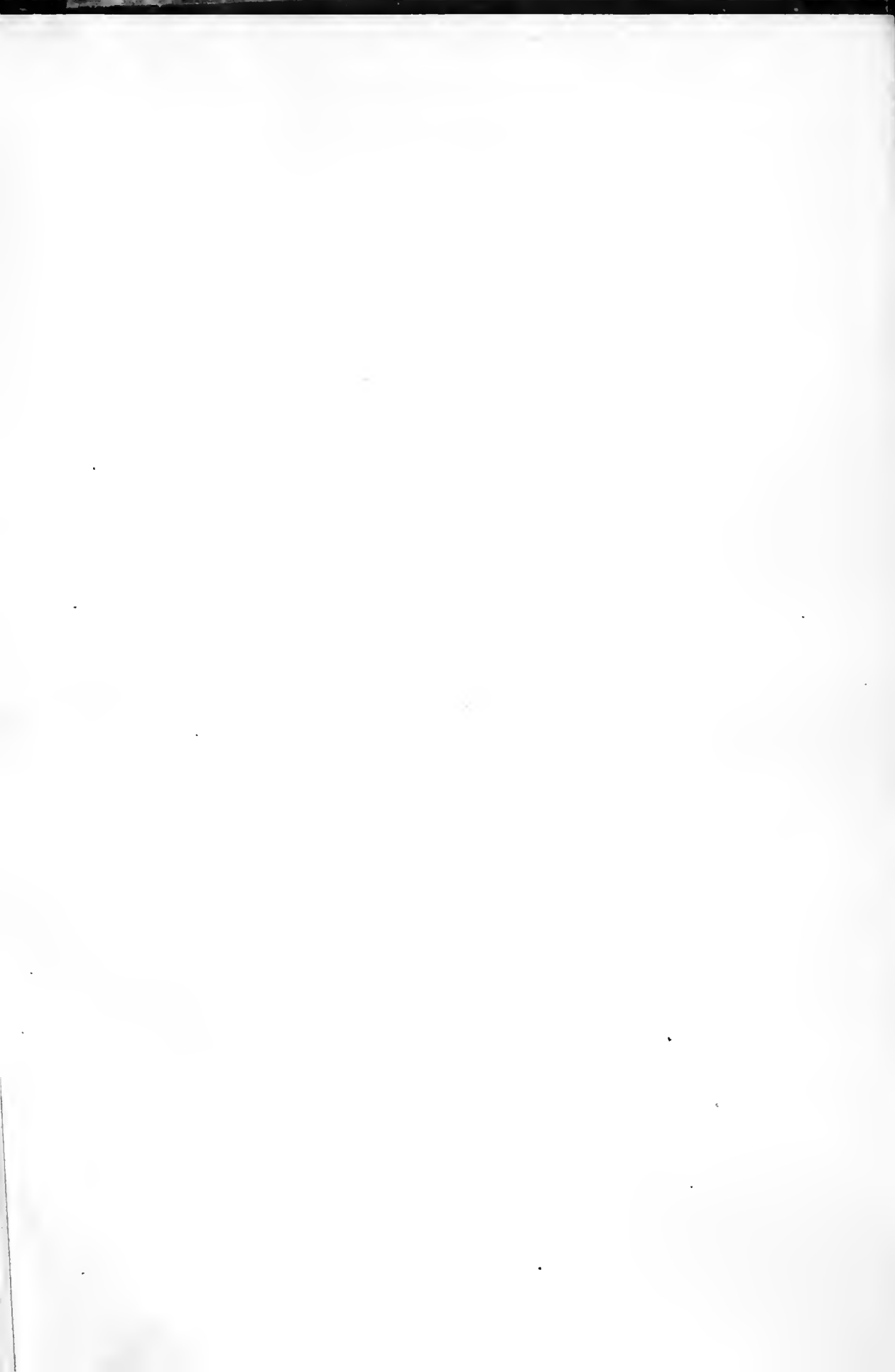
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